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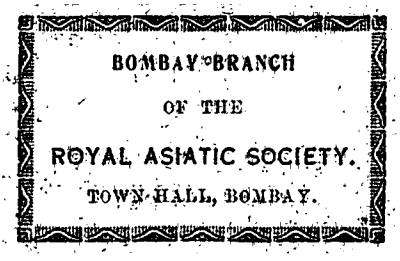

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1874
N.W.P.

STATISTICAL,

DESCRIPTIVE AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

EDITED, UNDER ORDERS OF THE GOVERNMENT OF INDIA,

By EDWIN T. ATKINSON, B.A.,

Bengal Civil Service.

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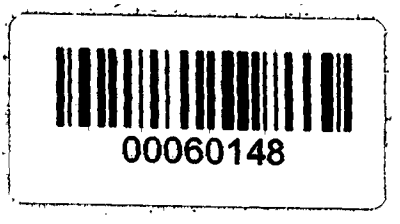
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PREFACE.

The Gazetteer in 1803.

The preparation of a Gazetteer of these Provinces very early received attention at the hands of the East India Company. In the year 1803, the year of the siege of Aligarh and the battle of Dehli which gave the upper Duáb to the British, we find the Court of Directors writing[1] to the "Department for the Ceded and Conquered Provinces" regarding a work of the nature of a Gazetteer, in the following words:—"In order to enable the Company's Historiagrapher to complete a general history of the British affairs in the East Indies, and as we mean that the plan of a work should comprehend the history of India and such part of that of China as is connected with our trade, and also the progress of our trade in general, we direct that such of our servants as may be in situations to promote this public work be instructed to transmit to you, for the purpose of being forwarded to us, such information on the chronology, geography, government, laws, political revolutions, the progressive stages of the arts, manufactures, and sciences, and of the fine arts, and particularly on the former and present state of internal and foreign trade, as they may be in stations to afford, or may from time to time be able to collect." Little, however, was done to carry out these instructions by the District authorities, who found their hands fully occupied with their ordinary duties. In 1828, the East India Gazetteer, by Walter Hamilton, was published in London; this was followed by the Agra and Bengal Gazetteer in 1841-42, and by Thornton's laborious and accurate volumes in 1854. None of these compilations are of much practical use, for they all labour under the disadvantage of an attempt at comprehensiveness, without having had materials to complete any single subject that one should ordinarily expect to find in the pages of a Gazetteer. More especially connected with the North-Western Provinces are

[1] Proc. Board, 26th February, 1805, No. 17, from letter of the Court of Directors, dated 24th June, 1803.

the notes on "Thornton's Gazetteer," collected by Mr. G. Dale, C.S., in 1864, which are still in manuscript, and the series of district memoirs set on foot by Sir W. Muir whilst Lieutenant-Governor of these Provinces.

The District Memoirs.

The idea of a series of district memoirs was first started by Mr. Thomason, formerly Lieutenant-Governor of Agra. In 1844 he sketched out an elaborate plan for their preparation, the result of which was that we possess memoirs of Budaon, Aligarh, Cawnpur, and Fatihpur, all written previous to the mutiny. In 1868 the Government of India called attention to the compilation of the Central Provinces' Gazetteer, and desired that steps should be taken to initiate a similar work for the North-Western Provinces. One consequence of this was that Mr. Thomason's plan of a series of district memoirs was revived, and the instructions issued by him were again commended[1] to the attention of District Officers, with a view to carry out the entire "Scheme of an Historical and Statistical Report for every District in these Provinces." Mr. Thomason's instructions give so completely the main features of the plan of the district memoir as distinguished from the Gazetteer that I quote them here, with the additions made in 1868 :—

"1*st*. It is very desirable to collect together all the statistical information which has been acquired during the late settlement, to throw it into a convenient form, and publish it for general information. The object of the undertaking is strictly practical. It should form an official history of each district, and contain all that will enable the public officers of Government to understand the peculiarities of the district and conduct its administration.

2*nd*. There should be a separate volume for each district as at present constituted.

3*rd*. Each volume should consist of three parts—the Narrative, the Tabular, and the Geographical.

4*th*. The Narrative portion should comprise in the first place a general account of the whole district, its position, features, capabilities, history, before our acquisition of the country and since, as far as can be known; when it assumed its present limits, what changes have occurred in the Judicial, Magisterial, or Revenue jurisdictions. Lists of Judges, Collectors, and Magistrates, with dates of assuming charge. Dates of introduction of special measures, *e. g.*, Special Commission under Regulation I., 1821. Mafee Deputy Collectors, Commission under III., 1828. Dates on which changes of system took effect, such as cessation of powers of Provincial Courts, conferment of Criminal Powers on Session Judges, &c.

5*th*. Local division should be stated,—pergunnahs, tehseels, thannahs, moonsiffees. These may conveniently be tabulated in the body of the narrative, and should show the pergunnahs, &c., geographically arranged from north-west to south-east, and the area, jumma, population of each.

6*th*. From generals the account should proceed to details, pergunnah by pergunnah, arranged in the order in which they stand in the table.

[1] By Cir., N.-W. P. Govt., No. 2799 of June 23rd, 1868.

7th. The fiscal history of each pergunnah should be given—former assessments as contrasted with the present. A correct jumma wasilbakee, from the commencement of our rule to the present time, would be most curious, if it could be given. This should be according to the Fuslee year up to 1840-41, and after that the commercial year. There should also be a note of all sums remitted as irrecoverable from first to last, with mention of the year for which and in which remitted.

8th. The tenures should be described and classed, as accurately as may be, and all peculiarities of the agricultural population shown, their tribe or caste, early history, present state, rank, and character.

9th. The chief towns should be mentioned, their size, products, rise, former state, present state, probable prospects.

10th. Any remarkable suits or proceedings should be noticed, the dissolution of old farms or talookas, the fall of old influential families, or the rise of new ones, effects of the special commission, general effect of Revenue and Judicial system whenever observable, as transferring property from one class of men to another.

11th. The fullest particulars should be given regarding the last settlement,—when commenced, by whom conducted, when completed, and on what principle, how it has subsequently worked. Settlement reports should be printed entire in an appendix.

12th. Statistical information should be given regarding education, the number of schools and scholars, the subjects taught, and emoluments of teachers.

13th. Means of improvement, rivers capable of being turned to account for purposes of irrigation or navigation; markets which might be opened by new roads; tanks, reservoirs, bunds which might be formed; drainage where required.

14th. All the authorities on which the statements are based should be carefully given; whether books, official records, or personal observation.

The compiler will have the reports of the former and present settlements, and such papers as the published narratives of events in 1857-58, census reports, papers regarding famines, the volume of Selections from the Revenue Records of the North-Western Provinces in 1818, published by the Foreign Department in 1866, and such like.

The effects of the mutiny year and of subsequent proceedings upon property, and upon any classes of the community chiefly affected thereby for better or for worse, should be clearly brought out. All leading events materially touching the people, or the administration of any Department, such as famines, floods, extensive hail-storms, epidemics, should be traced. Curious and important information might also be obtained as to the course of prices-current from very early times to the present.

The leading effects of canal-irrigation should be noticed on the habits and growth of the population, on the spring level of the country and on the climate; similarly, changes in the amount and direction of the local or general trade, both export and import, since the introduction of railways; the growth of new towns and kusbas, the decline of old ones; any symptoms of the change in population from agricultural occupations to urban life and trade, or *vice versâ*; growth or decrease of jungles, forest trees, &c., and all such matters. The tabular portion should contain all necessary statistics of area, population, revenue, education, mortuary returns, and the like.

The area table, besides the ordinary entries of cultivated, fallow, and barren waste, will show details of irrigated and unirrigated land, the latter being distinguished into what is irrigated from wells, canals, and other sources.

The population table should show, if possible, the returns of every previous census, with such particulars of caste and employment as may be available. The number of souls in towns containing above 5,000 should be stated.

The revenue table should give the results by pergunnahs, with the rate of incidence on the total, malgoozaree, and cultivated areas, and the assessment of former settlements should, as far as possible, be given.

Revenue from other sources than land assessment should also be noted.

The education table should contain a list of all colleges, schools, and village schools, with the average attendance at the time being.

The mortuary table will contain all details available from the time the returns were first set on foot.

There should be a map for each tehseelee or pergunnah showing chief towns, markets, and police posts, and the outline of the revenue and civil subdivisions, the customs line, canals and rajbúhas, railways, and main roads."

The present work undertaken.

The only result of these instructions between 1868 and 1874 has been the publication of three District Memoirs—the Bulandshahr District, by Kuar Lachman Singh; Muthra, by Mr. F. S. Growse, C.S.; and Dehra Dún, by Mr. G. Williams, C.S. The first part of the Gházipur Memoir, by Mr. Wilton Oldham, C.S., has also been published. Up to 1871 nothing had been done, and early in that year the Lieutenant-Governor, dissatisfied with the progress that had been made, directed me to collect materials for a work which should form a connecting link between the elaborate District Memoir and the slight notices to be found in books like "Thornton's Gazetteer." I was referred to the Berars' Gazetteer as affording a fair example of what was intended, and directed to give in the fewest words a description of each district, its products, and its people in such a way as not to trespass on the ground assigned to the District History that was still expected from every district. Details of every kind were to be avoided, results alone were to be indicated, and a limit was to be placed to the length of each district notice consistent with the position allotted to the Gazetteer in the general scheme.

Gazetteer Queries.

Acting on these instructions, in April, 1871, I drew up and circulated to all District Officers a series of queries[1] on the points concerning which information was considered necessary; and again in March, 1872, in consequence of instructions received from the Government of India, certain additional queries were also sent to the same officers. Both of these are given below, the queries of 1872 being noted by brackets :—

PART I.—GEOGRAPHY OF THE DISTRICT.

1. Name the district or tract in English and Vernacular; its boundaries; area in square miles and acres; natural divisions, as into lowlands and uplands; administrative divisions,

[1] Chiefly based on the Admiralty Manual of Scientific Inquiry and the instructions issued by the Royal Geographical Society.

ancient and existing, as sirkárs, mahals, parganahs, &c.; its thánas and munsifis, arranged from north-west to south-east; the configuration of the district and its superficial appearance, whether wooded or bare, increase or decrease of jungle, waste, and "usar."

2. Mountains, hills, their names, arrangement, and direction, height, form, and slope. Plains may be divided into undulated and level, marshy and dry, cultivated and waste, sandy, loamy, or black soil. Give the jungles and ravines, their size and direction, with any plans that may have been proposed for the reclamation of waste.

3. Rivers and canals, their origin, course, recipients, affluents, velocity, uses for navigation or irrigation; large towns or marts on each bank, from their entry into the district or tract. Remarks are solicited on the formation of the beds, of rivers, the soil of the beds, rock, sand, clay, or vegetable mould; action by erosion or diluvion; alluvion; any remarkable churs or islands, and the rules observed in settling disputes between riparian proprietors.

Nature of the banks—shelving, abrupt urgently sloping; any rapids, eddies, sinking of the river into a subterranean channel, shoals, rocks, *ferries*, fords in the rains, height of remarkable floods above ordinary level, inundation, a cause of fertility or not, whether sand or loam is deposited, quality of the water where analysed, colour and temperature; how long and how far navigable for vessels of 100 maunds burthen and upwards.

Canals.—Give their length and how far used for irrigation, navigation, and as sources of water-powers. Has the deterioration of the land from the efflorescence of "reh" followed their introduction into your district? Local trade returns of canal navigation and irrigation would be interesting. The history, when recorded, when opened, what projects are still incomplete.

Lakes, Jhils, &c.—Their form, length, breadth, circumference, surface, depth, colour, temperature, affluents, outlets, currents, remarkable phenomena, effect on health.

The uses to which the water of the district is put, if any, will be entered under the heads of navigation, irrigation, and fisheries.

[The rivers navigable during the rainy season by boats of the smallest burden used for commerce, stating what that burden is. Also add to the same whether any lakes are navigable at all seasons of the year or not, and by boats of what size; and indicate the lines of drainage, noting any succession of jhils or marshes by which the surface-water finds its way through or out of the district.]

4. Railway stations in or nearest to the district and their distance from the sudder or principal station; the principal roads of commercial or military importance, their length, and direction, tables of distances from the principal station of all places having over 2,000 inhabitants, or which from any particular reason will find a place in the Provincial Gazetteer; relative importance of the lines of communication; markets requiring new roads or which might be improved by local public works.

[Mention the principal lines of roads in the district, with their total mileage and annual cost, distinguishing between those under the Public Works and those under local management. Are there any other means of communication such as railways or canals? If so, their mileage, and in the case of canals a brief account of the history, traffic, profit, length and depth, is required. Have any large markets or centres of industry sprung up upon the principal routes of traffic? Can you mention any cases of small railway stations having rapidly grown into seats of commerce? Please obtain from the railway authorities the amount of traffic—*i.e.*, number of passengers and weight of goods—which the district supplies to the railway stations, if any, within it.

5. Do the crops suffice for the local wants only, or are there any important supplies exported? If so, is there evidence of any accumulation of coin taking place in consequence of the balance of trade being in favour of the district. In what manner are such accumulations employed, *i.e.*, whether hoarded, used as ornaments by the women, or employed as capital in trade, manufactures, or the improvement of lands? State the current rates of interest in (*a*) small transactions, where an article is given in pawn as security; (*b*) in large transactions,

with a mortgage upon movable property; (*c*) ditto, with mortgage upon house or lands; (*d*) in petty agricultural advances upon personal security; (*e*) ditto, with a lien upon the crops; and (*f*) also state what would be considered a fair return for money invested in buying an estate. Are there any large Native banking establishments in the district, or are loans chiefly conducted by village shopkeepers?

6. Give a list of any important societies or institutions in the district, *i.e.*, educational establishments, literary and political societies, establishments for relief of the poor, and religious establishments for the maintenance or spread of their respective tenets. Also state the number of printing presses in the district, with the language in which they print.

Give a statement showing the number of Magisterial Courts, number of Civil Courts, including Revenue Courts and Deputy Collectors empowered to hear rent suits, and number of Covenanted Officers at work throughout the year for the following years :—1803, or first year of which records remain, 1850-51, 1860-61, and 1870-71.]

PART II.—PRODUCTIONS OF THE DISTRICT.

1. Lists in Vernacular and English of any remarkable animals in your district; any large sorts of game; the number of deaths of men and cattle from wild animals and snakes for any year; what system of rewards exist for their destruction? any trade in birds, skins of wild animals, wild fowl, &c.

2. Any particular breeds of horned cattle; describe them, their use and price. The cost of the bullocks ordinarily used for agricultural purposes in your district of horses, stud and native, mode of breeding, feeding, &c., comparison between cost and practical value of both. Detail any schemes that have been adopted for improving the breed, such as importation of bulls and stallions, and the results; same as to sheep, goats, and camels.

3. Names in English and Vernacular of the fish usually caught and used in your district for food or oil; appliances for catching them; in what rivers, and at what times; to what extent is fish consumed for food, and by what classes; its price.

4. Scientific botany need not be attempted. Give the names in English and Vernacular of the principal crops grown in your district, their average produce per acre, and value, season of sowing and reaping, and the cost of production per acre (including rent of land) :—

(*a*) Cereals—as wheat, barley, rice, &c.
(*b*) Pulses—as peas, gram, &c
(*c*) Fibres—as hemp, river weed, cotton, *mánj*.
(*d*) Oil-seeds—as tili, mustard, &c.
(*e*) Dyes—as indigo, safflower, &c.
(*f*) Millets—as Indian-corn, bájrá, &c.
(*g*) Garden vegetables—as ginger, pepper, potatoes, melons, &c.
(*h*) Miscellaneous—sugar-cane, pán, opium.

Name the varieties of rice grown where it is the staple rain-crop, the time of sowing and cutting each crop. Give as near as you can the area under cultivation of each kind named. The export of oil and seeds; any jungle produce.

[5. Note any improvements which have taken place in the quality of the staple crop grown, or any extension of its cultivation which has taken place in the last twenty years. Have superior cereals been substituted for inferior? Or has there been any increase in cotton or other cultivation, followed by decrease of food-grains? Mention the different names of the staple crop in the various stages of its growth, from the seed until it is cooked, and the preparations, solid and liquid, made from it, with the local prices of these preparations in standard measures. Give the present wages of coolies (1871-72), agricultural day-labourers, smiths, bricklayers, and carpenters, as compared with wages since 1850. Compile from the price-lists the present prices of the staple crops of your district compared with past times, going back as far as possible: those for 1850, 1860, and 1870-71 should be given. Append a copy of the returns of food prices for the last ten years called for by the Secretary of State in 1871.

6. Please state the local weights and measures of time, of grain, of solids, of liquids, of distance, and of land, with their equivalents in English weights and measures. Is your district subject to blights, floods, or droughts? If so, give an account of them, their causes, action, and extent, and the remedies used or capable of being used to counteract them. Give a short account of the last great famine in your district, its local causes and severity, the maximum prices of food, and a monthly return of prices from its beginning to its close. State whether prices have returned again to their ordinary rates. Give an idea as to the point of distress, and as to the local rates of prices at which you consider that famine-rates are reached in the district, and Government relief operations become necessary. Are the means of external communication of the district with other parts of the country sufficient to avert the extremity of famine by importation?]

7. Cost and sources of building materials, *viz.*, stone, brick, wood, lime, &c.; quarries, their management, use, cost of produce, &c.; kunkur, its average cost per 100 cubic feet stacked on a road, cost of metalling a road per mile 12 feet wide and 6 inches deep. [Give an account of any mines in the district, either worked at present, or which have been worked in former times. And an account of any industries carried on under European supervision, with the number of labourers employed or profits yielded; also the estimated annual value of both European and Native manufactures in the district.]

PART III.—THE INHABITANTS OF THE DISTRICT.

1. Give the population of each town in the list for insertion in the Provincial Gazetteer. Distribution generally into town and country in the district; compare with former census in 1854, with such corrections as to caste and employment given in the census of 1865 as further enquiries in your district may have occasioned; read over the accounts of the castes in your district given in Elliot's Races of the North-Western Provinces, in your library, and see what additions or corrections you can make. Give a sketch of the system of punchayuts in your district; local institutions; local officers, as chowdries of trade, &c; how far they are recognized and utilized. [Any symptoms of a change from agricultural to urban life and trade, or *vice versâ*] Kind of food, amount, and cost, used by each class of society, such as labourers, petty traders, mahajuns, &c.

2. Houses for dwelling, style, cost, and appearance; average number of occupants to each house among the urban and rural inhabitants. Usual style adopted for buildings for worship.

3. Any peculiar dialects spoken in your district: a vocabulary including the numerals, names of relationship, and the more common articles of daily use would be acceptable.

4. Tenures of land: describe and classify those in your district. In connection with Section 2 of Part II., describe the mode of husbandry, the implements used; [exports and imports of agricultural produce, increase and decrease of cultivated area, condition of the agricultural classes; changes of proprietary right;] the dissolution of old farms and talookas, the fall of old influential families and rise of new ones; all peculiarities of the agricultural population, their tribe and caste, early history, present state, rank, and character should be shown for the district.

[5. Does the district contain any wide uncultivated pasture-grounds? If so, give their situation, extent, and yearly value. Are there many people in the district who live by pasturing cattle in the forest? Mention any important facts regarding the material condition of the cultivators. What would popularly be called a large, a middle-sized, and a small holding for a peasant? State the extent of land cultivable by a single plough, and whether the plough keeps one or two pair of oxen at work. Would a holding of five acres enable a cultivator to live as well as eight rupees a month would? Are the peasantry generally in debt? Are the lands chiefly held by tenants-at-will, or by cultivators with a right of occupancy under Act X. of 1859? Mention, if possible, the proportion of the latter to the former, and of both to cultivators holding at fixed rates. What proportion of the district is held by small proprietors who occupy and cultivate their own lands without either a zemindar above them, or a sub-holder or labourer of any sort under them?

6. Give a list of the implements, cattle, and tools required to cultivate the amount of land a plough can till, and the amount of capital represented by the implements and cattle What are the approximate numbers of landless, unskilled day-labourers in your district, and to what caste do they principally belong? Do they hire themselves to any extent as field-labourers? If so, are they paid in money or kind, and at what rate by the day, with season of the year? Are women and children largely employed in field-labour? What wages do they get? Mention the rates of rent of the different varieties of land, with a brief explanation of its crop-bearing qualities, and also give any old parganah rates that may exist. Has Act X. of 1859 resulted in a general enhancement of rents? Give any statistics bearing on this that you know of. Are rents paid in money or in kind? Is manure generally used in the district? If so, state the cost and amount necessary for each crop. Is irrigation general, and extensively practised? Give its cost per acre. Are lands allowed to lie fallow? What system of rotation of crops is practised in your district?]

7. Trade returns, where already collected. They may be taken for each town from the octroi returns, where that system has been introduced; where details cannot be given, give the exports and imports in general. Remarkable fairs when and where held, and principal articles sold.

8. Manufactures, with a short notice of their value for export and as a branch of trade, and the condition, retrograding or otherwise, of those engaged in them.

9. The total land-revenue of the district; incidence on total area, on cultivated and cultivable areas. Make a short comparison with former assessments, as shown by sales for arrears of land-revenue; general transfer of proprietary right; price at sales of lands under assessment. The other sources of revenue will be taken from the departmental reports.

10. Existing modes of irrigation from wells, tanks, canals; means of improvement; water in your district capable of being utilized for this purpose; effects of canal irrigation on the habits and growth of the people, spring level of the country, and on the climate; any remarks as to irrigation and its improvement.

[11. Mention any towns with a large community living by river traffic. State also the principal commodities carried on the river, and the trade which supports the river towns. Are non-navigable rivers used as a motive power for turning mills, or could they be so employed? Can you give an estimate of the proportion of the population living by navigation, by fisheries, or by any other of the river industries of the district? Do Christianity and the Bráhma Sumáj effect their principal settlements among the town or rural population? Are there any agricultural villages of Native Christians? If so, please describe their formation, present condition, and degree of success. Kindly furnish a brief account of the progress of the Bráhma Sumáj in the district. Is the Muhammadan religion making further progress among the people? Are there any district sects of Musalmans, as Wahábis or Farazids, and if so, are they actively fanatical, well off, or poor?]

12. It is not expected that local compilers will do more than collect local traditions; there will be no necessity for more than a reference to printed works, or for consulting general works on history. What is wanted is what can be collected from the people themselves; accounts of any remarkable places or persons; collections of inscriptions on asthanas, durgahs, tombs, &c.; the local legend connected with them will be very useful. The unwritten history of the district floating about in the stories of the people should be recorded.

13. Of all towns above 5,000 inhabitants a detailed description is required, and also of all towns having such historical or antiquarian associations as to entitle them to a place in the Provincial Gazetteer. A slight notice of those between 2,000 and 5,000 inhabitants is alone required. There are not many towns containing 5,000 inhabitants in each tahsíldárí, so that there can be no excuse for an imperfect description. The requirements are name of town and parganah, and tahsíldári within which it is situated, population, distance from the sudder station, muhallas, derivation of the name of the town and its muhallas, date and circum-

stances of its foundation; are there any remarkable events or persons connected with it? its progress, comparative importance in different times, decadence or advance, and their causes; public buildings, local institutions, markets, trade, and manufactures; municipal statistics; ancient buildings and their legends; character of the population and its composition. A greater part of this information will have been collected in answering the preceding queries. All matters of general interest should be recorded.

I carried on the work connected with the Gazetteer in addition to my other duties as Judge of the Small Cause Court until July, 1872. The queries circulated by the Government of India in 1872 were drawn up by Mr. W. W. Hunter, Director-General of Statistics, and formed the foundation of a general design for an Imperial Gazetteer. This work was then adopted as a part of the scheme, and its position is thus referred to in the resolution inaugurating the new undertaking:—

"Meanwhile the Provincial Gazetteers have reached a stage which imperatively demands some uniform system and some guiding authority. It seems to the Governor-General in Council that the time has come for taking definite steps to ensure that uniformity of plan without which it is hopeless to look for a successful issue from so widely extended a statistical operation. It is desirable that a large amount of individual freedom should be permitted to each of the Local Governments, but it is absolutely necessary that each of the Provincial Gazetteers should contain the materials requisite for the comparative statistics of the empire. Without a central guiding authority, economy and uniformity are alike impossible. The Governor-General in Council is of opinion that this central control can best be obtained by the Government availing itself of the suggestions contained in Mr. Hunter's plan, and by securing for the execution of the design the supervision of the designer."

As forming a portion of this design, the work has received my undivided attention since July, 1872, and the delay in printing the first volume has mainly been due to the difficulties connected with the adoption of an uniform system of transliteration of native names. The system prescribed by the Government of India has at last been definitively laid down as the one to be followed in these Provinces,[1] and any discussion as to its merits or demerits is out of place here. In the present volume I have followed the spelling adopted in the rules issued by the Government of India[2] in 1870 and the list of postal towns drawn up by Mr. Hunter. These rules were circulated in the early part of 1872 with a memorandum by Mr. Hunter containing "Heads of information required for the Imperial Gazetteer of India" already noticed, and as portions of the present volume were printed before the revision of the rules

[1] G. O. (N.-W. P.) No. 2286A., dated 25th September, 1874.

[2] In letter Home Department, Government of India, No. 1113 of February 28, 1870.

was taken in hand, the adoption throughout of the rules of 1870 was sanctioned by Government. The revised rules of 1872 do not materially differ from those of 1870, and as they are now in force[1] I give them here:—

RULES FOR TRANSLITERATION.

Every letter in the vernacular must be uniformly represented by a certain letter in the Roman character as follows:—

Vowels.

Persian.		Devanagari.		Roman.	Pronunciation.
Initial.	Non-initial.	Initial.	Non-initial.		
ا	◌َ (zabar)	अ	not expressed.	a	As in woman.
آ	◌ا	आ	◌ा	á	„ father.
اِ	◌ِ (zer)	इ	◌ि	i	„ bit.
اِی	◌ِ or ◌ی	ई	◌ी	í	„ machine.
اُ	◌ُ (pesh)	उ	◌ु	u	„ pull.
اُو	◌ُو	ऊ	◌ू	ú	„ rude.
اے	◌ے or ◌ی	ए	◌े	e	„ grey.
اَے	◌َے or ◌َی	ऐ	◌ै	ai	„ aisle.
او	◌و	ओ	◌ो	o	„ hole.
اَو	◌َو	औ	◌ौ	au	As *ou* in house (nearly), being a combination of the a and u above.

Consonants.

Persian.	Devanagari.	Roman.
ب	ब	b
بھ	भ	bh
چ	च	ch

[1] Gazette, N.-W. P., October 3, 1874, pp. 1732-33.

PERSIAN.	DEVANAGARI.	ROMAN.
چھ	छ	chh
د or ڈ	द or ड	d
دھ or ڈھ	ध or ढ	dh
ف	wanting	f
گ	ग	g
گھ or غ	घ	gh
ح or ہ	ह or visarga	h
ج	ज	j
جھ	झ	jh
ق or ک	क	k
کھ or خ	ख	kh
———	क्ष	ksh
ل	ल	l
م	म	m
ن	न, ञ, ङ, ण or anuswara	n
پ	प	p
پھ	फ	ph
ر or ڑ	र or ड़	r
ڑھ	ढ़	rh
ص, س or ث	स	s
ش	श or ष	sh
ط or ت, ت	त or ट	t
تھ or ٹھ	थ or ठ	th
و	व	w or v
ی	य	y
ظ or ض, ز, ذ	wanting	z
ژ	ditto	zh
ع	ditto	omitted, the accompanying vowel only being expressed.
———	ज्ञ	gy

The only practical difficulty met with has been the considerable number of cases where the spelling of the name of a town has not yet been so established as to leave room for no doubt as to which form is correct. In many instances educated natives differ as to the form which the Hindi letters should assume when transliterated into Urdú. In these cases the rule has been followed of transliterating words having a Sanskrit origin as they appear in Hindi, and words derived from Persian and Arabic as they occur in Urdú. Again, an unusual source of difficulty is presented by writers changing the spelling so as to suit some fanciful derivation of the name that they have evolved for themselves—a practice, however, not unknown in the west. Words such as Raja and the terminations *-abad* and *-pur* have not been accentuated, though they should properly be written Rájá, -ábád, -púr. The termination *-Sinh* in proper names as Ram Sinh, &c., will be found as *-Singh*, though the correct transliteration would show *-Sinh*. This has been done as the spelling adopted is well established and more closely represents the true sound than the other. Jamuna is the correct form of Jamna; but as I have found it most commonly written in the latter form, I have retained it. Fathpur is no doubt the correct form for the common Futtehpore; but the people here universally insert an '*i*' between the first and second syllable, and pronounce the word Fathipur, or more correctly Fatihpur. There are a few other similar cases of a slight departure from the strict rules of transliteration which are noted elsewhere, as *mun* for *man* (maund), *kuchcha* for *kachcha*, *pukka* for *pakka*, *kunkur* for *kankar*, &c. The present volume is practically the first printed in these Provinces in which an attempt at accuracy in transliteration has been made. The errors of the press are consequently very numerous, notwithstanding the close and constant supervision of the Superintendent of the Government Press and myself.

Object of the work.

The replies received in answer to the queries have varied very much both in value and character. In some districts they form the main portion of the district notice as it stands; in others, from the perfunctory and careless manner in which they have been prepared, they have been

set aside as useless and misleading. On the whole, however, they fairly represent the information existing at the present time, and clearly show that to carry out in its integrity even the limited scheme proposed by the Circulars of 1871 and 1872 is at present utterly impossible without an immense amount of original investigation, for which time and opportunity are both wanting. I have, therefore, proposed to myself in the present volumes to give, in the fewest words compatible with clearness, a summary of the principal facts concerning the physical geography, the products and the people of each district in these Provinces, as far as existing materials will permit me to accomplish. I shall omit those subjects, however desirable some notice of them may be, for which I find that much original inquiry is necessary, or for which the existing information is untrustworthy or insufficient. I trust, however, that, even with these defects, the district notices will form a sound basis for completing the original plan, as well as an accurate summary of the facts concerning each district, the knowledge of which is essential to good administration. It would have been a far easier task to write a much longer notice of each subject had the restrictions imposed as to form and size permitted it. For the same reason of want of space, I have been obliged to refrain from comment or criticism, and leave the facts recorded to tell their own story. By the time that a second edition will be found necessary, the knowledge derived from a more extended experience, and an improved system of collecting and registering the vital and agricultural statistics, will perhaps enable me to fill up the gaps in the district notices, and to formulate the principles which must underlie the present heterogeneous mass of statistics. I need hardly add that, though compiled and published under the direction of Government, the present volume is not intended in any way to express or indicate the opinion of Government on any matter. For matters of opinion the writer alone is responsible; for matters of fact the District Officers who have at various times contributed their reports to the Board of Revenue.

My acknowledgments are due to Mr. F. Fisher, C.S., who throughout has taken a very active interest in the portions of

this volume relating to the Banda District. Mr. W. T. Martin, C.S., gave some valuable notes regarding the local history of the Hamírpur District. The notice of the Lalatpur District is based upon Colonel J. Davidson's Settlement Report; that of Jhansi on the report made by Mr. E. G. Jenkinson, C.S., on his predecessor's labours; and that of Jalaun on Colonel Ternan's reports. Mr. Howe, C.S., in Karwi, and Messrs Sturt, White, and Greenway in the Jhansi Division, have also contributed some notes on their districts. I have to thank the Surveyor-General for the great care bestowed by him on the engraving and printing of the district maps. I would also specially acknowledge the aid that I have received from the Famine Narrative of Mr. F. Henvey, C.S., the Sanitation Reports of Dr. Planck,[1] the old Settlement Reports, Aitchison's Treaties, and, above all, the valuable records belonging to the office of the Board of Revenue in Allahabad. Every effort has been made to render the accounts given in this volume as accurate as possible, and every page of the district notices has been submitted to the revision of the principal officer of the district to which it refers. Though the statistics have been frequently tested both by myself and others, I am well aware that all of them cannot be relied upon as absolutely correct. They may, however, be taken as the nearest approximations to the truth that we possess. The district maps are intended to show all lines of communication divided into metalled roads, raised and bridged roads, and fair-weather roads; all police-stations, tahsílis, and villages containing more than 2,000 inhabitants, if of any local importance. An index at the end gives the spelling adopted in this volume, and that hitherto used in official documents, popular histories, and the existing maps. This with the Glossary and General Index ought to remove any difficulty from the way of the most inexperienced.

Few can understand the difficulties attending an attempt by one person, within a limited time, to draw up an account similar to that accomplished by an Ordnance Survey in Great Britain, but covering an area of nearly 85,000 square miles, and dealing

[1] Marked (C. P.) where used.

with a population of over thirty millions.[1] If I have succeeded in bringing together much useful information, the credit is due to those who have, in almost every district, laboured to procure for Government the dry mass of statistical detail without which no sound knowledge of the people can be acquired. Wherever I could I have given all technical matters in the words of my authorities, with a reference to the documents that I have consulted, so that any one who desires further information may be able to follow up the subject at his leisure and verify the statements made. It must be remembered that the Gazetteer has been compiled for practical use as a work of reference principally for District Officers, and that the antiquarian and historical notices of the British Districts and the neighbouring Native States are merely intended to give an outline sufficient for the purposes of civil administration. Bundelkhand history would itself alone fill a volume were it properly gone into, and I commend that interesting country and its antiquities to those who have leisure and opportunity for the task, promising them that they will not be disappointed in the result of any labour that may be expended by them.

NAINI TAL:
15th October, 1874.

E. T. ATKINSON.

[1] The population of Great Britain and Ireland in the middle of 1871 numbered 31,513,442 souls, and that of these Provinces in the beginning of 1872 was 30,781,204.

STATISTICAL AND DESCRIPTIVE ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

BUNDELKHAND.

PART I.

BUNDELKHAND may be defined as the tract lying between the river Jamna on the north; the Chambal on the north and west; the Jabalpur and Ságar Divisions of the Central Provinces on the south, and Ríwa, or Bhagelkhand, and the Mirzapur hills on the south and east. It is watered by the rivers Jamna, Chambal, Betwa, Dhasán and Ken, and comprises the British Districts of Hamírpur, Jalaun, Jhansi, Lalatpur, and Banda; the treaty States of Orchhá, or Tehri, Datiyá, and Samthar, and the following States held under sanads and grants from the British Government, and bound by deeds of allegiance, *viz.*:—Ajegarh, Alípura, the Ashtgarhi or Hashtbháya Jagírs of Dhurwahi, Tori Fathpur, Bijna and Pahári Banká; Baronda, Báwani or Baoni, Berí, Bíhat, Bijáwar, Charkhárí; the Chaubiyána Kalinjar jagírs of Bhaisaunda, Kámtá Rajola, Nayagaon, Paldeo, Pahra, and Taraon; Chhatarpur, Garraulí, Gaurihár, Jasú, Jigní, Khaniyá Dháná, Lughási, Naigaon Ribahi, Panná and Sarílá, each of which is separately noticed. The States of Bhagelkhand are Ríwá, Kothi, Maihar, Nágaudh or Uchahara, and Suháwal.

History: Traditional History.

The general history of this tract is gathered from traditions, inscriptions, and the writings of Musalmán historians. Tradition almost universally points to the Gonds as having colonised the more western parts of Bundelkhand, the Jhansi and Lalatpur Districts, and to the Paríhárs and Kátís as their successors in Jhansi. After the Gonds, and before the advent of the Musalmáns, all acknowledge a period of Chandel supremacy, when the great irrigation works of the Hamírpur District were constructed, the forts of Kalinjar and Ajegarh, and the noble temples of Khajuráhu and Mahoba were built, and prosperity reigned, until the time of the Muhammadan invasions, which so weakened the Chandels as to leave them and the country an easy prey to the warlike Bundelas. Then came the Marhattas,

and after them the British. We shall now turn to the historical and monumental remains that have come down to us, and try to discover how far tradition is corroborated by the records they contain.

Bundelkhand as known to the Romans.

Almost the earliest glimpse that we have of Bundelkhand is derived from the accounts that have been collected by the Roman geographers. Ptolemy, who finished his great work on Geography about 151 A. D., mentions Kalinjar under the name of Kanagora as included in the kingdom of Prasiake, lying to the south of the Jamna. The other towns of the kingdom were Sambulaka (Amba), Adisdara (Kune), Kindia (Bawari), Sagala (Mirzapur), and to the north of the Ganges, Aninacha (Jhúsi), and Konaka (Hundia).[1] The Sandrabatis occupied the upper and middle course of the Tamasa (Tons) in upper and central Bundelkhand, the lower portion belonging to the Prasii. The name of the country was Kandravati, and the towns were Emgalathra (Pathat), Nadabandagor (Putrahat), Tamasis (Sirey), and Kuraporina (Tiwari). The last is most probably to be identified with the Karanbel near Tripura (Tewar), the capital of Chhedi in Gwaliar.[2] To the west of Bundelkhand were the Porvaroi (Pramars), and to the north-east of these the Belingai, belonging to an ancient Kshatriya tribe who originally had their home in lower Rajasthan.

Early history from inscriptions.

It would be foreign to our purpose to inquire here how far the great Gupta dynasties held sway in Bundelkhand, as their history will more correctly be considered with the history of the Duáb and the districts comprising the Benares Division. This much may, however, be said, that the records of those dynasties claim for them a kind of suzerainty over the country between the Jamna and the Narbadá, and connected with them we have several coins belonging to the Nága kings of Narwar and Bundelkhand.

It is stated in the Vishnu Purána that "the nine Nágas will reign in Padmávati, Kántipuri and the Guptas of Magadha along the Ganges to Prayága and Saketa and Magadha." Padmávati is identified by General Cunningham with Narwar on the Sindh, and Kántipuri with Kutwál or Kutwár, on the Ahsan river, twenty miles to the north of Gwaliar. The Nágas must, therefore, have ruled over the whole country lying between the Jamna and the upper course of the Narbada, from the Chambal to the Kayán or Ken on the east, an extent of about 1,800 square miles, of which Narwar occupies a central and most commanding position. It was near this city that most of the coins belonging to the Nága dynasty were discovered. Ganapati Nága is mentioned on the Allahabad column as one of the kings of Aryavarta, subject to Samudra Gupta (*Cir.* 150 A. D.), and it is of this prince, or Ganendra, that the coins are

[1] The identifications are those made by Lassen in his Indische Alterthumskunde, Leipzig, 1858. [2] Mentioned by Dr. F. Hall, J. A. S., Ben., XXXI., 115—7; the old capital of Karnávati.

most numerous. The legends on his coins are also in the very same character as that of the Gupta coins and inscriptions; and generally the devices on the copper coins of the whole dynasty are to be found on the silver coins of the Guptas themselves, or on those of their acknowledged contemporaries. The names, as far as they have been deciphered, are here given in tentative order :—

1. Bhîma Nâga, 0 A. D.
2. Kha**(Kharjjura) 25 A. D.
3. Va**(Varma Vatsa?) 50 A. D.
4. Skanda Nâga, 75 A. D.
5. Vrihaspati Nâga, 100 A. D.
6. Ganapati or Ganendra, 125 A. D.
7. Vyâghra Nâga, 150 A. D.
8. Vasu Nâga, 175 A. D.

General Cunningham places Deva Nâga as ninth in his list, and with him closes the first dynasty at Narwar known to us.[1]

Toramânas of Eran and Gwaliar.

Though not expressly mentioned, it may fairly be gathered from the fact of the same family ruling in Eran in Bhupál on the south and at Gwaliar on the north that the intermediate country comprising western Bundelkhand was also subject to the same dynasty. On a colossal figure of a boar at Eran representing Vishnu's boar *(Varâha)* incarnation *(avatâr)*, we have an inscription[2] giving the name Toramâna as that of the ruler of the country now known as Bhupál and southern Bundelkhand. This Toramâna would appear to have dispossessed or succeeded Budha Gupta, one of the last of the Gupta kings, whose date, as far as is yet known, corresponded with 243 A. D.

Lassen considers Toramâna as merely a lieutenant of his Tathâgata Gupta; but, on the other hand, coins have been discovered bearing the name of Toramâna, and from the jealousy always shown in regard to the minting of money, this fact alone would lead one to suppose that Toramâna must have been at least more than a mere viceroy.[3] If to this we couple the fact of his son, Pashupati, succeeding him at Gwaliar, we may safely affirm him to be the founder of a dynasty that supplanted the Nâgas of Narwar and became independent of the Guptas of Kanauj. Mr. Thomas, who reads the date 180 on a coin in his possession bearing the name of Toramâna, considers "that the degradation of the type of Toramâna's imitation of the Gupta peacock coins places him without doubt

[1] See J. A. S., Ben., XXXIV., 115: Arch. Sur., India, II., 357. General Cunningham thinks that Narwar must have remained subject to the Guptas until near the close of their dynasty, about A. D. 275, when their sovereignty to the south of the Jamna fell to Toramâna. Narwar subsequently fell to Kanauj, and after Toramâna, a Kachhwâha dynasty became independent there and in Gwaliar. In 1251 A. D., one Chahada Deva (Jahir Deo) was Raja of Narwar, and was conquered by Nasir-ud-dîn Mahmûd, King of Delhi. He was succeeded by Asala Deva, Gopâla, and Ganapati respectively; the last was reigning in 1298 A. D. Narwar then became subject to the Musalmân rulers of Mâlwa till wrested from them by the Tomars of Gwaliar, under whom it remained until its capture by Sikandar Lodi in 1506 A. D. For a description of the ruins of Narwar and an account of its history, see General Cunningham's Archæological Report, II., 307—328. [2] J. A. S., Ben., VII, 634; XXX., 14, 139, 267, 383; the Târapânî of Prinsep. [3] J. A. S., Ben., XXIV., 514; XXX., 275.

as a successor of Budha Gupta, as clearly as the absolute identity of the style of the silver pieces bearing Budha Gupta's name places him as a close successor of Kumára and Skanda Gupta." If this 180 be referred to the initial year of the *Sáká* era, as would appear on all considerations the more correct identification, then Toramána would have been reigning in 258 A. D., or 315 *Sanvat*. Babu Rajendralala Mitra notices an inscription recording the dedication of a temple to the sun in the fifteenth year of the reign of Pashupati, son of Toramána, by one Matricheta. The name of the hill on which the temple was erected is said to have been Gopáhvya, which is clearly to be identified with a portion of the Gopagiri, Udayagiri, or Gwaliar hill. Several coins of this prince, similar in character, device, and execution to those of Toramána, have been discovered in Gwaliar.[1] Both Rajendralala Mitra and General Cunningham consider the Toramána of Gwaliar and Eran to be identical; and the former further makes out that, towards the end of the fifth century of our era, a king of the same name, with a son called Pravarasena or Pashupati, reigned in Kashmír, with whom also the Toramána of Eran is identical. This Pravara was the fourth in the direct line from Meghaváhana, who, according to his chroniclers, extended his arms from Kashmír to where the Ganges passes into the sea. He is said to have restored Málava to Siláditya, *alias* Pratapsila, son of Vikramáditya, who had been for some time deprived of his kingdom by his enemies. There are, however, so many difficulties in the way that we cannot consider this identification as more than merely possible.[2]

Pre-Chandel History.

From the third to the eighth century of our era it is as yet impossible to give a connected account of Bundelkhand history. The Toramánás, who succeeded the Nágas in the countries watered by the Sindh and the Párbatí, and in Eran and Gwaliar, have been noticed. The Chinese traveller Hwen Thsang, who visited the court of Harsha Varddhana, King of Kanauj, about the middle of the seventh century, however, records the fact that the king had reduced the whole country lying between the Jamna and the Narbada rivers. From Musalmán historians we learn further that after the death of Harsha great religious troubles arose throughout India. It is at this time that many of the Rajpút families who played a conspicuous part in the later history of Eastern India appear to have risen into power. The Chandels of Mahoba and Khajuráhu, and the Kachhwáhas of Narwar and Gwaliar, within and adjoining Bundelkhand, may be mentioned amongst the tribes who trace back their accession to power to this period.

As bearing on the history of Bundelkhand and that of the Native States

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[1] J. A. S., Ben., XXXIV., 124; Arch. Rep., II., 372. [2] J. A. S., Ben., XXX., 383; J. A. S., Bom., VI., 220. The following are the dates assigned to Toramána by different writers:—Professor Wilson, 87-3 B. C.; Troyer, 88-9 B. C.; Cunningham, 415 A. D; Hall, 110-120 A. D. Rajendralala Mitra, middle of fifth century; Dr. Bháu Dají, seventh century.

adjoining it, this would appear to be the place to give a short *resumé* of the existing materials relating to the countries lying to the west, notably Dhár and Málwa, as having influenced in no small degree the history of the tract with which we are more immediately concerned. The inscriptions referred to in the following notes in many cases attribute to the sovereigns in whose honour, or by whose order, they were written paramount authority over the country now known as Bundelkhand, but at that time bearing other names. To what extent, over what tracts, how long, and in what order these princes ruled are questions that cannot, as far as our researches have gone, be satisfactorily answered.[1]

Babu Rajendralala Mitra, in his admirable article on the Bhoja Raja of Dhár and his homonyms,[2] mentions five different Bhojas, of whom no monumental record exists. In the Rigveda Sanhita, the name refers to the sacrifice-loving sons of Sudása; in the Mahabhárata, to a king, the foster-father of Kunti, the mother of the Pándavas. Colonel Wilford mentions one as a vassal of King Járasandha, who invited the Magas to his dominions and gave his daughter to one; hence the Bhojakas.[3] Stirling mentions Bhoja of Orissa, who reigned 180-53 B. C.[4] Bhoja is mentioned in a romance, named Bhánumati, as father-in-law of Vikrama.[5] Three Bhojas are described by Tieffenthaler as ruling in Bengal.[6]

Passing over these as hitherto undetermined, we come to the first Bhoja, whose era may be ascertained with certainty. Colonel Tod, following a Jain manuscript, says he flourished 631 *Sanvat* (574 A. D.)[7] He was a Pramár, and ruled in Málwa (Málava). The Abbé Bertrand[8] gives one of the same name in Málwà in 542 *Sanvat* (485 A. D.), and Tieffenthaler[9] gives another, 426 *Sanvat* (369 A. D.), both of whom, Rajendralala Mitra considers, are probably the same as Tod's Bhoja. Prinsep,[10] following the Aín-i-Akbari, places Bhoja the successor of Munja in 483 A. D., and identifies him with Tod's first Bhoja.

Tod's second Bhoja lived in 721 *Sanvat* (664 A. D.) According to the Aitpur inscription[11] he was son of Gohádítya, and the seventh ancestor in a direct line from a sovereign of the name of Kálá Bhoja, who was followed, after eight generations, by Sakti Kumára, 1034 *Sanvat* (977 A. D.) This prince is called the Vriddha Bhoja, and it is probably to him that we owe the several works which are ascribed to a Raja Bhoja as their author.[12] This Bhoja was a contemporary of Mánatungasuri and Máura, the poet, and probably also of the poet Báná. In an inscription noticed by Professor Wilson,[13] referring to Jains of

[1] These notes are merely given as a rough guide to future inquirers, and the references in every case, if followed up, will show the authority for each statement made. [2] J. A. S., Ben., XXXII., 91. [3] As. Res., XI., 82. [4] As. Res., XV. 259. [5] J. A. S., Ben., XXXII., 93. [6] Description de l' Inde, I., 472. [7] Rajasthan, I., 800. [8] J. A. S., 1844. 354. [9] Descrip. [10] Thomas' Prinsep, II., 250. [11] Tod, I., 802. [12] Colebrooke Misc. Ess., I, 22. [13] As. Res., XVI. 291.

Mewar, a Bhoja and Kálá Bhoja are mentioned as father and son, and their descendants for twenty generations are given to the year 1286 A. D., so that they must be different from the Bhoja mentioned above. Kshiraswámin of Kashmír cites a Bhoja as an author in 772 A. D., but he is not necessarily a king.[1]

General Cunningham[2] mentions a Bhojadeva noticed in an inscription found by him at Gwaliar, bearing date 933 *Sanvat* (876 A. D.), which, he remarks, nearly agrees with the date assigned to the great Bhoja by Kalhan Pandit, *viz.*, 883—901 A. D. The Kanauj Bhojas are mentioned under Kanauj. The third Bhoja of Colonel Tod is the hero of the *Bhoja-pravandha*, the *Bhoja-champu*, and the *Bhoja-charitra*, the Raja of Dhár. He is there said to have been the son of Sindhula, the grandson of Sindhu, and the immediate successor of Munja. Rajendralala Mitra writes:[3]—"Munja, according to Ballala, the author of the *Bhoja-pravandha*, was the younger brother of Sindhula, who bestowed the kingdom upon him in supersession of his son, who was then only five years old and utterly incompetent to assume the cares of state. The *Bhoja-charitra* contradicts this statement, and makes Munja a foundling, who was brought up by Sindhu, and named after the grass *munja* (*Saccharum munja*, Roxburgh.) The two biographers agree in giving Bhoja a prosperous reign of fifty-five years seven months and three days, interrupted only for a short period, when a *jogi*, or mendicant, under pretence of teaching him the art of transferring one's soul from one body to another, sent the king's soul to animate the body of a parrot, and himself entered the king's body and reigned in his stead. An accident enabled Bhoja, through the intervention of Chandrasena of Chandrávati, to regain his mortal coil from the usurper, and he died a natural death, leaving his kingdom to his adopted son, Gajánanda. The latter was childless, and with him, therefore, ended the glory of the Pramára race at Dhárá. Chaitan Pála, a great zamindar of the Tuar lineage, was elected the successor of Gajánanda, and his descendants reigned in Dhárá for 214 years.

"With the exception of the period of Bhoja's reign, the whole of these statements have been questioned. The story of Munja's birth is purely mythical, designed more to account for the origin of his uncommon name than to narrate sober facts. Professor Lassen is of opinion that Munja was really the uncle of Bhoja, and that he came to the throne by usurpation when his brother, Sindhula or whatever else was his name, was away from his capital on an expedition to the south. This may be to some extent inferred from the story which says that once, when an astrologer foretold that Munja would take the kingdom from his brother, Sindhula ordered Munja to be beheaded, and subsequently repenting

[1] Colebrooke, II., 290. [2] J. A. S, Ben., XXIX., 395. [3] See also J. A. S., Ben., XXII., 673; XXIV., 243; XXVII., 76; XXXII., 97, 437; XXXIII., 223, 229, where the whole subject is exhaustively discussed.

of his rash command, made his sceptre over to him and retired to the south to found a kingdom of his own. The story of the *jogi* and his metempsychosis may likewise be set down to pure invention, or a poetical euphuism, for either a revolt at home or an invasion from the north, which compelled Bhoja to fly from his kingdom for a time; and the accounts of his death and successors have been controverted by the testimony of authentic inscriptions recorded by his descendants. The parentage of Bhoja, as given by his biographers, has the support of an inscription found by Colonel Tod at Madhukargarh in Harauti, but it differs from the biographers in giving the succession of Bhoja to a relative, Udayáditya, whose descendants occupied the throne of Dhár for several generations."

Another inscription [1] from a temple on the Wainganga, near Nagpur, gives a different genealogy. According to it, the founder of Bhoja's family was Vairisinha of the Pramára race, who was followed by his son, Bhimaka. Bhimaka was succeeded by Raja Raja or Bhoja, and he by his younger brother, Bhadra, father of Bhoja Raja II., who left his kingdom to Udayáditya, whose son, Nara Varmma Deva, recorded the inscription. But these names when compared with a copper tablet from Sattara, which has been edited by Lassen, were found to be incorrectly transcribed.

This tablet opens with the origin of the Pramára race, and states that in it was born a king, Vairisinha, whose son, Siyaka, was father of Munja and Sinharaja. Munja succeeded first, and then Sinharaja's son, the great Bhoja. No mention is made of the nine gems of his court. On the death of Bhoja anarchy ruled, till a kinsman, Udayáditya, ascended the throne. He was succeeded by his son, Lakshma Deva, who ruled from Mainak in the Himálayas to Ceylon, and from Gaur to Balkh, but can hardly have influenced the Pálas of Kanauj. The Ujjayini [2] plates do not mention this prince, but go on to Nara Varmma Deva and Yaso Varmma Deva, whose two sons, Jaya Varmma Deva and Lakshmi Varmma Deva, succeeded. The Sattara plates call Lakshmi Deva brother of Nara Deva, and make the latter commute a grant of two villages into one, in which the former acquiesced. It is clear, therefore, that the latter probably held an appanage near Nagpur, subordinate to his brother in Málwa. He is, however, certainly here designated as son of Udayáditya. The question, therefore, arises whether the Bhoja mentioned is the great Bhoja of the twelfth century. The Madhukargarh tablet does not mention Munja, probably because he was not in the direct line, while the Sattara and Nagpur inscriptions make him the immediate predecessor of Bhoja and son of Siyaka, and Bhoja a son of Sinharaja. To confuse matters more, an inscription from Ujjayini [3] and one from Indur [4] make Krishnaraja the first of a line of kings in Málwa, the second of whom

[1] J. A. S., Bom. VI, 529. [2] Colebrooke, II., 297. [3] J. A. S., Ben, IX, 545; XIX, 475. [4] Ibid, XXX., 195.

was Vairisinha, the third a Siyaka, and the fourth Vákpatiraja, *alias* Amoghavarsha, *alias* Vallabhanarendra. The last made grants in 1031 *Sanvat* (974 A. D.) and 1036 *Sanvat* (979 A. D.), just when, according to the Sattara record, the capital of Málwa must have been in the hands of Munja, or his immediate predecessor. To solve the difficulty it has been suggested that the Siyaka of the Sattara, Ujjayini, and Indur plates is but an *alias* of the Sindhu of the Madhukargarh monument and the *Bhoja-pravandha*, and that Munja is a nickname of Vákpati, *alias* Amoghavarsha, Sindhula being the *alter ego* of Sinharaja. All these records refer to the same time. The Sattara is dated 1161 *Sanvat* (1104 A. D.). Nara Varmma was sueceeded in Málwa by Yaso Varmma, who celebrated the anniversary of his father's death, 1191 *Sanvat* (1134 A. D.), by the donation of two villages, which was ratified by Jaya Varmma, 1200 *Sanvat* (1143 A. D.) [1] Nara Varmma, according to Rajendralala Mitra, must have died between 1180 and 1190 *Sanvat*. If we allow him twenty-five years, and his father, Udayáditya, fifteen, the close of Bhoja's reign will be placed between 1140 and 1150 *Sanvat*, and the beginning about the commencement of the eleventh century, or 1026 A. D. It has already been assumed that Vákpati ruled in Málwa from his grants bearing date 1036 *Sanvat* (979 A. D.), and if any importance be attached to titles, his three immediate predecessors held sovereign sway. It must, therefore, follow either that Vairisinha and his successors of the Sattara plate, including Siyaka, Munja, and Bhoja, ruled after Vákpati, within 980 to 1083 A. D., or that the latter was identical with Munja. The former alternative would give a century for four reigns, while we have the authority of the *Kumárapála-charitra* to show that Munja was alive in 1079 *Sanvat* (1022 A. D.), and tradition also gives a long reign to Bhoja, which Lassen accepts. The dates of Bhoja's successors are clear as above; and records from Piplianagar and Sihor give Arjuna Varmma, great-grandson of Yaso Varmma, as ruling in 1272 *Sanvat* (1215 A. D.) [2]

Abulfazl, according to Prinsep, places the whole Chauhán dynasty of Málwa, occupying a period of about 140 years, between Jag-deva and Maldeva, the latter of whom, it is said, was dethroned by Shaikh Shah of Ghazni, father of Ala-ud-dín, in the year 866 A. D. Then comes a Dharma Raja Soud, Vazír in 1037 A. D. during the minority of Ala-ud-dín, who is said to have put him to death, so that Ala-ud-dín must have reigned close upon 200 years (!). Nothing more valuable comes from the Muhammadan historians concerning this period of confusion.

Professor Hall attempted to unravel this tangled web of facts and fictions, and made Bhoja a first cousin once removed of Vákpatiraj of Dhárá, both synchronous and mutually independent, and Bhoja the founder of the

1 Colebrooke, II., 299; As. Res., VIII., 243. 2 J. A. S., Ben., VII., 726; J. A. O. S., VII. 24.

dynasty, though his ancestors may have been of some royal race.[1] This Bhoja reigned in 1042 A. D., and was succeeded by his son, Udayáditya, and he by Nara Varmma[2] (1104—1133 A. D.); then followed Yaso Varmma[3] (1133—1143 A. D.), Jaya Varmma,[4] Vindhya Varmma, Subhata Varmma, and Arjuna (1210—1215 A. D.)

Professor Hall subsequently identifies Vákpati with Munja, and refers to an inedited inscription he met with at Udayapura in Gwaliar, which sets forth the conquest of Tripura (see Ríwá) by Yuvaraja. Bhoja of Dhárá, according to it, was son of Sindhu (not Sinha), the younger brother of Vákpati. Vákpati had issue, Vairisinha, and he a son, Harsha, and Hall thinks it probable that Bhoja's accession was due to their having pre-deceased him. Thus, Vákpati was paternal uncle of Bhoja, and ruled over the whole of Málwa, in which he was succeeded by Bhoja.[5] In A. D. 1042 Bhoja was still on the throne. We know not how soon he may have ascended it after A. D. 993, when Munja or Vákpati, his predecessor, was as yet in power. The third inscription from Udayapura relates that in 1229 *Sanvat* (1172 A. D.) the reigning king was Ajayapála. A Raja of the name of Devapála has left it carved on the Udayapura temple with the date 1268 attached, which if *Sáká* corresponds with 1346 A. D., and if *Sanvat*, will be 1211 A. D.[6] Professor Hall asks, can he be of the same family with Ajayapála? He ruled over Bhailla, now Bhelsa, which was doubtless a new kingdom formed out of the realm once ruled by Udayáditya, no traces of whose succession exists in Udayapura.

The Kachhwáhas and Chandels.

We have next to turn to the history of the Chandels, and in connection with it more particularly to the history of Kalinjar and of Mahoba; and to do this correctly we are obliged to summarise our knowledge of the successors of the Toramánas at Gwaliar and Narwar.

Local tradition and the authority of the bards assign the building of the fort of Gwaliar to the year 275 A. D. (332 *Sanvat*), and make the founder's name Suraj Sen, the petty Raja of Kuntalpuri or Kutwar. It is said that Suraj Sen was a leper, and that one day, when thirsty from hunting, he drank of the water given to him by the Siddh Gualipa, who resided in a cave on Gopagiri. He was at once cured of his leprosy, and directing a fort to be built, enlarged the receptacle for the cleansing water, which is now known as the Surajkund. A similar legend is related concerning the founders of Kalinjar, Lalatpur, and other towns in Bundelkhand. The holy Sidhh gave Suraj Sen the new name of Suraj Pál, and promised dominion to eighty-four of his descendants as long as they retained the name of Pál. Accordingly eighty-three of his descendants are recorded as Rajas of Gwaliar, with the name of Pál, and the

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1 Colebrooke, II., 462. 2 J. A. S., Bom., VI., 259. 3 Colebrooke, II., 224. 4 J. A. S., Ben., V., 377; VI., 736. 5 J. A. S., Ben., XXXI., 114. 6 J. A. S., Ben., XXVIII., 1; XXXI., 114.

eighty-fourth, named Tej Karan, the Dulha or bridegroom prince, is said to have lost the kingdom. A similar promise was made to the Chandels of Mahoba (see MAHOBA) as long as they retained the name of Brahm or Varmma, and the penalty was exacted in the person of Parmal. [1] Rajendralala Mitra, in noticing the list of Pálá kings of Gwaliar given by Père Tieffenthaler, [2] remarks that, allowing Toramána and his son to have been suzerains, and the Pálás vassals, we know not whether, on the demise of the former, the latter assumed independence; but we find that in the third quarter of the ninth century they were placed in subjection to a Bhoja Deva, who called himself a paramount sovereign, and who is said by Cunningham to have been a Tomar. His name occurs in an inscription found in a Vaishnava temple in Gwaliar. This records a grant of some land made in *Sanvat* 933 (876 A. D.), more than a century before the great Bhoja of Dhárá, predecessor of Udayáditya, and three centuries after the first (540 A. D.), and two after the second Bhoja (665 A. D.) of Colonel Tod's Jain manuscripts. He is, as already noticed, also different from the Bhojas of Bengal recorded by Tieffenthaler and the Bhoja of the Thaneswar inscription. [3] Almost every one of these styles himself a lord paramount; but, judging from the date given, which may possibly be 733 *Sanvat* (676 A. D.), he may be either the second Bhoja of Colonel Tod, or one of the two Bhojas of Kanauj, who are known to have ruled over Agra, of which Gwaliar was then a portion. This Bhoja is said to have been lord of Tarkasthána; the names, too, have a foreign appearance, as Bailla Bhatta, Nakailla Bhatta. The unusual measure of quantity *droni* is also used here, which seems to have been peculiar to Gopagiri (Gwaliar). Tieffenthaler gives eighty-five Kachhwáha rulers in his list, commencing with Surajpál, by whom the fort was founded. Seventy-one Pálá princes are made by him to reign 860 years, or an average of twelve years each, which would bring the last to the beginning of the fourteenth century (1303 A. D.) From another inscription we find one Mahendra Chandra, son of Mahádeva, on the throne of Gwaliar in 958, and Vajradáma twenty years after him. But as the former has not the royal epithets applied to him, there may be some doubt about his having attained the royal dignity. Of the latter, another inscription supplies us with some information. Tod relates that the descendants of Kusha,

[1] Inscriptions unfortunately contradict both these legends. Only four of the eight undoubted Kachhwáha rulers of Gwaliar bear the name of Pál, and few of the Chandel rulers bear the name of Brahm. These stories are undoubtedly the invention of later years. General Cunningham (Arch. Rep., II., 374) considers that the list of the eighty-four Kachhwáha Pálás of Gwaliar is also a fabrication of later date. While giving it its value as a testimony to the length of Kachhwáha rule, which he estimates lasted from 275 A. D. to 1129, it cannot be considered correct, as we have evidence of the intervention of a Bhoja dynasty from 870 A. D. to 950 A. D., when Vajradáma founded a new dynasty mentioned hereafter. The story of Tej Karan is given by General Cunningham (*Ibid*, 376). [2] Bernoulli, Description de l'Inde, I., 217; J. A. S., Ben., XXXI., 391. [3] *Ibid*, XXII., 673. General Cunningham retains the reading *Sanvat* 933 for the date.

son of Rama, first settled at Rohtas, whence after a time they spread abroad as Kachhwáhas or Kachchhapas, and taking Gwaliar on their way, occupied Amber (Jaipur). Vajradáma, the son of Lakshmana, was a Jaina, and is said to have been a descendant of a Kachchhapa Ghâta (the destroyer of the Kachchhapas), and to be the first of his race who sounded his kettle-drum in the fortress of Gwaliar. The Jaina figure on which the inscription was found has been dedicated by Vajradáma.[1] Tradition has it that Tej Karan, the last of the Kachhwáha line, was driven from Gwaliar to Dhundhar by a Puar or Parihár usurper, who founded a dynasty that lasted till Gwaliar was attacked by Altamsh in 1232 A. D.

Vajradáma's son became a follower of Vishnu, and his successor, Kirttiraja, worshipped Siva, in whose honour he erected a temple in Sinhapaniya.[2] He is said to have reduced Málava to subjection. After him came Bhuvanapála, famed for charity and his skill in archery, and next Devapála, who was succeeded by his son, Padmapála. Of him it is recorded that he made expeditions to the south, that he warred against the demons (*Rakshasas*), and dedicated temples to several deities. He was succeeded by his nephew, Mahipála, with whose praises the inscription is principally occupied. Mahipála is said to have bestowed gifts on both the Jain and Brahmanic temples. He lived in 1093 A. D., and was succeeded by Bhuvanapála, called also Manoratha,[3] who is described as a Vaishnava who resided at Mathurá, and was a protector of Kayasthas. He reigned but a short time, and was succeeded by his son, Madhusudana, who, in *Sanvat* 1161 (1104 A. D.), erected a temple to Mahádeva in Gwaliar. We have no inscriptions for nearly a century after this. According to Tieffenthaler, Shams-ud-dín wrested Gwaliar from the Puars and handed it over to a Tannvarien race of Rajpúts, who held it till Humáyún's time; but Ferishta says the fortress was taken by Kutb-ud-dín Aibak in 1193 A. D. On Kutb's death we find a Tomar prince opposing Aram, and subsequently yielding allegiance to Altamsh in 1232 A. D. The Tomars built the celebrated fortress

[1] Rajendralala Mitra considers it probable that Vajradáma was a Parihár, while General Cunningham considers him to have been a Kachhwáha. There is no direct evidence in support of either estimate, but the balance of probability is in favour of the latter. Tradition allows of one Parihár dynasty, *viz.*, that coming in after the expulsion of Dulha, and lasting until the advent of the Muhammadans with a list of seven princes; while the long period attributed to the Kachhwáhas may fairly be taken to be in the main correct. [2] Both these last inscriptions are in characters intermediate between the Kutila and modern Devanágari. It may be mentioned here that the Kachhwáha chiefs of Rampur, Gopalpur, and Lahar in and adjoining the Parganah of Kachhwáhagarh, in the Jalaun District, have a similar tradition, and derive their origin from the same family as that from which the Raja of Jaipur is sprung. Tradition also ascribes to the Puars and Kattis a settlement in the Province in the earliest times: and of the former a few still remain in possession of 24 villages near Jigní in the Jhansi District. [3] The name Manorath occurs alone in old characters on a portion of the temple of Nílkanth in Kalinjar. (J. A. S., Ben., XVII, (1), 171).

of Tomaragarh, or Tárágurh, and were probably the same as the Tannvariens of Tieffenthaler. (See GWALIAR).

The Chandels.

From other inscriptions we learn something more of the rulers of Bundelkhand from the ninth to the twelfth centuries of our era. An inscription found at Khajuráhu in the Chhatarpur State (see KHAJURÁHU) in a temple dedicated to Lalaji, bears the dates *Sanvat* 1056 (999 A. D.), which determines the date of King Dhánga, and *Sanvat* 1173 (1116 A. D.), which was added during the reign of Jaya Varmma Deva. King Dhánga is said in it to have kept prisoners the spouses of the Rajas of Kasí (Benares), Kosala (Oudh), Kratha, Sinhala (Ceylon), Kantala, Andhra, Anga, and Radha (south-eastern Bengal).[1] The inscription consists of sixty-three strophes of a rather ambitious poem, evidently written by an accomplished scholar and one well versed in the quaint conceits peculiar to the Sanskrit poetry of the period. It records the accession to power of the Chandratreya (Chandel) Nannuka, who was succeeded by Vákpati, and he by Vijaya, the great conqueror. The next in succession was Rahila, a name given in the local legends and in Chand's poems among the Chandel kings. (See MAHOBA). To him succeeded Sri Harsha, also mentioned as a great conqueror, and as having a wife (Kankuta) of the race of Ganga, and to him Yasodharma Deva. Dhánga was the son of this last prince by his queen Narma Deva, and after erecting numerous temples in various places, he is said to have obtained eternal beatitude by sacrificing himself at the confluence of the Jamna and Ganges in the one hundred and ninth autumn of his life. The original inscription purports to have been put up during the administration of the wise priest Yasondhara in the year 1056 *Sanvat* (999 A. D.)[2] It was re-written in fairer characters by order of Jaya Varmma Deva in 1173 *Sanvat* (1116 A. D.) An inscription discovered at Mau, about ten miles from Chhatarpur,[3] records the existence of nine princes and their ministers from Dhánga to Madana Varmma, and was erected by the minister of that king. It has no date; but as we have obtained the date of Jaya Varmma Deva (1116 A. D.) from the inscription above mentioned, and he was, according to the present inscription, the grandfather of Madana Varmma Deva, it may fairly be put down to the middle of the twelfth century. The Dhánga of this inscription is said, like other Indian princes, to have transferred the powers of the state to hereditary ministers, and in this case to Prabhása, who derives his origin from the sage Angiras; while in the first inscription the prime minister is called Yasondhara. Prabhasa was also minister of the warlike Ganda Deva, son of Dhánga, who is perhaps to be identified with the Nanda Rai of Ferishta, who attacked and killed the Raja of Kanauj,

[1] J. A. S., Ben., VIII., 159. The name is there given as Banga; but since the same circumstance of self-immolation is related of Dhánga in the Mau inscription, the name is retained as Dhánga throughout. [2] Proc. As. Soc., Ben., 1865, (1), p. 99. [3] As. Res., XII., 351, 363, 371.

established there by Mahmúd of Ghazni in 1021 A. D. Ganda was succeeded by Vidyadhára, and he by Vijayapála, both of whom are recorded to have been great conquerors. Sivanaha, son of Prabhása, was minister of Vidyadhára, and is said to have made all the princes of the earth tributary to his master. He was succeeded by his son, Mahipála, who served under Vijayapála. Kirtti Varmma I., the son of Vijayapála, had Ananta, the son of Mahipála, as his prime minister; of him it is related that he was conspicuous among his contemporaries for his knowledge of the sacred scriptures, his eloquence and his bravery. The king, over whom he had entire control, is said to have made use of him in every affair. To Kirtti Varmma, a passage in the prologue to the drama *Prabodha-chandrodaya* of Krishna Misra may, probably, according to Lassen, be referred; in it Kirtti Varmma is praised as a victorious prince and as the forehead ornament of kings.[1] Although Gopála, by whose order this drama was performed, is represented as a mighty prince, who received the royal consecration from Kirtti Varmma, Gopála was, according to the more correct statement of the commentator, only his general, who had probably distinguished himself by his deeds as a commander, or was a vassal-prince under Kirtti Varmma. The prologue to the drama states that Kirtti Varmma had been conquered by the Raja of Chhedi, but was afterwards rescued by the favour of Vishnu. General Cunningham identifies the Raja of Chhedi here mentioned with Karna Kulachuri, who was a contemporary of the Bhoja Raja of Málwa that reigned from 1000 to 1055 A. D. Local tradition ascribes to Kirtti Varmma the excavation of the Kírat Ságar at Mahoba, if he be, as is most probable, identical with the Kírat-brahm of the local genealogy; and to him also is attributed the repairing of the fort of Kalinjar, if not its erection. (See KALINJAR).

The name of the son and successor of Kirtti Varmma is not known, the termination 'Varmma' alone being legible in the inscription. General Cunningham fills up the hiatus with the name Sallakshana, on an analogy with the same name mentioned subsequently. He is praised for his valour, for his knowledge of the Vedas, for having been a staunch friend of learned and pious men, and for his even administration of justice. Whether Ananta wa prime minister under him also does not appear from the inscription, which is here again imperfect. It is, however, almost certain from the continuation of the history, because Ananta served his son, Jaya Varmma, as prime minister. It seems that Jaya Varmma had three sons, Vatsa, Vámana and Pradyumna, besides others whose names have been effaced in the inscription, all of whom were either set aside or overcome by Sallakshana Varmma, the brother of Jaya Varmma. Sallakshana is said to have, however, provided them with appanages suitable to their rank, but after the death of Ananta, by suicide in the Jamna, he appointed a

[1] Lassen Ind. Alt., II., 783; Herm. Brockhaus' edition of the *Prab. Chand*, pp. 2, 3, 6. See also Arch. Reps., II., 450.

person prime minister, with the title of *pratiharya*, or "punisher of the enemy," in order to protect himself against them. It is said of Sallakshana, that during his father's lifetime he led an expedition into the Antarbed, or Duáb, where he was defeated by the general of his brother, who may have been a descendant of the Gopála so eminent for his services to Kirtti Varmma. The kingdom of Jaya Varmma must have included Khajuráhu, where he caused the inscription of Dhánga (Banga) to be renovated. He must also have possessed some territory to the north of the Jamna, because otherwise his general would hardly have fought there with Sallakshana. His prime minister was probably of a family other than that of Ananta, as the sons of Ananta are not further mentioned in the inscription. The prime minister is merely said to have been well-born, distinguished by his immense knowledge of the laws, his obedience to constituted authority, his honesty and valour. This unnamed officer continued to fulfil the same duties for Prithvi Varmma Deva, who is not said have been a son of Jaya Varmma. Prithvi Varmma Deva was succeeded by Madana Varmma. He had a minister, named Madana, who, by application to the conduct of foreign affairs and war, increased the dominion of his master. Madana Varmma reduced north-western Bundelkhand, and through his friendship the king of Kashi (Benares) is recorded to have been able to carry on the administration of his territory. This may probably refer to Govinda Chandra, who reigned from 1118 to 1163.[1] He is also said to have annihilated the power of the over-bearing ruler of Málwa; but it is not clear whether Nara Varmma, who reigned till 1133, or Yaso Varmma, who sat on the throne till 1150, is intended.[2] Madana Varmma's minister, Madana, not only aided his master himself, but his sons, Sridhára and Vidyadhára, with others whose names are not given, followed him in the highest offices of the state. They were especially distinguished as generals, while the father was equally remarkable for his liberality towards Brahmans and temples. Allowing Jaya Varmma to have lived till 1120 A. D., the reign of his two successors may be brought down to 1157 A. D. The name of Madana Varmma occurs on another inscription erected by Raja Deva, who is called a great king, and the worshipper of the feet of "Madana Varmma, the learned, the king of kings, most wealthy, and King of Kalanjara."

The local bards universally make Kirtti Varmma II. the son and successor of Madana Varmma, but General Cunningham possesses an inscription of Madana Varmma dated in 1163 A. D., and another of his successor, Paramárddi Deva, dated in 1167 A. D., so that his reign must have embraced the short period of four years. The same writer considers the intervention of the name as very doubtful.

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[1] As. Res., XV., 444, 461; so Lassen, but another inscription makes Govinda Chandra suzerain of Málwa in 1120 A. D. See J. A. S., Ben., XXXI., 114. [2] J. A. S., Bom., VI., 259; Colebrooke, Misc. Ess., II., 229.

Of Paramárddi, or Parmal, we have an inscription, found near the temple of Nílkanth or Shiva, within the fort of Kalinjar, on an oblong black slab, now leaning against one of the pillars of the temple. The date of this inscription is open to question,[1] but it may be set down at 1209 *Sanvat*, or 1152 A.D. (See KALINJAR, MAHOBA). On his defeat by Prithiraj, the Chauhán ruler of Delhi, in 1183 A. D., Parmal's dominions were confined to the eastern portions of Bundelkhand and Mahoba; Khajuráhu and the western districts were annexed to Delhi. Parmal made Kalinjar his residence, which had probably been in the possession of his family from the foundation of the dynasty in the latter part of the eighth century. He enlarged and beautified the forts of Ajegarh and Kalinjar, both of which contain memorials of his reign. Previous to the Chauhán-Chandel war, the principal seat of the Chandels was Mahoba, and their territory seems to have extended from the Jamna to the Narbada, and from Ríwá to the Sindh river, and was bounded on the north by Gwaliar, and on the west by Narwar. The Kayasth prime ministers of the rulers succeeding Parmal seem alone to have left memorials of their power; and the last Chandel prince, hitherto found to have been mentioned on the lapidary records of the period, is Bhoja Varmma, or Bhoja Brahma, under whom flourished the Kayasth Nana, hereafter noticed.

Muhammadan historians.

The next source of information for the history of Bundelkhand is in the scanty notes of the successive invasions of Musalmán generals to be met with in the Persian histories. These are for the most part very vague, and give us few glimpses of the condition of the people, or the mode in which the actual government of the country was carried on. The number and frequency of these expeditions, however, would lead us to suppose that at no time, up to the reign of Akbar at least, had the Musalmáns ever taken firm hold of Bundelkhand, which still remained under its native Chiefs, of whom family succeeded family, and race followed race, little influenced by the occasional presence of some energetic Musalmán adventurer, or the casual passage of Delhi troops to and from the Dakhan.

This would appear to be true of Bundelkhand generally, but the stronger forts were frequently the object of attack, and Kalinjar, Chanderi, and Kálpí were many times subjected to a long siege. Kálpí, the gate of the west, was indeed strongly garrisoned by the Muhammadans, and for a long time was the head of a favourite Sirkár, and the usual starting point for expeditions to Bengal on the one side and to the Dakhan on the other. (See KÁLPÍ). We learn from the few records which have come down to us that, long before the downfall of the Chandels, the princes of India were continually engaged in wars with one another; the

[1] Some make out the date to be 1298 *Sanvat*, or 1241 A. D.; others 1198 *Sanvat*, or 1141 A.D.; others, and more, probably 1209 *Sanvat*, or 1152 A. D. There are inscriptions of Paramárddi bearing dates 1167, 1177, and 1178 A. D. J. A. S., Ben., XVII., (1), 182 (note), 317; Pogson's Boondelas, 156.

lust of conquest, the desire of attaining the proud distinction of universal sovereign, pride of race, and passion, were the real moving forces in these conflicts, and prevented for a long time the union of the Hindús in a confederacy which might possibly have to a certain degree stemmed, if not altogether prevented, the inroads of the western nations.

The quarrels and dissensions among the Hindú rulers were further heightened by the gift of the Delhi (Indraprastha) throne by the last of the Tomars to his grandson, Prithiraj, the Chauhán ruler of Ajmír. As the Raja of Kanauj was also grandson of the Tomar chief by another daughter, he was deeply offended at the preference shown to his cousin, and sought in every way to harass and perplex him by open war and covert intrigue. Shiháb-ud-dín invaded India, and attacked Prithiraj between Thanesvar and Karnál in 1191 A. D., but was defeated with great loss. Two years afterwards Shiháb-ud-dín returned, and by stratagem gained a victory against an immensely superior force; Prithiraj was taken prisoner in the pursuit that ensued, and put to death. This was followed in the next few years by the capture of Kanauj, Benares, Biána, and Gwaliar.[1] In 1202 A. D., Kutb-ud-dín, the viceroy of Shiháb-ud-dín, and subsequently the first of the dynasty known as the Slave Kings, took the forts of Kalinjar and Kálpí, and temporarily reduced Bundelkhand to subjection. Again, in 1208, Kutb-ud-dín invested Kalinjar, when he was met, according to Dow, by a prince of that country named Gola, but more probably Parmal, whom he defeated and treacherously put to death. These victories threw the whole of Bundelkhand and Málwa at the feet of the Musalmáns, but appear to have been little utilised, for we find that in 1234 Altamsh was obliged to send Nasrat-ud-dín with a force from Biána and Gwaliar to reduce Kalinjar. This fortress was again invested, taken, and plundered by the Musalmáns, who obtained a large amount of treasure. On his return Nasrat-ud-dín was attacked by Jahir, Ráná of Ijari, and escaped with much difficulty. In 1251, Ulugh Khan, leading forces towards Kalinjar, attacked Jahir, routed his forces, and took possession of his town Bazor.[2]

Some further account of the princes of this region is found in an inscription on an oblong slab of sandstone, 4¼ feet long and 2½ feet broad, now in the museum of the Asiatic Society of Calcutta, which was found in the fort of Ajayagarh (See AJEGARH), and has been translated by Pandit Saroda Prasád.[3] It is in verse and contains thirty-seven strophes, with a postscript in prose, and bears date 1345 *Sanvat*, or 1288 A. D. It relates to the statue of Hari, or Vishnu, which one Nana had caused to be erected in the fort of the town of Jayanagara, as well as to a temple to Keshava, erected there by his queen. The name Jayana-

1 Elphinstone, 313. *Taj-ul-Maasir* in Dowson's Elliot, I., 231. 2 Dowson's Elliot, I., 351, 368; the name is variously spelled, Bazol, Barol, Bagor, Barwar, and is the Narwar of Ferishta. 3 J. A. S., Ben., VI, 881.

gara, or "City of Victory," is intimately connected with the name Ajayagarh, or "unconquered or impregnable fort"—the name given to the fort to the present day. The prince or minister whose name is recorded in the inscription is expressly mentioned as having been of the Kayastha or writer caste, not derived, as in the Codes of Law, from a Vaisya father and Sudra mother,[1] but from Kasyapa, the celebrated Rishi, who was created to satisfy the deities with burnt-offerings. Kasyapa, according to the inscription, had two sons, Kusha and Sunabha, of whom Kusha lived at Kausambipura or Kausambi, the modern Kosim[2] on the Jamna, in the Allahabad District. A certain person is said to have resided there, "the ornament of the Kasyapa line, and belonging to the Kayastha tribe, who conquered the mountain fastnesses, and was without a rival." He had probably been appointed to a high office by some ruler in Bundelkhand, and made use of his position in order, by the conquest of a fort, to lay the foundation of independence for himself and his successors. This fort was probably Ajegarh; and for fixing the date of the conquest, it may be mentioned that the fifth in descent, called Malika, is said to have been the prince of Kalinjar,[3] who was conquered by Sultán Nasir-ud-dín Mahmúd in 1247 A.D., when Ajegarh and Kalinjar again fell to the Musalmáns. Kosim remained subject to Kanauj until the conquest of the latter place at the end of the twelfth century; and it is perhaps to the same period that the emigration of the Kayasthas to Bundelkhand should be referred.[4] Lassen supposes that the first or anonymous founder was in the employment of Vijaya Chandra, Raja of Kanauj, and the second in that of Jaya Chandra, who ascended the throne about 1173.[5] In the inscription Malika does not lay claim to independent sovereignty, although, as already mentioned, he is said by the Muhammadan historians to have been for a short time at least in independent possession of Kalinjar. Nasir-ud-dín extended his conquests to the west, and seized on Narwar and Chanderi, but since he left merely slender garrisons behind him, the Musalmán authority was more nominal than real. Of Náná, too, we read that he was minister of the Chandratreya line, and servant of King Bhoja Varmma, a descendant of the Chandel dynasty, whose power, for some time in abeyance, seems to have been recovered by him; for this the inscription shows he must have been in a great measure indebted to his wise and powerful minister Náná, who was esteemed the Lakshmi, or "goddess of fortune," of his kingdom. He probably made use of the opportunity afforded by the disturbances that arose

[1] Colebrooke Misc. Ess., II., 182. [2] In the Mahabhárata, Kusha is said to have had a son, Kusanabha, so that the derivation above given of the name Kosim would appear to be incorrect: see Lassen Ind. Alt., II., 798. [3] Brigg's Ferishta, I., 237; Dow., I., 171. [4] The names given in the inscription are the founder, Jánha, afterwards called Haruka, Jalhan, Gangadhára, Kamala, Malika. The last had four sons, Padma Sinha, Ratna Sinha, Yoga Sinha, and Samara Sinha, of whom the best, Ratna Sinha, succeeded Malika, and was the father of the Náná in whose time the writing was inscribed. [5] Ind. Alt., II, 800.

on the death of Nasir-ud-dín Mahmúd, in the year 1265 A. D., to extend his empire. This weakness of the Musalmán administration lasted till the year 1286 A. D., the year in which Kai-kobad was murdered; and with the accession of Jalál-ud-dín Khilji the Chandel dynasty must have entirely disappeared, as we do not again find any traces of them in or around Kalinjar. General Cunningham describes the coins in his collection, belonging to the Chandel kings, as consisting of specimens in gold, silver, and copper:—"The gold and silver coins are all of the well-known type of the Rathors of Kanauj, which bear a seated figure of the four-armed goddess Durga or Párbatí on the obverse, and on the reverse the king's name in three lines of the mediæval Nágari characters. The copper coins bear on the obverse a two-armed male figure, which appears to be that of the monkey-god Hanumán, and on the reverse the king's name in Nágari characters." The names on the coins are those of Kírtti Varmma, Sallakshana Varmma, Jaya Varmma, Prithvi Varmma, and Madana Varmma." [1]

The following list contains all the information as yet to be gleaned from inscriptions and coins in regard to the early rulers of Bundelkhand:—

Date.		Name of King.	Reference.
Sanvat.	A. D.		
57	0	Bhíma Nágá ...	Kings of Narwar, who where apparently vassals of the Guptas until their extinction in 225 A. D.
82	25	Kharjjura Nágá (?) ...	
107	50	Varmma Vatsa (?) ...	
132	75	Skanda Nágá ...	
187	100	Vrihaspati Nágá ...	
202	125	Ganapati Nágá ...	
227	150	Vyághra Nágá ...	
252	175	Vasu Nágá ...	
277	200	Deva Nágá ...	
315	258	Toramána ...	Eran inscription.
332	275	Pashupati ...	Gwaliar inscription.
704	647	Harsha Vardhana ...	King of Kanauj (Hwen Thsang).
933	876	Bhoja Deva ...	Gwaliar inscription.
631	574	Bhoja Raja ...	Tod's No. 1.
721	664	Bhoja Raja ...	„ „ 2.
982	925	Lakshmana ...	Gwaliar Kachhwáhas, successors of Bhoja Deva, and probably connected with the Kachhwáha families in the west of Jhansi and Jalaun.
1007	950	Vajradáma ...	
1037	980	Mangala ...	
1047	990	Kirtti ...	
1067	1010	Bhuvana ...	
1087	1030	Deva Pála ...	
1107	1050	Padma Pála ...	
1117	1060	Surya Pála ...	
1132	1075	Mahi Pála ...	
1152	1095	Bhuvana Pála ...	
1161	1104	Madhusudana ...	
857	800	Nannuka ...	Chandel Rajas of Mahoba and Kalinjar mentioned in the Mau and Khajuráhu inscriptions.
882	825	Vákpati ...	
907	850	Vijaya ...	
932	875	Rahila ...	
957	900	Harsha ...	
982	925	Yaso Varmma ...	Nanda Rai, King of Kalinjar of Ferishtah (1021 A. D.)
1007	950	Dhánga ...	

[1] Arch. Reps., II., 458.

Date.		Name of King.	Reference.
Sanvat.	A. D.		
1058	999	Ganda ...	
1082	1025	Vidyadhára ...	
1102	1045	Vijaya Pála ...	
1122	1065	Kirtti Varmma I. ...	
1142	1085	Sallakshana I. ...	
1162	1105	Jaya Varmma ...	
1177	1120	Sallakshana II. ...	
1182	1125	Prithvi Varmma ...	
1187	1130	Madana Varmma ...	Inscriptions, 1131 A. D. and 1163 A. D.
1220	1163	Kirtti Varmma II. ...	
1224	1167	Parmal or Paramárddi ...	Defeated by Prithiraj, 1183 A. D.
1259	1202	Kutb-ud-dín sacks Kalinjar. ...	
1265	1208	His second attack. ...	
1291	1234	Altamsh's attack. ...	
1304	1247	Nasir-ud-dín's attack. ...	
1308	1251	Ulugh Khan's attack. ...	
1337	1280	Bhoja Varmma ...	Ajegarh inscription.

Throughout the western part of Bundelkhand, the Chandels were succeeded, according to local tradition, by the Khángars or Kángars, who had once been their servants, and who made the fort of Karár, now belonging to Orchha, and lying about twenty miles from Jhansi, their head-quarters until their expulsion by the Bundelas in the fourteenth century. These Khángars are now the village servants and watchmen of the Bundelkhand Districts, and are in a position similar to that of the Bhars and Pasís of the Duáb and the Benares Division.[1]

Khángars.

We have now to turn to the history of the Bundelas, the next tribe of any importance who held possession of the tract to the west of the Jamna and south of the Chambal, and eventually gave it the name of Bundelkhand, by which it is known to the present day.

Bundelas.

Popular tradition ascribes the origin of the name Bundela to Raja Pancham, a descendant of the Gaharwár Rajas of Káshi (Benares) and Kantit. Pancham, being expelled from his kingdom by his brothers, retired to Bindáchal, and became a votary of Bindabásini Bhawáni. While residing there he resolved to offer himself up as a sacrifice to that deity, and in pursuance of his vow had already inflicted a wound on his person, when suddenly Bhawáni appeared and restrained him. In reward for his devotion she promised him that his kingdom should be restored, and in commemoration of the drop of blood *(búnd)* which flowed from his wound, his descendants should be called Bundelas.[2] Elliot,[3] who regards this story as completely apocryphal, and fabricated merely to cover the disgrace of a humble descent, gives the following account from

1 Jenkinson's Set. Rep., p. 58. 2 Chhatar Prakásh in Pogson's Boondelas, 8.
3 Beame's Ed., I., 45: Tod's Rajasthan, I., 116.

the *Hadíkat'l akálím*, as containing the more probable origin of the name:—Hardeo, one of the Gaharwár family, came with a slave-girl from Khairagarh, and took up his residence near Orchha. He was there invited to give his daughter in marriage to the Khángar Raja of Karár, which he at first refused to do, but at length consented to on condition that the Raja should come with all his brethren and feast with him, in order to thoroughly obliterate all distinctions of caste. The Raja consented, and at the feast was treacherously poisoned with all his family; and the Gaharwárs took possession of the country between the Betwa and the Dhasán, which had hitherto been occupied by the Khángars. The name Bundela, or Bandela, was given because the offspring of this marriage was the son of a *bandi*, or slave-girl. Were the race directly descended from Rajpút ancestors, it would be impossible to account for their exclusion from the lists of the pure classes, and for their being universally regarded as spurious Rajpúts. The meaning of the legend is no doubt that a body of emigrants from the south poured into Bundelkhand under various leaders, and gradually ousted the old Hindú Rajas, who were so weakened by internal dissensions and the attacks of the Musalmáns from without as to make but a feeble resistance. The establishment of the tribe in Bundelkhand must have taken place not earlier than the thirteenth century. The *Chhatar Prakásh*,[1] written probably during the life of Chhatarsál, declares that the first expedition of the Bundelas was undertaken against the Afghan, Satár Khan, and we know that no settlement of Musalmáns took place in these countries until after the commencement of the thirteenth century. Elliot[2] adopts this opinion, and thinks the occupation probably took place after the Chandels had been humiliated by the Chauháns, and they in their turn had been forced to yield to the Musalmáns. Franklin assigns a later origin to the Bundelas, and places their advent under Bír Singh, the son of Pancham, during the invasion of Taimúr in the last decade of the fourteenth century.[3]

As already noticed, Bhoja Varmma, the last Chandel king of whom we have any record, had a firm hold on the country in 1288 A. D. It would be safer, therefore, to place the first entry of the Bundelas in the period immediately after the extinction of the Chandels, or about the commencement of the fourteenth century. They appear to have first settled at Mau, and then, taking Kalinjar and Kálpí, to have made Mahoni their capital. Bír Singh had the sobriquet of *Lohadhar* given to him on account of his warlike exploits, and was succeeded by his son, Karan, also called Balwant, or the powerful. Balwant had a son, named Arjunpál, father of Sohanpál, who is said to have reduced Kútharagarh and reigned long in Jaitra. He was succeeded by Sahaj Indur, father of Nannuk Deva, whose son, Prithiraj, regulated the distribution of land

[1] Pogson's Boondelas, (Cal., 1828), p. 9. [2] Dowson's Elliott, I., 45. [3] Trans., R. A. S., Lon., I., 262.

and established the religious rites and customs to be observed by the tribe. Ramchand succeeded Prithiraj, and was the father of the warrior Madana Mal, father of Arjun Deva. From the last came Malkahan, whose son, Rudr Partáp, founded the city of Orchha. It is recorded of him that, in establishing the population in his new city, he was constantly exposed to the attacks of the neighbouring princes; but at length succeeded in effecting the destruction of their power and the extermination of their race.[1] It is certain that from his time the Bundelas became the most powerful among the tribes to the west of the Jamna, and that henceforth the name Bundelkhand may with more justice be given to that tract. It is from the twelve sons of Rudr Partáp that most of the great Bundela families in after days derived their origin.[2] Rudr Partáp perished in an encounter with a tiger while investing the fort of Kotharpur, and was succeeded by his eldest son, Bharati Chand, about the middle of the sixteenth century, who was in turn succeeded by his brother, Madhukar Sáh. The first reigned, for twenty-three years, and the second thirty-eight years, at Orchha. Urdiajít, another brother, at this time occupied Mahoba, and made it his head-quarters in his forays against the Musalmáns and neighbouring chiefs. In these he was ably assisted by his son and successor in the Mahoba fief, Premchand, who fought numerous battles in order to retain the lands seized by his father. He left three sons, Kuar Sain, the reputed founder of Simroha, Man Sáh, who dwelt at Shahpur, and Bhagwant Rai, who remained at Mahoba. This last prince was celebrated for his virtues and feared for his valour. He left a son, named Kulmandan, who became renowned for his piety and charity.

Champat Rai.

Kulmandan had four sons, Kharg Rai, Chand, Subhan Rai, and the great Champat Rai, in whose person the Bundela race became a power in India. Bír Singh Deo remained at Orchha, and consolidated his power in that direction, while his brother, Ram Sáh, with a large following, took possession of Chanderi and established a dynasty at Bar, from which the Bánpur Rajas sprang (1602 A. D., see LALATPUR). The territories of Bír Singh extended from the Narbada on the south to the Sindh river on the north. He commenced the fort of Jhansi, and constructed besides many lakes and forts. It was in his time that the Muhammadans first turned their attention to this part of Bundelkhand. When the Emperor Akbar arranged the empire into subahs and sirkárs, Orchha and the parganahs lying to the north of it, including the present Jhansi District and Kúnch in the Jalaun District, were included in the Irichh sirkár and subah of Agra. Sirkár Kálpí included Urai, Bhadek, Raipur, Kálpí, and Kanár in Jalaun, and Hamírpur in the

1 Pogson's Boondelas, 10. 2 Pogson, p. 12; their names are Bharati Chand, Madhukar Sáh, Urdiajít, Kírát Sáh, Bhúpat Sáh, Amán Das, Chandar Das, Dúrga Das, Ghansam Das, Prág Das, Bhairon Das, and Khandi Rai.

district of that name. Sirkár Kalinjar included Ajegarh, the present District of Banda, and Parganahs Maudha and Mahoba of the Hamírpur District. Sirkár Ghorá, or Bhatghorá, subsequently known as Ahmadabad Ghorá, probably contained Parganahs Tarahwan, and Chhíbún in the present Tahsíl of Karwí, Darsenda in Banda, and the greater part of Ríwá. But of this sirkár we have little information that can be relied upon, as the names of the mahals composing it have not been given in the Aín-i-Akbari; [1] and it would appear that the power of the Musalmáns was little felt there. Though the Orchha Raja and other Hindú princes did from time to time pay tribute to the Musalmáns, and there were occasional expeditions sent against them, the Muhammadan power never seems to have been firmly established in Bundelkhand, with perhaps the exception of Kálpí and the tract immediately in its neighbourhood. (See KALPI). Bír Singh Deo incurred the severe displeasure of Akbar by waylaying and murdering Abul Fazl, the favourite minister of the Emperor, and best known as the author of the Aín-i-Akbari, when he was passing through Bundelkhand near Barka Saráí on his way from the Dakhan to Delhi. This murder was committed at the instigation of Salím, afterwards known as the Emperor Jahángír. [2] A force was sent against Bír Singh Deo in 1602 A. D., with orders to seize his family, ravage his country, and exercise such severities as on other occasions Akbar never permitted. [3] Bír Singh managed to escape; and on the accession of Salím to the throne in 1605 A. D., rose into great favour, and was ever after treated by Jahángír with confidence and respect. Soon after the accession of Shahjahán to the throne, in 1627 A. D., Bír Singh revolted. An army was sent against him, and after more than a year's resistance he was forced to submit. His territory was at first confiscated, but was soon after restored to him. He did not, however, regain his former power and independence, and from this time to the advent of the Marhattas in 1742 A. D., Orchha remained more or less subject to the Muhammadans. [4]

We shall now return to Champat Rai, who, owing to his natural qualities, soon obtained the sole direction of affairs at Mahoba. On the accession of Shahjahán, in 1627 A. D., he and Bír Singh of Orchha and the other chiefs of Bundelkhand threw off their allegiance to the Delhi Court; and, notwithstanding that Báki Khan, an experienced general, and some say the Emperor himself, marched in person against Orchha, the Bundelas successfully resisted all attempts to reduce them to submission. Champat Rai had at this time three sons, Sar-

1 See Beame's Elliot, II., 164. 2 Salím in his Memoir does not deny this, and excuses it on the ground that Abul Fazl was one of the principal supporters of Akbar in introducing "the new faith," and was an infidel, and therefore an enemy to all true Musalmáns. (Price's Jahángír, p. 33., O. T. F., Lon., 1829); Gladwin Hist., I., 7. 3 Elphinstone, p. 459; Pogson's Boondelas, 10-104. 4 Jajhar Singh, son of Bír Singh, acted in a similar manner, and was expelled and his territories given to Pahár Singh, his brother. Franklin, Trans., R. A. S., Lon., I., 263.

bahan, Angad Rai, and Ratan Singh. Of these, Sarbahan, the eldest, was shortly afterwards surprised by Báki Khan and slain; and while Champat Rai mourned for his son, he is said to have been consoled by a dream, in which he was promised another son, who should eclipse all others by his warlike deeds and render the name of Bundela for ever illustrious. This son was Chhatarsál, in whom Sarbahan was considered to have become incarnate.

In the meantime, Shahjahán, enraged at the preparations of the Bundelas, who blocked up the route to the Dakhan, sent three separate forces into Bundelkhand,—one, under Muhábat Khan, from Agra; a second, under Khan Jahán Lodi, from the south; and a third, under Abdullah, from Allahabad. These forces soon reduced the country to tranquillity, and punished severely all who had shown any opposition to the Imperial army. Champat Rai, however, was not disposed to submit, and held out in the rugged countries bordering on the Betwa, where by the celerity of his movements he defied the attempts of the Musalmán leaders to capture him. When the principal portion of the Muhammadan troops had retired, he issued forth from his hiding-places, and rapidly assembling a number of adherents, began to make reprisals by driving in the outposts, cutting off supplies, and continually harassing small garrisons by night attacks, until, emboldened by his success, he met the Imperial generals in the open field, and totally routed them near Orchha with great slaughter. Shahbaz Khan, Báki Khan, Fath Khan, and other Mughal leaders of note were among the slain. On receiving intelligence of this event, the Emperor organised a second expedition against Bundelkhand, and gave the command to Muhammad Subah, Walí Bahádur Khan, Abdullah Khan, Nausher Khan, and other experienced generals, who again proceeded to Orchha; but were so little successful that they agreed to a compromise, by which Pahár Singh became the acknowledged Raja of Orchha, while Champat Rai contented himself with seeking possessions elsewhere (1640 A. D.?)

Champat Rai seems now to have lived the life of a partizan leader, and to have even entered the service of the Emperor, by whom he was commissioned to undertake the reduction of the fort of Kumhargarh. Subsequently he rose further into favour, and obtained the Parganah of Kúnch, subject to a revenue of three lakhs of rupees. Pahár Singh, though he owed in a great measure both his fortune and position to Champat Rai, was jealous of the high reputation enjoyed by his benefactor. It is said that more than once he sought to remove Champat Rai by poison. The latter was warned of these attempts, but seems to have considered such baseness impossible in a Bundela and a kinsman. On one occasion, attended by his brother and a few faithful followers, Champat Rai came to a feast given by Pahár Singh at the celebration of the marriage of one of his dependents. The poison bowl was again prepared, but missed its victim, as the brother of Champat Rai intercepted the draught on its way and drank it himself. When the poison began to work, he quietly withdrew with a comrade

to die in his tent, with his last breath rejoicing that he had been able to save his brother, the hope of Bundelkhand, even at the sacrifice of his own life.

Hating Champat Rai the more on account of this unsuccessful attempt, Pahár Singh sought by other means to undermine his influence. He offered nine lakhs of rupees for the Kúnch Parganah, and his offer was accepted by Prince Dara, who thereon refused to confirm the grant to Champat Rai. This drove the latter again into rebellion; and at this time the contest among the sons of Shahjahán for the succession having commenced, Champat Rai embraced the cause of Aurangzeb against Prince Dara, and materially assisted him by conducting the army across a ford not held by the enemy.[1] He was present at the battle of Samagarh (1658 A. D.), which placed Aurangzeb on the throne of India. His Bundelas there greatly distinguished themselves by their bravery, and Raja Ram, one of their leaders, a nephew of Champat Rai, was slain. In return for these services, Aurangzeb gave Champat Rai a command of 12,000 men, and a jagír or appanage free from revenue "extending from Orchha to Mol Kanár," and thence to the Jamna. This command he very soon after resigned, on being called to account for not attending the Emperor in his march against Shah Shujá. Champat Rai then retired to the fort of Jairuchh, and there planned further schemes by which to rid his country of the hated Musalmáns.

One Subkaran was now entrusted with the task of reducing him to subjection, and entered Bundelkhand, of which he had been made Subahdár, with a large force. Notwithstanding the vast preparations made by him, he was at first so unsuccessful that he had to be considerably reinforced before he could make any impression on his active foe: and though in the end he was able to drive Champat Rai from one fortress to another, he was obliged to confess his inability to accomplish the object for which he had been despatched.[2] The Emperor, on understanding the state of affairs, recalled Subkaran and took the field in person, on which Champat Rai was obliged to retreat and throw himself on the protection of those with whom he was connected by ties of policy or relationship. Like other men, he found these ties disregarded when danger threatened, and the Musalmáns, joined by the Rání of Orchha's troops, attacked his camp near Orchha; thence he fled to Jaitwar, and afterwards to Sahra, as Indarman, the Raja of that place, had many times received marked favours from his hands. Here he was so inhospitably received that he resolved to confide his safety to his sister's husband, Jíwan Sáh, at whose hands he met with still worse treatment, and on his departure was assassinated with his wife by the followers of his sister.

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1 Bernier, page 2. 2 Subkaran had in his ranks a large number of Bundelas, who seemed to have had little objection to fight against their brethren. Sarjan Rai, a friend of Champat Rai, though he gave in his allegiance to the Emperor, was attacked by the troops of the Rání Hiradeva of Orchha and killed with his family at Didpur. So far were the Bundelas at this time divided among themselves.

Chhatarsál, then in his fourteenth year, was at Sahra when he heard of his father's death, and resolved to enter into the service of some leader, and so gain the influence and experience necessary to enable him to avenge the murder of his father and recover the power his family had lost. In the expressive words of the chronicler at this time, "the sons of Champat Rai, like enchanted snakes, possessed the will without the power to injure." Ratan Singh remained at Mahoba, but both Chhatarsál and Angad Rai enlisted in the service of Nirpa Jai Singh, and were present at the siege of Deogarh, undertaken by the Nawwáb Bahádur Khan at the Emperor's command. Here Chhatarsál, who greatly distinguished himself in the assault, was wounded; but, disgusted with the paltriness of his reward, he now sought to unite the Hindú princes of Málwa and Bundelkhand in a league to resist the proselytising efforts of Aurangzeb. In this he was so far successful as to induce the Chief of Orchha to resist an order to level the temples there, and thus commenced a war which never ceased until the Bundelas became practically independent. Chhatarsál drew over not only the Bundelas serving with Subkaran in the Dakhan, but that leader himself and Bír Baldeo of Aurangabad. He was not able to persuade his brother, Ratan Singh, to join him, as that cautious person, having a lively remembrance of the reverses of his father, refused to join in an undertaking which in his judgment showed such few signs of success. Chhatarsál, being thereon elected principal leader and Chief of the Bundelas, commenced operations in 1671 A. D.[1] by the reduction of the forts in the hills towards Panná. He wasted the country held by his enemies in every direction, and avoiding a general action, managed by ambuscades and intimate knowledge of the country to cut off or elude the Imperial troops. He succeeded not only against the common enemy, but also against the Hindú Chiefs who slighted his authority or were slow to assist him in his projects. Amongst these were the Chief of Dharír and Anand Rai of Banka. The latter, notwithstanding that he was assisted by all the forces of the neighbouring Muhammadan governors, was completely defeated at Garhakota. After this fight, Chhatarsál plundered Bánsa and Badí Pitárí, and entered the country of Báki Khan. Here he defeated Sayyid Bahádur, and sacked the towns of Sindh, Gwaliar, Kanjia, Dyapur, and Dumoh. He practically held the whole of western Bundelkhand, and using the fortress of Garhakota as his base of operations, defeated the combined efforts of all the surrounding Musalmán rulers under Ram Dúla. He next directed his attention to the convoys from the Dakhan, and plundered a train of one hundred carts carrying presents to the Emperor. On this, Tahawwur Khan was directed to proceed with a large army of Túrks and suppress the Bundela insurrection. He was, however, defeated with great slaughter at Siráwá, and returned in such disgrace that he with difficulty obtained the com-

Chhatarsál.

[1] Pogson's Boondelas, page 57.

mand of a second army. When he again invaded Bundelkhand he met with no better success.

'In the meantime the fort of Kalinjar was taken and garrisoned by the Bundelas, whose forces overran the tracts now known as the Districts of Banda and Hamírpur and the Division of Jhansi—in fact, all the territory to the east and south of the Chambal as far as Bhágelkhand. Anwar Khan, Mirza Sadr-ud-dín, and Hamíd Khan were successively sent with large forces against Chhatarsál, but met with no success. The Bundelas now invaded the southern Parganahs of Jalaun, burned Irichh, plundered Kuchur, Kumur, and Kálpí, and reduced Urai and Bhadek to a heap of ruins. Chhatarsál next took Barhat, and put its inhabitants to the sword, in consequence of their having violated the oath of allegiance and fidelity which they had on a former occasion sworn. Kotra, under Sayyid Latíf, alone made any prolonged resistance, and for two months withstood the utmost efforts of the besiegers, who at length raised the siege on the payment of a lakh of rupees. Chhatarsál thence proceeded to collect the revenues of Kálpí and Maudha, and afterwards marched against the zamíndárs of Mahoba, who had instigated the inhabitants of nearly twenty villages to rise in arms against his authority. The action was fought near Daríra, and resulted in the death of hundreds of the ill-armed villagers and the plunder of Muskará, after which Chhatarsál retired to Jalálpur. When news of these disasters reached the Court, Abd-us-Samad was sent with a large force to ravage Bundelkhand. He was met by the Bundelas under Chhatarsál, who appointed Baldeo of Aurangabad to command the right—and Rai Man Dauwá, his foster-brother, the left—wing, while he led the centre himself. After a long and hotly-contested fight the Imperial forces were completely routed, and many of their leaders taken prisoners, and these were not released until they paid ransom. Chhatarsál, wounded in the battle, retired to Panná, whence, as soon as his wounds were healed, he invaded the territory of Hari Lal Gaj Singh, levied contributions, ravaged the country, and burned the towns and villages round Bhelsa. Bahlol Khan, on hearing of these disasters, marched from Dhamauni, and Jagat Singh from Madiáwa, to oppose the Bundelas. In the battle that ensued Jagat Singh fell in single combat with Chhatarsál, who then retired to Shahgarh. A second attempt at reducing the Bundelas was made by the governor, Bahlol Khan, with the assistance of the neighbouring Subahdárs, who in force invested Shahgarh; but here again the Musalmáns were defeated and obliged to retreat to Dhamauni, where Bahlol Khan, chagrined at his ill-success, committed suicide.

Soon after the death of Bahlol Khan, Chhatarsál again taking the field reduced Kotra, Jasú, and Gaighâta, and proceeding to Mahoba, organised thence an expedition against Murád Khan of Sahúda, the representative of Dalíl Khan, who had long refused to pay tribute to him. Murád Khan and a great number of his followers were killed in the action that took place, and Dalíl Khan

was glad to make terms by which he promised regular payment of tribute in future. The Bundela arms were next turned against Mataund; the fort was invested and taken, and that part of the country reduced to obedience.

From Mataund the Bundelas crossed over to Dhamauni and took possession of the town and fort of Dhaura and Thúráhat. They then plundered Kotrá, Bakíjara, Palgái, and Jalálpur, and meeting Asmad Khan, the successor of Bahlol Khan, at Kírpur defeated him. Shah Kúlí Khan, sent to relieve Asmad Khan, having had similar ill-success at Mau, the Bundelas became masters of the whole country to the west of the Chambal and the Jamna. On the accession of Bahádur Sháh, in 1707 A. D., Chhatarsál, through the good offices of the Khan Khanán, was invited to Court and confirmed in all the acquisitions he had made, yielding a revenue of nearly a million sterling per annum. This, however, did not prevent the neighbouring Musalmán Subahdárs from making irruptions into the territories of the Bundelas. One of the most noteworthy of these took place in 1724 A. D. Muhammad Khan, Bangash of Farrakhabad, had been recently appointed governor of Allahabad, and from that post was transferred to Málwa; but, being unable to make head against the Marhattas, was superseded by the Raja of Jaipur. In the early part of 1732 A. D., Muhammad Khan[1] again made an irruption into Bundelkhand, and falling suddenly on the forces of Chhatarsál, defeated him and expelled the Bundelas, spreading devastation on all sides and for the most part making the country a desert. Under these circumstances, Chhatarsál had recourse to the Marhattas, who, under the first Peshwa, Bájí Rao, were at this time advancing slowly through Khandesh and Málwa to Hindústan. The opportunity of establishing their ascendancy in Bundelkhand, which was afforded by the application of the Raja, was promptly embraced, and Bají Rao, with a large force, surprised and defeated Muhammad Khan, who was glad to escape with his life to the fort of Jaitpur, where he was closely besieged by a combined Marhatta and Bundela force. His troops were so reduced by want as to be obliged to eat their horses, and afterwards rats and dogs formed a portion of the provisions dealt out to the garrison. In this strait, the wife of Muhammad Khan sent her veil to her relatives, the Rohillas, and supplicated their aid by a trusty messenger, who so sped himself on his way and was so promptly answered that within a fortnight a force sufficient to cause a diversion arrived in time to save the garrison from entire destruction.

First appearance of the Marhattas.

Chhatarsál, restored to his possessions by the Marhattas, seeing that without their assistance and protection his as yet unconsolidated power would probably be lost as easily as it had been acquired, wisely determined to make them interested in its preservation, and by timely cession of a portion of his territory

[1] Life of Hafiz Rahmat Khan, page 82.

preserve the remainder to his heirs. Shortly before his death he drew up a will,[1] by which he bequeathed one-third of his dominions to the Peshwa, Bájí Rao, on the express condition that his heirs and successors should be maintained by the Marhattas in possession of the rest. The country bequeathed to the Peshwa consisted of Kálpí, Hatta, Sagar, Jhansi, Sironj, Kúna, Garhakota, and Hardinagar, the revenues of which amounted to nearly thirty-one lakhs of rupees—and Gangadhar Bálá was appointed its governor.

The remainder was divided into two separate States,—the Panná Ráj, to which Hardí Sáh succeeded (see PANNÁ, KALINJAR), and which comprised the fortress of Kalinjar, Mohan, Irichh, Dhamauni, &c., with a revenue of over thirty-eight lakhs of rupees; and the Jaitpur Ráj, which was given to Jagatráj, and included Bhúragarh, Barsa, Bhondagarh, Ajegarh, Rangarh, Jaitpur, and Charkhári, with a revenue of nearly thirty-one lakhs of rupees. The subsequent history of these territories has been given separately under the name of each State. Pirthi Singh, son of Hardí Sáh, was appointed to Garhakota, and was the ancestor of the Raja of Shahgarh, whose estate was confiscated for rebellion in 1857. (See SHAHGARH). Alipura was also at this time granted to Uchul Singh by the Panná Raja. On the death of Hindúpat, Raja of Panná and grandson of Hardi Sáh, he was succeeded by his second son, Anrúd Singh, and he by his minor son, Dhaukal Singh. Bení Huzárí, Chaube, was appointed Díwán, and managed the State: for years he carried on a fierce warfare with his brother, Kaimjí, Chaube, the Kilahdar or commandant of Kalinjar, who had espoused the cause of Sarmed Singh, the eldest son of Hindúpat. Pahár Singh succeeded Jagatráj in the Jaitpur State, and on his death divided his territories into three portions. Gumán Singh, his nephew, obtained Banda; and Khumán Singh, another nephew, was made Raja of Charkhári. Gaj Singh, son of Pahár Singh, succeeded his father in the Jaitpur State; and his nephew, Tej Singh, became Raja of Saríla. Bír Singh Deo, another son of Jagatráj, at this time obtained the small territory of Bijáwar. (See BIJAWAR). The sons of Bharati Chand, the fourth son of Chhatarsál, were allowed to become independent in the Jasú territory to the west of Ajegarh. (See JASÚ).

Distribution of the possession of Chhatarsál.

Relieved from the pressure of foreign invasion, these States fell a prey to internal dissensions, which so weakened them that in many instances daring adventurers were able to carve out possessions for themselves. Sarmed Singh, disappointed at his want of success in Panná, had taken refuge at Rájnagar, near Khajuráhu, in Parganah Laurí of the Chhatarpur State, and on his death bequeathed the parganah to his son. Kunwar Soni Sáh, a Panwár adventurer,

[1] Chhatarsál was buried at Chhatarpur. He left twenty-seven sons, of whom Hardeo or Hardí Sáh, Jagatráj, Padam Singh, and Bharatí Chand were by his first wife, and the remainder by concubines. Some say that he had fifty-two sons.

taking advantage of the troubled condition of the times, expelled the son of Sarmed Singh and founded the dynasty at present ruling in Chhatarpur.

The Marhattas.

As already mentioned, the first territorial acquisition made by the Marhattas in Bundelkhand was the grant to them by Chhatarsál on his death, about 1734, of one-third of his territories, including the greater portion of the present districts of Lalatpur, Jalaun, and Jhansi. Bájí Rao, son of Visvanáth Bálájí, the founder of the Brahman dynasty of Peshwas, was at that time the second officer in the State, the Panth Prithinidhí, or delegate of the Raja, being the first. Bájí Rao, the greatest of all the Marhattas except Sivají, had already formed the design of subverting the Musalmán empire, which he knew to be rotten at the core, and correctly estimated the great value of his acquisition in Bundelkhand as keeping the highroad between the Marhatta country and the Duáb in his hands. He had already inaugurated his schemes for Marhatta supremacy by levying the *chauth* and *sardesmúkhi* in Gujarat in 1725; and in 1729 had advanced as far as Málwa, where the governor, Raja Giridhar, fell in an action fought at Tala, near Dhár. Raja Giridhar was succeeded by Muhammad Khan, Bangash, who, as we have seen, was driven out of Bundelkhand by Chhatarsál and Bájí Rao. Raja Jai Singh of Jaipur was then made governor, and he tacitly ceded the province of Málwa to the Marhattas by granting it as a fief from the Delhi Court. In 1735, Malhar Rao, starting from Bundelkhand, pushed his incursions beyond Agra, and was feebly resisted by Muzaffar Khan and Khan Daurán, who satisfied themselves with plundering the country to the south of the Chambal,[1] which now began to be considered the Marhatta boundary. In 1736, Bájí Rao demanded formal possession of this tract and the cities of Mathura, Allahabad, and Benares, and to strengthen his pretensions, advanced with a large force towards Agra, while a light body of cavalry was pushed on under Malhar Rao Holkar, Pilají Jadu, and Vithují, to ravage the Duáb. This was turned back by the troops of Saádat Khan of Oudh; but the main body, making a detour, reached Delhi, whence, after plundering the suburbs and collecting the revenue, they again returned, by way of Bundelkhand, to Púna. In the following year, Nizám-ul-mulk, on his return to Court, was invested with the command of Málwa, and proceeded with a large force by Sironj to his government; but was defeated in Bhupál, and obliged to sign a treaty, by which the Marhattas were acknowledged to be the rulers and possessors of the land to the west of the Chambal as far as the Narbada.[2] In 1738, Bájí Rao was called on by Jagatráj, Raja of Jaitpur, for assistance according to treaty, owing to his having been expelled from his dominions by Muhammad Khan, Bangash. The Peshwa came with a large force and so humbled the Musal-

1 Duff's Mahrattas (3 Vols., London, 1826), II., 378, *et seq.*: Aitch. Treat., III., 1-10.
2 Duff, II., 374.

máns that Muhammad Khan agreed never to enter Bundelkhand again. For this service Bájí Rao exacted the *chauth* as his annual tribute, and made a league with all the Bundela princes by which they agreed to aid him in all his forays, and in return he promised them protection and a share in the plunder.[1] Bájí Rao died in 1740, and was succeeded by his eldest son, Bálájí Bájí Rao. The new Peshwa early turned his attention towards affairs in Bundelkhand, and in 1742 attacked Orchha with a force under the command of an experienced general, by name Nárú Sankar. The Raja made but a slight resistance, and his possessions were partitioned. (See ORCHHA). Territory valued at ten lakhs of rupees fell to the Marhattas, comprising a great part of Jhansi and the Orchha State. Nárú Sankar improved the fort and built the city of Jhansi, and added to his possessions by annexing Duboh and other places belonging to the Datiyá State. In 1747, the Peshwa concluded a new treaty with the Rajas of Bundelkhand, by which the territories in his hands were increased so as to yield sixteen and a half lakhs of revenue per annum, besides an equal share in the diamond mines of Panná. Nárú Sankar was recalled by the Peshwa in 1757 A. D. He was succeeded by Mahadájí Gobind, who was ordered to lay waste Rohilkhand, and for this purpose crossed through the Duáb, plundering all the towns on his way. After him came Babu Rao Kanhai Rai, who, on the death of the Peshwa Bálájí in 1761 was superseded by Nárú Sankar. It was at this time that Gobind Panth, Bundela, Subahdár of Jalaun, was killed at the battle of Panipat, and Shamsher Bahádur, the illegitimate son of Bájí Rao, succeeded to the Peshwa's possessions in Bundelkhand. In 1765, a body of troops from Bundelkhand assisted Shuja-ud-daulah against the British. The next Subahdár after Nárú Sankar was Biswas Rao Lachhman. He was succeeded in 1770 A. D. by Raghunáth Rao Hari, who for twenty-four years ruled more like an independent chief than a viceroy.

Madhu Rao succeeded Bálájí Bájí Rao as Peshwa in 1761, and dying in 1772 without issue, was succeeded by his brother, Naráyan Rao, who was shortly afterwards assassinated at the instigation of his uncle, Raghunáth, also known as Raghu Bhái (Ragoba). The nobles of the country raised the infant son of Naráyan Rao to power, and made Bálájí Pandit, better known as Náná Farnavís, his guardian, who conducted the government for many years with great success. In this difficulty Raghunáth applied to the Bombay Government for assistance, and in exchange for the cession of Salsette and Bassein, they agreed to place him on the Púna throne by a treaty dated March 6th, 1775.[2] Out of this treaty arose the first Marhatta war. Colonel Keating was sent to carry out the treaty, but in the meantime the Supreme Council at Calcutta had disapproved of

[1] At this time he took away a Musalmáni girl, by name Mustáni, by whom he had Shamsher Bahádur, father of Ali Bahádur, and ancestor of the Banda Nawwábs. Pogson, 103. [2] Aitch. Treat., III., 24.

the arrangements made by the Bombay Government, and sent Colonel Upton direct from Bengal to conclude a treaty of peace with the Marhattas, which was signed at Purandá on the 1st of March, 1776.[1] Before the stipulations of the treaty could be carried out, the intrigues of a French agent, the Chevalier St. Lubin, and the encouragement given to him by Náná Farnavís, coupled with the probability of a war with France, changed the whole complexion of events. The war was renewed, and Colonel Goddard was sent into Bundelkhand to effect a diversion in favour of the British. He arrived at Kálpí and applied to Beni Huzúrí, Chaube, for permission to march through Panná, which was refused. On hearing this, Kaimjí, Chaube of Kalinjar, repaired to Kálpí and offered his services, agreeing to give six anas in every rupee of revenue collected in Rajgarh provided that Beni Huzúrí was expelled and he was put in possession of the fort and country. The Colonel encamped on the Ken, and opened fire on Rajgarh for five days without any effect. He then abandoned the siege and proceeded as far as Mau, where a portion of his baggage was cut off by Himmat Khan, in the service of Hindúpat of Panná, who, however, was pursued and defeated in an action at Kúlganj Pahár. The British forces passed on to the western coast, and did good service until the peace of Salbai, when a treaty was concluded by which the English agreed to renounce the cause of Raghunáth.[2]

Ali Bahádur 1790-1802 A. D.

Raja Himmat Bahádur, who at this time begins to play a conspicuous part in the history of Bundelkhand, was a Gosáin, who commanded a body of troops in the pay of Shuja-ud-daulah at the battle of Baksár in 1763. On the flight of the vazír, Himmat Bahádur entered Bundelkhand, and during the troubles that arose attained to considerable power. Being anxious to consolidate his possessions, he invited Ali Bahádur from Gwaliar, who had been sent there by Náná Farnavís to be ready to invade Bundelkhand shou'd an opportunity offer, and agreed to aid that leader in restoring tranquillity and reducing Bundelkhand to submission. In 1790 A. D., the allied troops, to the number of 40,000 it is said, entered Bundelkhand from the west, and fought their first action between Naugáon and Ajegarh, in which Noni Arjun Singh, the Banda leader, was killed. The Marhattas then advanced by way of Deogaon to Garha, while a small force under Himmat Bahádur proceeded to Charkhári, where they were attacked by Bír Singh Deo of Bijáwar, who lost his life in the action. Suga Ram, another Marhatta leader, defeated the Chhatarpur troops under Puran Mal, a son of Kunwar Soni Sah of Chhatarpur, near Maudha. Kunwar Dúrgagír, another Gosáin leader, defeated Gamír Singh Dauwá near Murwal; but Colonel Meiselback, a Danish leader under Himmat Bahádur, was defeated by the Bundelas near Raghaulí and his wife was killed: he was, however, well received by Himmat Bahádur, who enabled him to raise fresh troops. Dewapat, Raja of Kothi,

[1] Aitch. Treat., III., 33. [2] *Ibid*, 49.

fell in an action fought with Ali Bahádur in Parganah Chhíbún, and Rajdhar Huzúrí, son of Beni Huzúrí of Panná, barely escaped in the fight at Dúrgatál.

Ali Bahádur then sent a force of 10,000 men under Jaswant Rao Naik to conquer Ríwá (Ríwán); he was killed in a sudden attack made by the Bhágels, and his troops dispersed. After this event the refractory Bundelas commenced acts of violence and retaliation. Not waiting an attack in the open field, they dispersed on the approach of troops, merely to reappear and commence their plunder elsewhere. Thus scenes of rapine and desolation spread everywhere for the space of two years, during which period Ali Bahádur laid siege to Ajegarh and got possession of that fortress in six weeks; after which he proceeded to Jaitpur and took that town also, almost without resistance.[1] At length the combined Marhatta forces again proceeded to Ríwá, when by the intervention of Raja Himmat Bahádur they were induced to depart on receiving a fine amounting to twelve lakhs of rupees from the Bhágels. During the late troubles Kalinjar had remained in the hands of the Chaubes, and Ali Bahádur, on returning from Ríwá, assembled all his forces before it and commenced the siege. Being determined to take it, he built a small hut outside the range of the fort and lived there for two years, and during this time only succeeded in taking and retaining possession of Tarahtí, at the foot of the hill. Ali Bahádur was taken ill and died in camp in 1802, in the twelfth year of his reign and the forty-fourth of his life. He had, by different wives, two sons and one daughter: Shamsher Bahádur and a daughter by one wife, and Zulfakár Ali, born in 1800 A. D. by another wife. Shamsher was at Púna when his father died, and during his absence, Ghaní Bahádur, his uncle, placed Zulfakár on the *masnad*, assumed command of the troops, and continued the siege of Kalinjar under the old leaders, Ahmad Beg, Vazír Beg, and Balwant Rao Naik. Himmat Bahádur's forces were commanded by Kunwar Kanchangír, Subsúk Rai, and Colonel Meiselback. The united forces occupied the whole of the Panná and Banda States; the Raja of Panná, receiving no allowance, joined the predatory bands raised by the Dauwás and Chaubes, and the Raja of Banda lived as a pensioner on the charity of the Marhattas, from whom he received two rupees a day for his support.

Condition of the country.

It was during this time that the harvest of misery and want sown during the wars of Chhatarsál and the incursions of the Duáb Muhammadans was gathered throughout Bundelkhand. During the later years of the Bundela administration, the eastern districts had been continually the theatre of war and a kind of debateable land, the inhabitants of which were fair objects of spoliation to both Musalmán and Bundela. During the administration of the Musalmán Marhattas the western districts became equally subject to the desolating effects of purely predatory warfare. The Rajas of Panná and Banda, after having entirely exhausted the resources

of their States in men and money in fighting with each other, became houseless wanderers, while the more bold among their leaders became the centres round which grew up those plundering bands that existed until some time after the British occupation. From the upper valleys of the Bágain and Ken to the valleys of the Dhasán and Betwa, the rugged crest of almost every considerable eminence was crowned with the residence of some robber chieftain; in fact, to such an extent did this custom prevail that the more hilly parganahs were known as the country of the Garhibands (from '*garh*,' a fort), and it was not until many years had elapsed and continuous expeditions had been undertaken that any impression was made on them even by the British. The latter portion of the eighteenth century was for all Bundelkhand, as indeed for the whole of Upper India, a period of great and radical changes. People became accustomed to insecurity of person and property, and for the bolder spirits opportunities continually offered through which they might aspire even to founding a State. The profession of arms, besides being attractive in itself, was then the only one which was compulsory on all. Every male of full age was obliged to declare himself as belonging to some leader in his village, and every village as belonging to some petty chief, who attached himself now to one side and then to another as he considered most advantageous for himself or his people. One consequence, as may be supposed, was that agriculture languished, and people began to live from hand to mouth. In the more exposed parganahs the population dwindled down to less than one-half, and many villages were entirely deserted, whose sites yet attest the existence of some degree of prosperity in former times. The irrigation works inaugurated by the Chandels, and to a certain extent kept in repair and strengthened by the early Bundelas, fell into ruin during this period, and with them disappeared the extensive rice and sugar-cane cultivation which formerly existed. Stone sugar-presses (now unused) are to be found in large numbers all through Bundelkhand, where now the cultivation of the cane is practically unknown. Trade also stagnated; the only carrier was the *branjara*, and his services were required to supply the numerous armies then in the field with grain. These men settled down at Mahoba as a good centre for their traffic, and remained there for some years, until peace drove them away to perish as unwilling cultivators in the swamps of the Rohilkhand and Nepalese Tarái. The political and social aspect of affairs was thus uninviting, and there appeared little hope of rest, when the fortunate conclusion of the treaty of Bassein led to the beginning of the dawn of repose which the country greatly needed. However, before entering on the history of Bundelkhand under the British, it will be well to give what is known regarding the fiscal history of the country under the Bundelas and Marhattas.

Under the Bundela and Marhatta Governments settlements of the land revenue for terms of years were unknown. Many villages were given to the

near relations of the reigning family, or to faithful followers, in reward for past services: or to chiefs, on condition of supplying a certain number of fighting-men when called upon. Such villages were either held revenue-free, or on an *ubari* (or quit-rent) tenure, and the grantees were left to make their arrangements with the village headmen and resident cultivators. Sometimes, but rarely, village headmen, or even strangers, held villages in farm (*ijárah*) for a year or two. In all villages which were not so given in *jágír* or farmed, the collection of the revenue was made direct through the *mahti*, or headman, who was allowed a certain percentage on the collections, called *mahantána*, *shakrána*, or *bhumiáwat*, in recognition of his position as head of the brotherhood and of his services in the management of the village.[1]

Fiscal history under the Native Governments.

Under the Marhattas there were various modes of collection. The most common was called *dekha-par-ki*, when the State demand was fixed for the year at the commencement. Sometimes leases were given to the headmen, who then became responsible, or leases were given by the State through the headman to each cultivator. The rates of rent were calculated either on the crop (*jinswár*) or according to the soil (*darbandi*), and in the latter case they were frequently commuted to a lump sum, known as *thansa* or *thanka*. After each harvest, but often not until the end of the year, arbitrators representing the interests of the State and of the cultivators were appointed to make a valuation of the produce on each holding.

If the crops were below the average, a proportional reduction was made from the rent of each cultivator; but if the seasons had been favourable, the whole amount was collected. This at first sight appears to be a not unfair system, but in point of fact it amounted to nothing less than rack-renting. The rates of rent (called *amání* rates by the people) entered in the leases were the highest rate which could be paid in the most favourable years, and the reduction at the end of the year merely reduced the rents to the highest rents which it was possible for the cultivators to pay in that particular year. The demand at the commencement of the year was in reality as high a demand as could be fixed. It was a demand for the entire outturn on the village, and as much of it as the cultivators could possibly pay was collected.

When a village was held under direct management (*kachcha tahsíl*), either the management of the village and the collection of the rents were entrusted to the headmen, or an official, called a *matasadi*, was appointed. Leases at certain rates, or leases for the payment of a fixed sum for a holding comprising several fields of different qualities, were given to the cultivators. The headmen, or the official, collected all they could screw out of the tenants. Sometimes, but very rarely, remissions were granted. As a rule, balances stood over to

[1] From E. J. Jenkinson's Settlement Report, 81.

be collected in some more favourable year. The headmen either received some lands rent-free, or were allowed to deduct a fixed sum annually from their rents.

When the demand was fixed by appraisement, it was the custom to send a revenue official at the end of the year, or after each harvest, to make a valuation of the outturn. On this valuation the demand was fixed. The sum was raised by the headmen by *darbarár* (fixed rates), or by *báchh* (or distribution over the different holdings), and was paid into Government after deduction of the *mahantana* (or dues) to the collector. Not unfrequently a portion of the sum was collected from the *shámilát* (the lands held in common), and from the cultivators who were not members of the brotherhood, and non-resident cultivators; and what balance was still required was raised by a cess on the holdings of the headmen and the other members of the brotherhood.

The consequence of this system was a general deterioration of the country and impoverishment of the people. The land was constantly cultivated and over-cropped; wells fell out of repair; the cultivators, having no capital and no money to spare, lived from hand to mouth, and could spend nothing in improvements; the cultivation of sugar-cane and other valuable crops ceased; the people were forced to borrow money and seed from the Mahájans and Marwarís and to sell their cattle: many of them left Bundelkhand and settled in Málwa and other places. In addition to all this, life and property were insecure, and rights were seldom acknowledged, or if they were acknowledged, were not respected. When, therefore, the District passed into the hands of the British Government they found it scarcely populated, and the people ignorant and generally very poor, and often deeply involved in debt. The soil had deteriorated, and the crops were almost entirely dependent on the heavens.

On the breaking out of the war between Sindhia and Holkar in 1801, the united forces of Sindhia and the Peshwa received a severe defeat at Púna on the 25th October, 1802. This was thought opportune for the re-establishment of British influence there, and overtures for a subsidiary force made by Bájí Rao, who had as long as Náná Farnavís lived declined the engagement, were favourably received. On the 31st December, 1802,[1] the celebrated Treaty of Bassein was signed, by which the Peshwa agreed to cede territory of the value of twenty-six lakhs of rupees for the maintenance of a British force. A portion of this territory was afterwards exchanged for part of the Peshwa's possessions in Bundelkhand, where, also, further grants for the support of a force of cavalry were made, amounting in all to over thirty-six lakhs of revenue. These arrangements were embodied in a supplementary treaty, dated 16th December, 1803.[2] After the Peshwa was defeated at the battle of Púna, Shamsher Bahádur, the son of Ali Bahádur, who

The British. 1803 A. D.

[1] Aitch., III., 63. [2] *Ibid*, III., 73.

was at Púna when his father died, determined to take possession of the territories conquered by his father for the Púna Darbar.

During his absence, as already mentioned, Ghaní Bahádur carried on the Government, while Raja Himmat Bahádur had, as before, been allowed to keep the sole management of his own acquisitions in his own hands, with an increased influence over the Regent and the Council of Bundelkhand. On the treaty of Bassein becoming known, the different subordinate Chiefs of the Marhattas, feeling that their very existence was now threatened, united with Sindhia and the Raja of Berar to resist the carrying out of its provisions and that of the supplementary treaty ceding British Bundelkhand. In this design they were aware of receiving the secret, and if matters progressed the open, support of Holkar. To Shamsher Bahádur was assigned the conduct of a predatory expedition through Bundelkhand, to lay waste the British Districts of Mirzapur and Benares. His first act was to seize and imprison Ghaní Bahádur in the fort of Ajegarh, where he caused him to be poisoned. Raja Himmat Bahádur became alarmed, and foreseeing in the success of these plans of the Marhatta Chiefs an immediate diminution of his own authority in Bundelkhand, determined to abandon the Marhatta interests and to seek the permanent establishment of his own influence, with the aggrandisement of his possessions in Bundelkhand, by assisting in the transfer of the province from the Marhattas to the British empire. Accordingly negociations were opened, through the medium of Colonel Meiselback, between Himmat Bahádur, Colonel Kyd, and Mr. Ahmuty, and by an agreement concluded at Shahpur on the 4th September, 1803,[1] it was provided, among other stipulations, that a portion of territory in Bundelkhand, yielding an annual revenue estimated at twenty-two lakhs[2] of rupees by the British, and at eighteen and a half by the Raja, should be ceded to the Raja for the maintenance of a body of troops under his command in the service of the British Government; and in consideration of the great advantages which were expected from the junction of the power and influence of Himmat Bahádur, and from his zealous co-operation with the British force in their occupation of Bundelkhand, and in the establishment of the British authority in that province, a permanent jágír or appanage in the British dominions was also promised to the Raja, the extent of it to be proportioned to the benefits which might afterwards appear to have been derived from his adherence to the terms of his engagement. The immediate advantages which flowed from this arrangement were, to the British Government, the great assistance afforded to a detachment of their troops in crossing the Jamna into Bundelkhand, which might otherwise have been vigorously opposed by the united forces of the Marhattas and of Himmat Bahádur; while Himmat Bahádur obtained for himself a rich and fertile territory of more than double the extent which he had

1 Aitch., III., 143. 2 Board's Records, 11th January, 1805, No. 18.

possessed under the former Government, without any considerable increase of his former military establishment: for in the time of Alí Bahádur, Raja Himmat held only an assignment of revenue amounting to 13,50,000 rupees per annum. The districts which were specifically assigned to Himmat Bahádur comprised, with a few trifling exceptions, the whole of the territory contiguous to the west bank of the Jamna from Allahabad to Kálpí.[1]

A force of five battalions of native infantry, a regiment of cavalry, and a party of artillery, under the command of Colonel Powell, crossed the Jamna at Rajapur Ghât on the 6th of September, 1803, and was there met by Kunwar Kanchangír, the eldest son of Himmat Bahádur, who with Colonel Meiselback had been detached from Kalinjar to join the British force in their advance. Colonel Powell proceeded across Banda and took up a position near the Paisuní Nadí, at Dúrga Tál, a short distance from Tarahwan, where he was joined by Himmat Bahádur and his entire force. On hearing of these events, Shamsher Bahádur broke up his camp at Kalinjar, and crossing the Ken, encamped on its left bank opposite Kanwara. The combined forces also advanced, taking the mud forts that lay on their route. On the evening of the day of their arrival at Banda, Raja Himmat Bahádur proceeded to Kanwara and obliged Shamsher Bahádur to retreat still further. The Nawwáb then attacked the fort of Bhúragarh, but was beaten back with considerable loss, and obliged to retreat to Kabsah, where an action took place in which he was completely defeated, and fled across the Betwa.

Shamsher Bahádur some time afterwards expressed a wish to enter into relations with the British Government on the basis of the treaty of cession concluded with the Peshwa, but after fixing a day for the opening of negociations and delaying for upwards of two months to come in, he took up a position with his forces at some distance from the British camp. On this becoming known the war was renewed, and Kálpí was taken in December, 1803, as Náná Gobind Rao, the Subahdár of Jalaún at that time, had joined the forces of Shamsher Bahádur. Shortly afterwards Colonel Powell was joined by a brigade of native troops having European officers, under the command of an Englishman named Shepherd, who quitted the service of Ambají Inglia at Gwaliar in accordance with the proclamation of the Governor-General of the 3rd of August, and did good service during the remainder of the operations in Bundelkhand. Captain Baillie was appointed Agent to the Commander-in-Chief, Lord Lake, with whom the entire management of recently-acquired territory seems to have rested both here and in the Duáb, until the ordinary establishment was able to succeed without the necessity for a purely military administration. With a view to the pacification of the province, Captain Baillie offered Shamsher Bahádur a pension of four lakhs of rupees per annum, which

[1] Aitch., I.

had the effect of inducing that leader to come in and sign an agreement by which all forts and territories held by his adherents were to be surrendered to the British.[1] (See BANDA). The troops were now exclusively occupied in bringing to terms the various freebooters who had set up for themselves during the recent troubles, and the record of the times contains simply the details of a succession of battles and actions often attended with considerable loss.[2] At the close of 1803 an action was fought at Kámtá with Khet Singh, a noted Bundela leader, and in the same year another was fought at Bahára with Bhím Dauwá, Gotai Dauwá, and Khet Singh. Lieutenant Burrell encountered the combined forces of Paras Ram, the two Dauwás, Kamod Singh, and Kabar Khan at Garhchhapa in 1804, and routed them with great slaughter. Colonel Meiselback also defeated the forces of Bhím Dauwá at Garhnasnai and Oran, near Badausá, in 1804: and Raja Ram was defeated at Parwar, near Banda, by Himmat Bahádur in the same year. Colonel Meiselback and Colonel Muhammad Zamán Khan were defeated at Deogaon by Lachhman Dauwá on attempting to take Ajegarh. (See AJEGARH). But at Thana Paswari the British troops were successful against Raja Ram.

Towards the close of the year 1804, a commission was appointed to manage the affairs of the acquired territory in Bundelkhand, consisting of Mr. Brooke as President, Captain Baillie, the Agent to the Governor-General, and the officer commanding the troops (Lieutenant-Colonel Martindell,) as Members, who were then placed under the superintendence of the Board of Revenue sitting in Calcutta. Mr. W. Brodie was appointed Judge and Magistrate, and Mr. J. D. Erskine, Collector.

Formation of the District of Bundelkhand.

Captain Baillie, accompanied by Mír Zafar, a resident of Lucknow, had joined the head-quarters of the British force in November, 1804. He found it encamped in one of the districts on the banks of the Jamna which had been ceded to Raja Himmat Bahádur, and employed in supporting the military operations of that Chief for the subjection to his authority of the District of Hamírpur. The greater part of the progress and operations of the detachment had been necessarily influenced by Raja Himmat Bahádur, on whose information alone the commanding officer could act at that early period, and therefore had been directed principally to the object of subduing the District of Mahoba from Náná Gobind Rao, and other districts which constituted the new territorial acquisitions of the Raja.

With the exception of the District of Augási and of a portion of the District of Banda, in both of which Amils on the part of Government had been placed, no part of Bundelkhand had been subjected to the British authority.

[1] Dated January 18, 1804; Board's Records, 18th November, 1803. [2] See Asiatic Annual Register, *passim*.

The conquest of the District of Kálpí was the first object of the service of the British detachment that was prescribed by the instructions of the Commander-in-Chief after the arrival of Captain Baillie in Bundelkhand, and this conquest was immediately followed by his appointing an Amil to settle and collect the land-revenue, and a Kotwal to collect the *sáir* duties (excise, &c.,) of that district. A proclamation was issued announcing remission of all arrears due to the Marhatta Government, or, in other words, of the revenue of the *kharíf* (autumn) crop which was then upon the ground.

Similar measures were adopted as the detachment proceeded to the west in the Districts of Kori and Muhammadabad, conquered from the Náná of Kálpí, and subsequently restored to that chieftain; of Kotra Sayyidnagar, formerly in the possession of Mirza Ahmad Beg, the brother of Ghaní Bahádur; and of Kúnch, occupied in the British name at the invitation of a majority of the zamíndárs who had shaken off the yoke of submission to Raja Ambají Inglia. The admission of the brigades of Ambají into our service, and the determination of Colonel Powell, at the suggestion of Captain Baillie, to employ one of these brigades in the interior of Bundelkhand, was quickly followed by the conquest of certain portions of Ráth, Jalálpur, and Kharka from the Bundela Raja, Tej Singh, and others, and by the surrender of such forts and portions of those districts as had been held by the adherents of the Nawwáb Shamsher Bahádur; and similar measures for the settlement and collection of the revenue in those districts were adopted by Captain Baillie at an early period after their conquest or surrender. A considerable portion of the District of Panwári and the small District of Súpa were then, also, subjected to the British authority, and an Amil was appointed to make the settlement there. The fort of Jaitpur and villages annexed to it, which were taken by the Bundela Raja, Kesrí Singh, from the Nawwáb Shamsher Bahádur, were subsequently conquered by the brigade of Shaikh Kul Ali Khan, which was sent into that quarter, and with these the whole of the extensive District of Panwári, forming the north-west frontier of this province, and adjoining the possessions of the Subahdár of Jhansí, were annexed to the British possessions in Bundelkhand. The small Districts of Koni and Parsaita to the east of Banda, and a few villages of Raipur on the banks of the Jamna to the north of Kálpí, completed the list of the British possessions in Bundelkhand acquired up to 1805. Captain Baillie in his report in 1805 gives the following schedule of the districts of Bundelkhand in which the British authority was then established (exclusive of Raja Himmat Bahádur's assignment), containing the land-revenue of the previous year, as stated in the accounts of the Nawwáb Ali Bahádur, and ascertained from the district revenue officers, and also the revenue of the year 1211 *faslí* (1803-04A. D.), according to the assessment of the Amils of Government.[1]

[1] Board's Records, 11th January, 1805 : *Ibid*, 30th June, 1806, No. 6 ; 24th March, 1807, No. 36.

To the east of the River Ken.

Name of the Districts.	Name of the Amils.	Date of annexation to the British Territory.	Revenue of the year 1210 *Fasli.*	Revenue of the year 1211 *Fasli.*
			Rs.	Rs.
Banda ...	Sadu Singh and Khem Rai Dichit.	18-9-1803 ...	3,86,675	3,87,112
Augási ...	Umaid Rai ...	13-9-1803 ...	2,03,130	1 89,783
Kori ...	Jawáhar Singh ...	6-2-18 4 ...	57,775	47 300
Parsaita ...	The same ...	6-2-1804 ...	44,064	40,053
		Total ...	6,91,644	6,64,248

To the west of the River Ken.

Kálpí ...	Mír Abid Ali ...	8-12-1803 ...	1,97,733	1,35,758
Kotra ..	Hariman Pandit ...	16-12-1803 ...	56 531	45,983
Sayyidnagar ..	Mír Ikram Ali ...	16 12- 803 ...	14,508	12,566
Kúnch ...	Saif-ud-dín Khan...	28 12-1803 ...	2,04,748	2,04,748
Ráth ...	Muhammad Zamán Khan.	26-11-1803 ...	2,25,222	2 25,223
Jalálpur ...	Mani Lal ...	29-1-1804 ...	2,22 505	2,26,965
Kharka ...	Muhammad Yusaf,	16-4-1804 ...	73,921	73,921
Panwári ...	Mirza Inayat Ali ...	7-2-1804 ...	2,02,941	2,02,941
Súpa ...	The same ...	18-3-1804 ...	18,080	18,080
Eleven Villages of Raipur on the bank of the Jamna.	Mír Abd Ali ...	...	11,501	11,501
Total westward of the Ken			Rs. 12,27,690	1,15,762
Total eastward of the Ken			„ 6,91,644	6,64,248
Grand Total			Rs. 19,19,334	18,21,934

No account is given of the Parganahs above the ghâts as they had no fixed revenue. The only collections were made by bodies of horse sent at irregular intervals to levy contributions.

As already remarked, the Board of Commissioners for the affairs of Bundelkhand were directed to correspond with the Board of Revenue in Calcutta on fiscal arrangements. Orders were issued for a triennial settlement on the same principles as that of the Ceded Provinces, but these orders were soon after rescinded, and Mr. Erskine was directed to form a settlement for one year, 1213 *fasli* (1805-6 A. D.), on the principles laid down for the whole of the Ceded Provinces.[1] In his report on this his first settlement he remarks that the proportion of lands held by farmers is very considerable in several Parganahs. In Jalálpur there were no zamíndárs forthcoming to engage for the villages, which were all held by farmers, and had been for a long time cultivated by the neighbouring zamíndárs, with whom engagements had to be made.

1 Board's Records, 7th June, 1805; 23rd July, 1805.

Himmat Bahádur's assignments.

The resumption of the assignments granted to Raja Himmat Bahádur[1] for the support of his troops was completed in August, 1806, under the superintendence of Captain Baillie. The following statement gives the revenue statistics of this portion of Bundelkhand, known as the resumed mahals under the Agent to the Governor-General as Collector, and their settlement for 1214 *faslí* (1806-07 A. D.) :—

Name of Parganah.	Name of Tahsíldar.	Name of Surety.	Net revenue realized in 1213 *faslí* in Rupees.	Revenue for 1214 *faslí* in Rupees.
Pailáni ...	Kuludín Ahmad Khan.	Mana Lal ...	2,23,618	2,20,601
Simauní ...	The same ...	Shitáb Rai ...	2,05,783	2,02,444
Maudhá ...	Mír Ahmán Ali ...	Bhajan Lal and Manjí Ram.	1,67,180	1,77,744
Sumerpur and Hamírpur.	Sayyid Gholam Ali Khan.	Bhajan Lal ...	1,59,384	1,70,411
Kharela, Kulpahár, Garraulí, Pahári.	Shaikh Martaza Buksh.	Rasak Das ...	83,989	90,060
Sihondá, Mubárakpur.	Mír Abdullah Khan.	Manik Chand ...	62,975	6,71,643
Chandela ...	Díwán Puran ...	Mal, farmer ...	15,000	15,000
Bechaund ...	Lachhman Singh ...	Farmer ...	3,001	3,001

The reported oppression of the former Government of the Parganahs assigned to the Raja, and the impoverished condition of the landholders, as well as the decreased cultivation of the lands during the years 1211 and 1212 *faslí*, rendered it an object of the greatest importance to subvert immediately, or to control in an efficient manner, the authority of the Raja's Amils over the several assigned Parganahs. But, on the other hand, the necessity for the payment and dismissal of the troops, who had been formerly maintained from the revenue of the Parganahs and were then greatly in arrears, together with many other considerations of a political nature, and more particularly the great and unsettled amount of the outstanding balances of revenue at so advanced a period of the year, rendered the immediate subversion of the authority of the acting managers of the Parganahs a measure which Captain Baillie did not feel himself at liberty to adopt. He finally resolved to take a middle course, uniting his own authority with that of the former Government, for the purpose of realizing the just balances of revenue in all these Parganahs;

[1] Raja Himmat Bahádur died at the age of seventy years in 1804, at Kanwara, near Banda. His tomb is on the banks of the Ken, about two miles from Banda. He had an illegitimate son, named Nirandargír, who, being a minor, was entrusted to the guardianship of Kanchangír. In 1806, the assignments in Bundelkhand were exchanged for a territory in the Cawnpur District (Rasdhan), yielding a revenue of 1,35,000 rupees a year. (Board's Records, 29th August, 1806, Nos. 4, 7). The families of Amraogír and Kanchangír also received pensions. Colonel Meiselback remained in command of his brigade till 1807, when he received a pension of 1,000 rupees a month, and retired to Serampur, where he died in October, 1819. (Pogson, 126).

he still reserved to himself, or to officers under his exclusive control, the ascertainment of assets and adjustment of balances in all the resumed Parganahs.

Captain Baillie was thus enabled to impose an efficient check on the conduct of the officers of the former Government, who might otherwise have seized this last opportunity of enriching themselves by undue exactions from the landholders. In pursuance of this plan, he conferred commissions as Tahsíldars under his own seal on the Raja's Amils for the remaining period of the current *fasli* year, and appointed surveyors to the several resumed Parganahs to collect data on which to base the succeeding assessments.[1]

Unsettled state of the western Parganahs.

The general result of the assessment for 1213 *fasli* was that, out of a revenue of about thirteen and a half lakhs, one lakh was remitted on account of losses caused by the incursions of banditti from the western provinces. In December, 1805, the Collector wrote that, about the close of the previous year, depredations were committed by Raja Ram, Paras Ram,[2] and their adherents, who still continued to infest the Company's territory when any opportunity offered of obtaining plunder. It was the practice of these banditti to occupy the jungles and ravines of the frontier Parganahs, especially Panwári, Mataund, and Súpa, and by a systematic mode of contribution to levy money from the landholders in the neighbourhood, threatening in case of refusal to burn and destroy their property and villages. For the sums by this means extorted receipts were regularly granted to the landholders.

As bearing on the condition of the country during this period, the following extract is given from a letter of the Collector of Bundelkhand:—

"It appeared from the balance account of the Parganah of Kúnch that the sum of Rs. 30,836-3-3 was due from that Parganah on account of the year 1213 *fasli*, and directing me to collect that amount without delay, and to pay it into the public treasury. I have the honour to inform you that the balance of the year 1213 *fasli* is due from the Gurreebunds, or refractory farmers, who held forts in that Parganah, and not from the *zamíndárs*. Those Gurreebunds contumaciously withheld the payment of the revenue, and applied it to their own use; and Colonel Hawkins, the officer commanding the troops in Bundelkhand, was consequently employed to bring them under subjection, and he demolished the forts in their possession, and they fled out of the district. Captain Baillie arrived in the Parganah at the period of concluding the settlement of the revenues, and he personally took engagements from the zamíndárs. At the time, however, of Captain Baillie's return towards Banda, it was frequently mentioned to me, and likewise to Captain Baillie, that the Gurreebunds who had been expelled would return to the district, would excite disturbances and commit depredations, to the detriment of the public revenue, and that the troops could oppose but an ineffectual check to predatory incursions of that nature. From these considerations, I submitted a petition to Captain Baillie,

1 Board's Records, 29th August, 1806, No. 4. 2 Paras Ram used to earn a living in the time of Ali Bahádur by loading bullocks with lime and selling it. He was made a leader of robbers by Lachhman Dauwá. Pogson, page 129: Board's Records, 19th October, 1807, No. 50: *Ibid*, 8th January, 1808, No. 6.

representing that if the balances of 1213 *fasli* could be recovered, together with the amount of the mesne profits, or, indeed, if any measure could be adopted for the realization of the revenue and the prevention of disturbances in the district, it would be expedient to conclude an arrangement to that effect with the Gurreebunds. On this petition Captain Baillie passed an order that it would be best to adopt such measures as might recover the balances due to Government and prevent disturbance in the district. I accordingly enclose a copy of the petition and of the order passed on it by Captain Baillie. In conformity with this order, I intimated to the vakíls of the Gurreebunds that, on the condition of their paying me one-half of the balance of 1213 *fasli* and the whole amount of the mesne profits, and likewise of their giving responsible security for the payment of the amount for which the zamíndárs had engaged with Government, they should be permitted to return to their villages, and the revenue should be collected from them as heretofore. To this proposition they objected, adding that, with regard to the payment of the balance and of the mesne profits, it was impossible for them to agree, as the amount had already been expended in the pay of their troops and in their own personal expenses; but that whatever appeared to be due from the zamíndárs, according to the balance account, after deducting the amount of the mesne profits, they would willingly engage to pay. After much argument and discussion, the vakíls of the Gurreebunds of Bhend Bilaie and Amecata stated that their masters, by the sale of their personal property, and by money borrowed, would endeavour to discharge one-half of the balance of the past year, and with regard to the present year would pay what might remain due from the zamíndárs, but that it was absolutely impracticable to pay the amount of the mesne profits which had been expended. That the performance of the above engagement, however, was on condition that I should personally conduct the Gurreebunds to their villages and establish them in the possession of their lands." (From Collector, Bundelkhand, 30th June, 1807: Board's Records, 14th July, 1807).

Mr. Erskine's assessments.

Mr. Erskine was aware of the frauds which might be practised were too easy credit given to the validity of the receipts granted by the banditti, but when accompanied by the proof of actual invasion, together with the testimony of the fiscal officers of the district, he held that they must be admitted; indeed, the landholders in general from whom these contributions had been levied were not left the means of discharging the revenue of Government, and it became absolutely necessary to allow them a remission.[1] In March, 1806, Talukas Mau and Salat Malat were surrendered by Kunwar Soni Sáh and annexed to Panwári. Soni Sáh had, however, collected the revenues in advance, prior to the cession, and refused to restore them when called on.

To prepare for the ensuing triennial settlement from 1214 to 1216 *fasli*, or 1806-07 to 1808-09, Mr. Erskine next set about enquiring, as near as possible, the assets under the native Government. This he effected by calling on the fiscal officers of the district for a statement of the annual revenue of each Parganah for the last ten years, while the village accountants *(patwáris)* supplied the village papers for the previous two years, and the sub-collectors *(tahsíldars)* were called on for an estimate for the ensuing year. He did not place much reliance on the accuracy of any of these accounts.

The irregular mode of assessing and collecting the revenue under the native Government, the many assignments of land existing of which the real

1 Board's Records, 10th January, 1806.

assets could not be discovered, combined with the fact of the district never having been surveyed, obliged the Collector to accept the sums offered if not evidently much too small. It was found that the greater number of the land-holders of the province held by hereditary succession in the form of a coparcenary brotherhood, who managed their affairs through *mokhias*, or headmen. With them the settlement was made on the joint and several responsibility of the different sharers.

Generally all who paid the revenue in full from 1210 *faslí* were settled with. All amounts were expressed in the new Lucknow rupee struck at Farrakhabad. The settlement was concluded in 1807, and after deducting the revenue of lands handed over to native Chiefs, the net revenue for the four years 1213 to 1216 *faslí* was:—

1213	... Rs. 11,57,890	1215	... Rs. 12,02,357
1214	... „ 11,72,071	1216	... „ 12,22,264

which gave an aggregate increase of Rs. 1,23,023 on the revenue of 1213.[1]

In several portions of the district large remissions had to be allowed on account of the destruction of the crops by hailstorms. During the months of January and February, Mr. Erskine writes:—"Hail accompanied with high winds swept across the country, and where it falls the crops are in general utterly destroyed." He observed many extensive fields of corn without a single ear left standing, and where the storm was not so violent as to break the stalk, the ear was blighted so as to produce a very inferior species of grain. I will offer no apology for extracting here his description of the tenures he found existing in the province, as well from the interesting nature of the subject itself, as because it is little known, and gives clearly the results of the investigations of a keen and talented observer[2]:—

Mr. Erskine on the tenures of Bundelkhand in 1809.

"The proprietors of a village in this province hold their lands by hereditary succession. They consist of a number of brethren or sharers, each cultivating a distinct portion of land, and contributing proportionably to the land-revenue assessed upon the whole village. The shares are divided into classes, termed *beris*, each of which is superintended by a headman, styled a *beriwár*. The *beriwár* is generally the head of the family of which the *beri*, or division, is composed. The *beriwár* collects the revenue from his inferior sharers and conducts all the business of the *beri*. Large villages are commonly sub-divided into *thoks*, or *pattis*, each of which consists of a certain number of *beris*, and the *beriwárs* are thence sometimes styled *thokdárs*. The appellation of *mokhia* is applied to those *beriwárs* who attend the officers of Government and execute the engagements for the land-revenue. All the *beriwárs* may attend for that purpose, though frequently one only is deputed on the part of each *patti*. The revenue of Government being assessed upon the whole village jointly, it becomes necessary for the sharers to allot among themselves the particular portions of the revenue for which each sharer shall be deemed responsible. This allotment is founded on the quantity of land which the sharers may respectively possess in a state of cultivation.

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[1] Sel. Rev. Rec., N.-W. P., Calcutta, 1866, 35. [2] *Ibid.*, 214: Board's Records, 11th August, 1807; 24th March, 1810, No. 26; 1st June, 1810, No. 45.

"The quality of the land is not taken into the computation of the assessment, for as each sharer has a proportionate quantity of land of each description originally assigned to him, the shares are considered as uniform in respect to quality. In some villages where there are particular portions of land of a particular description which do not admit of being sub-divided among the sharers, those lands are termed *mazkúri* land, and are held in common and cultivated for the general benefit of all the sharers by cultivators from other villages, or by the village cultivators paying rent according to the rates of outside cultivators. The cultivation of the lands of each sharer is ascertained by actual measurement. This measurement is not made according to the regular standard *bígha*, but agreeably to a certain proportion called the *bígha bhayáchara* (brotherhood), which is adopted exclusively for that purpose among the brethren, and the extent of which varies in every village. This deviation from the standard measure has probably been resorted to, not only for the purpose of facilitating the computation, but also with the view of precluding the Government from obtaining an accurate knowledge of the quantity of cultivation comprised in the village. The number of *bhayáchara bíghas* in possession of each share being thus ascertained, they are recorded in the accounts of the *pátwáris*, and the allotment of the revenue is proportioned accordingly on each share. The *bhayáchara* measurement of the lands is not made annually. The sharers seem to consider that an annual measurement is not only unnecessary, but that its operation would be vexatious; nor can any specific period of time be limited for the continuance of the proportions thus established, as a measure of that nature would be incompatible with the general principle of the cultivation being at all times subject to a fresh measurement for the purpose of equalizing the assessment. The term of the assessment upon each sharer remains therefore undefined, and its continuance depends entirely upon the concurrence of all the sharers. So long as the sharers consider the allotments as fair and equitable, no alteration is ever made in the assessment; but when an inequality is produced, either from the increase or decrease of the cultivation, the sharers have recourse to a fresh *bhayáchara* measurement of the village for the purpose of correcting the proportions and making a more equitable distribution of the charges. Although many important advantages are to be derived from this measure when duly carried into effect, yet as this circumstance depends in a great degree upon the arbitrary discretion of the leading landholders in the village, a system of this nature not only proves a frequent source of contention among the sharers, but it also is subject to very great abuse. Under the administration of the native Government, in all cases of dispute between the sharers with regard to the assessment, the Amil interposed his authority and compelled the sharers to make a fresh measurement of the village, and thus to render justice to each other by apportioning the allotments of the revenue according to a fair and equitable rule.

Mode of adjusting shares of profits and charges.

"With regard to the responsibility of the sharers, it is a general principle admitted by all the brethren, and which was uniformly enforced by the native Government, that the whole village is jointly responsible for the whole revenue. Each sharer is in the first instance responsible for the payment of his proportion of the revenue agreeably to the allotment upon his share. The sharers are in the next place jointly responsible for the aggregate allotment on their respective *beris*, and the *beris* are jointly responsible for the whole revenue assessed upon the village. If, therefore, an inferior sharer shall fall into arrears of revenue, and the amount be not recoverable by the sale of his personal property or the transfer of his lands, the *beriwár* allots the balance proportionably on the sharers in the *beri* and collects the amount from them accordingly, he himself likewise paying his proportion of the arrear. With regard to the joint responsibility of the *beris*, it is necessary to observe that the *beriwárs* always pay the proportion of the revenue allotted on their respective *beris* separately, and that, in the event of any *beri* falling in arrear, the other *beris* never consider it incumbent upon them to discharge the amount until such time as the defaulting *beriwár* and his brethren shall have been compelled to dispose of their property and ultimately to relinquish their lands.

Joint responsibility.

Under the native Government, the defaulters usually fled from the village when pressed to pay a balance which they found a difficulty in discharging, and the liquidation of the arrear by the remaining *beris* consequently became a matter of absolute necessity.

"In cases where the *beriwárs* are apprehensive of the lands becoming waste, as that circumstance would of course occasion a general loss to all the sharers, they are sometimes induced by self-interest to make a compromise with the sharers in default, and to pay a small balance on their account, with the view of giving them encouragement to remain and continue the cultivation of their lands. If the *beriwárs* act with justice towards each other a balance of revenue can seldom occur in a *beri*, for a *beriwár* is generally enabled to adjust any existing balance for the current year, and he is entitled to any abatement for the ensuing year by obtaining a fresh measurement of the village. Lands transferred for the payment of balances are generally resumable, under certain conditions, on the defaulter obtaining the means of redeeming them. In the event of a sharer absconding, he may likewise redeem his lands on his return on fulfilling the conditions prescribed by the usages of the country. The revenues of Government are always paid through the medium of the *beriwárs*, and exclusive of the land-revenue, with the addition of the village expenses, which are allotted in the same manner as the land-revenue, the headmen are not entitled to make any further demands upon their brethren or inferior sharers.

"The above observations with regard to the distribution of the land-revenue relate to a village as held under a formal engagement with Government. In the event of the headmen declining to enter into engagements for the revenue, and of the village being let in farm, the *bhayáchara* measurement becomes void, and the whole village is considered as being held under the direct management of the farmer The farmer accordingly, although he may have engaged for a fixed revenue with Government, collects the rents from the different sharers agreeably to the rates of the village as established by ancient usage. Under the native Government, however, the payments by the *beriwárs* having always been made separately, the liquidation of every arrear was likewise separately enforced, and it was in cases only of the total ruin of the party in default that recourse was had to the other *beriwárs* for any remaining balance. From these circumstances it is found extremely difficult to induce the *beriwárs* to discharge balances on account of each other, even although they may be empowered to recover the amount by a suit in a Court of Justice."

The revenue was usually paid in three equal instalments, the first of which extended from *Sawan* to *Kárttik*, the second from *Aghan* to *Phalgan*, and the third in *Chait*. In March, 1807, the entire territory in the possession of the British to the west of the Jamna was formed into one district, known for a long time as Zila Bundelkhand, which was placed under the charge of Mr. Erskine, as Collector, having his headquarters at Banda.[1] The possessions of the native Chiefs were also demarcated, and distinct arrangements as to the position and authority of each were entered into, and thus in a great measure the pacification of the province was effected.

Arrangements between the British Government and the States considered independent.

The relations between the British Government and the four treaty States of Bundelkhand, Ríwá, Orchha, Datiyá, and Samthar, were based on friendship and protection against the depredations and oppressions of the Marhattas: while as regards the remainder, commonly known as the *Sanad* Chiefs, the circumstances of these relations were of a more mixed nature. As many of these latter Chiefs were in possession of portions of the lands included in the

1 Board's Records, 10th February, 1807.

assignment of thirty-six lakhs of revenue ceded by the Peshwa under the treaty of Bassein, it became a fundamental principle in the arrangements made by the British Government in Bundelkhand to confirm the Chiefs of that Province in the possession of such parts of their ancient territorial rights as were held under Ali Bahádur's Government, on condition of their allegiance and fidelity to the British power, their renouncing all views of future aggrandizement, and their abandoning such parts of Ali Bahádur's conquest as had been resumed by them subsequently to his death.

It was also resolved to form arrangements with some leaders of plundering bands, who were not hereditary Chiefs, but whose hostility was directed solely to the object of obtaining subsistence, and to grant these persons some territory with a view to the pacification of the country.

The *sanads* thus granted may be divided into three classes :—*(a.)* those issued to old hereditary Chiefs, confirming them in the possession of the lands held generally by them in Ali Bahádur's time ; *(b.)* those issued to Chiefs who established themselves as independent during the troubled period before and after the Marhatta invasion, as also existing in Ali Bahádur's time ; and *(c.)* those issued to Chiefs created by the British Government for the pacification of the country. At first it was the policy of Government to leave the protection of their territories to the Chiefs themselves, and to exact no tribute or revenue from them. In several of the engagements executed in 1805 and 1806 it was, therefore, distinctly stipulated that the Chiefs should renounce all claim to the aid and protection of Government. Experience, however, soon showed the necessity of departing from this principle, and of declaring the Bundelkhand Chiefs to be vassals and dependants of the British Government. But it was never the intention of Government to establish its laws and regulations in the States of these Chiefs ; and to remove all doubt on this subject, these States were declared by Regulation XXII. of 1812 to be exempt from the operation of the general Regulations and from the jurisdiction of the Civil and Criminal Courts. The particular clauses of the engagements made with the Chiefs which imply a right of jurisdiction on the part of Government have ever been understood to convey exclusively a right of political jurisdiction—that is to say, a right to interfere for the settlement of disputed claims, differences and disputes of any kind, not through the channel of the Courts of Justice, but through the agency of the representative of the British Government in Bundelkhand.[1]

The Ráná of Kálpí, Gobind Rao, who was in possession of Jalaun at the time of the British occupation, having surrendered himself after some opposition, his territories were restored to him, with the exception of Kálpí and a few villages in Parganah Raipur Itaurah, for which he received in exchange an assignment of lands in Parganahs Kotra and Muhammad-

[1] Aitch. Treat., III. 228.

abad.[1] (See JALAUN). At the same time, Sheo Rao Bhao, the Subahdár of Jhansi, was confirmed in his possessions. Kesri Singh of Jaitpur was also réinstated in his tenure, and a formal patent was granted to him for some villages in Pawai in addition to the Jaitpur Baoni.[2] During the same year, Tarahwan,[3] with a pension of seven lakhs, was granted to Amrit Rao, a son of the Peshwa Raghunáth, and his son, Benaik Rao; on the death of this latter the pension ceased, and his adopted sons, Naráyan and Madhu, joined the rebels in 1857. (See KARWI). Naráyan died at Hazaribagh in 1860, and Madhu is now educated at Bareli as a ward of Government, and for his maintenance proper provision has been made. Nearly all these grants have since been confiscated on account of want of heirs or the rebellion of the incumbent.

To the extreme west, Garhakota was subsequently exchanged with Shahgarh, and the Chanderi Rajas remained independent at Bánpur. To Nawwáb Nasir-ud-daulah was granted Chitauli and the surrounding villages,[4] and to Díwán Jugul Parshád other assignments were given.[5] In 1808, Paras Ram, of whose depredations in Panwárí we have already given an account, was rendered passive by a revenue-free grant for life of Khaddi and Jaibramha, yielding a revenue of Rs. 15,000 a year, in Parganah Mataund.[6] Rája Ram obtained a similar grant (see GAURIHÁR), and later, Gopál Singh, the last of the great leaders of banditti. (See GARRAULI). Kúnch, the estate of Holkar's daughter, was taken in farm (see KÚNCH), and was separately settled in 1809.[7] Cantonments were formed at Kaitha and Súpa, and subsequently at Kálpí, Tarahwan, Kartal, Kúnch, and Banda. Kúnch and Tarahwan were soon abandoned, and in 1824 Kaitha was given up.

The entire number of Chiefs in Bundelkhand who hold their States under *sanads* and are bound by deeds of allegiance to the British Government are thirty-two in number, and are separately noticed; of these, eight are the descendants of Chhatarsál. From the four legitimate sons are descended (1) Padam Singh, ancestor of the Jagírdar of Jígní, and represented by Pirthí Singh at the British occupation; (2) the Raja of Panná; the Chief of Lughhási, and the Raja of Shahgarh, descendants of Hardi Sáh of Panná. The Shahgarh State was confiscated on account of the rebellion of the Raja in 1857. The descendants of Jagatráj, the third son, held Charkhári, Bijáwar, Ajegarh, and Saríla, and a descendant of Uchuljú, a son-in-law of Jagatráj, held Beri, and the descendants of Bharati Chand held Jasú. Besides these States in the possession of the actual descendants of Chhatarsál from the share of Hardi Sáh, Chhatarpur, Baronda, the Kalinjar Chaubés' jágírs, Alipura, Kothi Nágaudh, and Suháwal

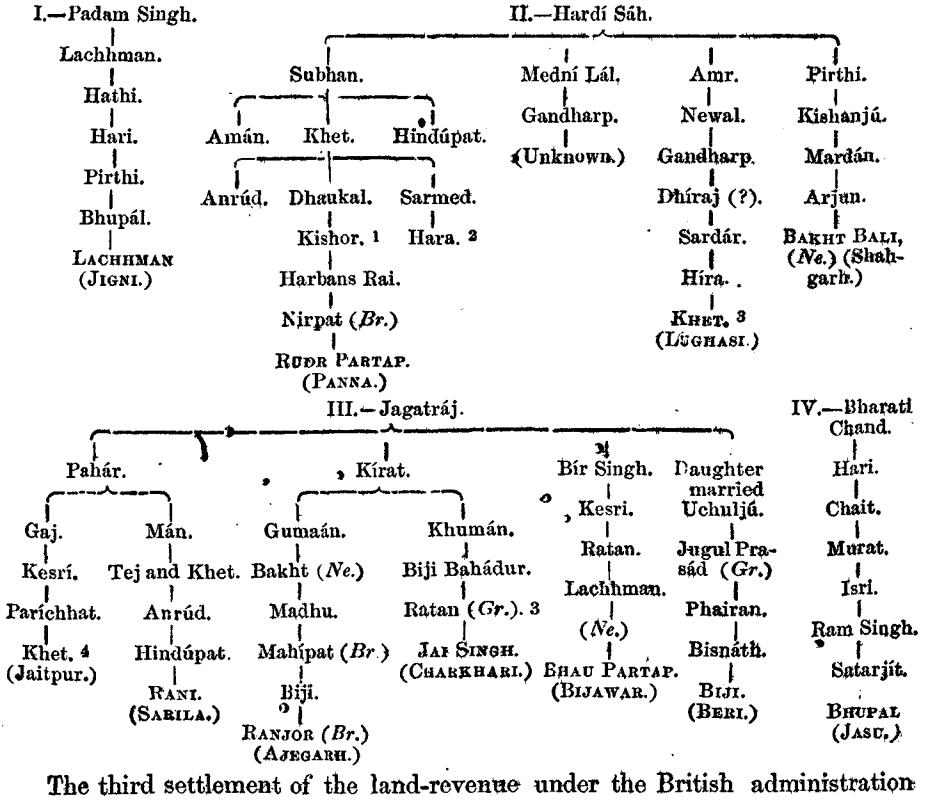
[1] Board's Records, 4th November, 1806; 2nd February, 1807: Aitch., III., 151. [2] Aitch., III., 165. [3] *Ibid.*, 182. [4] 31st March, 1807. (See BAONI). [5] 24th March, 1807. [6] 19th October, 1807; 8th January, 1808; Aitch, III., 182. In 1805 Raja Ram defended Khaddi against Colonel Meiselback, and in the following year fought the action of Bahsanta against Captain Winch. [7] Board's Records, 21st February, 1807; *Ibid.* 9th September, 1812, No. 21.

had been formed, and from the share of Jagatráj the States of Gaurihár, Naigaon Ribahi, and Garrauli. From the Orchha State sprang Khaniyá Dhaná, the Ashtbhaya jágírs and Bíhat, and from Ríwá came Maihar.

The following tables show the lines through which the territories bequeathed by Chhatarsál have descended to their present possessors. The name of the ruling prince and of the existing States is given in capitals; sons who have died without issue, or who are not connected in a direct line with the present ruling family, have been omitted, and as far as possible the genealogy has been brought down to the close of 1872.

Descendants of Chhatarsál.

Chhatarsál had four sons with issue—Padam Singh, Hardí Sáh, Jagatráj, and Bharati Chand:—



Early settlements.

The third settlement of the land-revenue under the British administration was made for three years from 1217 to 1219 *fasli*, or 1809-10 to 1811-12 A. D., by Mr. Wauchope, who succeeded Mr. Erskine as Collector in December, 1808. He increased the revenue in the western Parganahs nearly forty per cent., which he justified by saying

1 Illegitimate. 2 Illegitimate, no issue. (See Chhatarpur). 3 Son of an illegitimate son of Biji Bahádur. 4 A distant relation. The contractions "*Ne.*" for nephew, "*Br.*" for brother, and "*Gr.*" for grandson, have been used.

that these "Parganahs formerly had been the scene of yearly devastation, while latterly the cultivation had greatly increased." The revenue settled on the eastern Parganahs was a fair one, and was paid, as the seasons were on the whole favourable. The settlement was reported to the Board of Commissioners and sanctioned.

In 1812 a *sanad* was granted to Kesri Singh of Jaitpur, which, including the grant of sixty-seven villages in Pawai in 1809, made his territory contain one hundred and fifty villages. (See JAITPUR). During the same year, the Kilahdar, or commandant of the fort of Kalinjar, the Chaubé Daryau Singh, gave considerable trouble and sheltered the remains of the freebooter bands that still occupied the western districts, so that it was resolved to dispossess him. Daryau surrendered on condition of receiving other lands in exchange for those attached to the fortress—an arrangement that was carried out in June, 1812.[1] (See KALINJAR).

The records of Government henceforward for many years contain little but inquiries into revenue-free grants, the re-settlement of relinquished estates, complaints of loss from hail, robbers, droughts, and floods, and reports on the introduction of the system of internal administration in force in the Ceded Provinces. The third settlement was continued with very little change for another three years, or up to 1815-16. Mr. Wauchope was succeeded by Mr. Marjoribanks in May, 1811, who was followed by Mr. Moore in April, 1812, and in October of the same year Mr. Scott Waring took charge. During the six years of Mr. Wauchope's administration the eastern Parganahs were in a flourishing state, the cultivation had increased, and the seasons were tolerably favourable. In Panwári, however, from unequal assessments, the condition of the people had yearly become worse, balances accrued, and it is said that many died of starvation in 1814-15. Farming was resorted to in many cases, and many estates in Chhibún, Bhaisaunda, and Kalyángarh changed hands. Mr. Waring made the fifth settlement and considerably enhanced the revenue, so that in the eastern Parganahs there was a gross increase of forty-six per cent, and in the western Parganahs of twenty-one per cent., in the portion of Bundelkhand now constituting the Hamírpur District.[2] Mr. Waring was succeeded in January, 1818, by Mr. Littledale, and he by Mr. Forde in October of the same year.

Bundelkhand divided into two districts.

In November, 1818 it was resolved to divide the District of Bundelkhand into two portions, and after some correspondence as to the suitability of Jalálpur or Kálpí for the headquarters station, the latter town was selected, and in March of the following year the District of Northern Bundelkhand, including Hamírpur and

[1] Board's Records, 19th June, 1812. [2] See Board's Records, 12th March, 1816, Nos. 15-18; *Ibid.* 16th April, 1816, No. 13; 19th April, 1816, No. 4; 30th April, 1816, No. 7; 3rd May, 1816, No. 6; 20th May, 1816, No. 7; 2nd July, 1816, No. 11; 27th November, 1818, No. 9.

Kálpí, was formed, with its headquarters at Kálpí, and the District of Southern Bundelkhand, with its headquarters at Banda. Parganah Khandeh, ceded by the Chief of Jalaun in 1817, was added to the Banda District. Mr. Reade was appointed to Banda and was succeeded in 1822 by Mr. J. E. Wilkinson. From 1807 to 1822 Bundelkhand was under the Western Board of Commissioners, which was then merged, under the arrangements made for carrying out the provisions of Regulation VII. of 1822, into the Board for the Western Provinces. At the close of the year 1822 the supervision of Bundelkhand was transferred to the Central Board, which had jurisdiction over the Provinces of Bahár, Benares, and Gorakhpur, and sat at first at Patna, but afterwards at Allahabad. A settlement was then ordered for the resigned and farmed estates for the years 1820-21 to 1824-25, and was carried out by Mr. Valpy for the Kálpí District and by Mr. Reade for the Banda District. The headquarters of the Kálpí District were then removed to Hamírpur, which gradually gave its name to the District, and a Deputy Collector was appointed to Kálpí. Notwithstanding that Mr. Forde, the native authorities consulted, and the Board of Revenue all considered that large remissions were required to restore the debilitated condition of the Hamírpur District, Mr. Valpy strenuously supported his opinion that not only was no decrease necessary, but that in many cases an increase ought to be demanded. The seventh settlement from 1825-26 to 1829-30 was made on the same erroneous principles, and though in the next settlement (1830-31 to 1834-35) considerable reductions were made, yet they were not judiciously distributed, nor apparently on any regular system. To such a height of distress had Bundelkhand reached that in 1831 it pressed itself on the notice of Government, and the minutes then recorded were used as a powerful argument in favour of the passing of the Settlement Regulation, IX. of 1833.[1] The subsequent fiscal history is given under each district.

In 1849 the Jaitpur State lapsed to the British Government, and was included in the Hamírpur District in 1853. (See JAITPUR). In 1850 Paras Ram's jágír of Khaddi lapsed, and was incorporated into the Banda District,[2] and in 1858 the Tarahwan Jágír was confiscated for rebellion and added to Banda.[3] The districts composing the Jhansi Division, with the exception of a few villages around Kálpí, are among the most recent of the acquisitions of the British Crown in these provinces. The nucleus was formed by the lapse of Jalaun on the death of Rao Govind Rao in 1840, when the State, already since 1838 under a Superintendent, became a British District. In 1844, Sindhia's share of the Chanderi territory, Parganahs Madhugarh, Indúrki, and

Later history.

1 Board's Records, 11th February, 1831, No. 21; 18th February, 1831, Nos. 1, 2; 25th February, 1831, Nos. 42, 44; 1st March, 1831, Nos. 8, 9; 22nd November, 1831, Nos. 2, 3. 2 Aitch. Treat., III., 142. 3 *Ibid.* 142.

Duboh, came under British rule as a guarantee for the payment of the Gwaliar Contingent. (See LALATPUR). On the death of Gangadhar Rao without heirs in November, 1853, his possessions in Jhansi also lapsed, and all these States and the Kálpí and Kúnch Parganahs [1] were formed into one Superintendency, of which the headquarters were fixed at Jhansi, and the supervision given to the Commissioner of Ságar. Mahoba, which up to 1839 formed a portion of Jalaun, was then transferred to Hamírpur. The mutinies of 1857-58 brought about the next great change, and are fully described under each district. Hamírpur was added to the Jhansí Division, and the whole was formed into one Commissionership in 1858. Bánpur and other villages, the estates of Mardán Singh, were confiscated for rebellion and added to the Lalatpur District, and Maráura Nárhat, the possessions of the Shahgarh Raja, were similarly acquired. In 1861 all villages west of the Pahúj were given to Sindhia, and those east of that river, that had been assigned for the support of the Gwaliar Contingent, were ceded to the British in full sovereignty. Since then no territorial changes of consequence have taken place. In 1863 Hamírpur was restored to the Allahabad Division, and the non-Regulation Parganahs of Mahoba and Jaitpur were at the same time brought under the operation of the general laws by Act XII. of 1863.

Administrative history of the Jhansi Division.

The Districts of Banda and Hamírpur have always been subject to the general Regulations, and a history of their administration, judicial and executive, would merely be a repetition of the general history of the province. Jalaun, Jhansi, and Lalatpur, on the other hand, have, with the exceptions already mentioned and a few other villages, never been under the Regulation system. Up to 1853 they were managed by Superintendents subordinate to the Governor-General's Agent in Bundelkhand. In 1852 the Ságar and Narbada territories were transferred to the North-Western Provinces' Government. From 1853 to 1858 a certain amount of system was introduced into the administrations; the Deputy Superintendents were invested with the powers of Collectors in subordination to the Superintendent, while the Superintendent had the powers of a Commissioner. His orders in summary suits were final, but in regular suits an appeal lay to the Commissioner of the Ságar Division, and again to the Board.[2] The Superintendent of Jhansí had the powers of a Civil Judge in subordination to the Government, and of a Sessions Judge in subordination to the Court of Nizámat Adálat at Agra. The Deputy Superintendent of Chanderi (Lalatpur) had the powers of a Principal Sadr Amín, and appeals from his decision lay to the Superintendent of Jhansi. The local rules which governed the procedure appear to have emanated from the local authorities, and never to have received the express sanction of Government. On the formation of

[1] Kúnch and Kálpí were removed from the operation of the Regulations by Act XXX. of 1860. [2] Whalley's Laws of the Non-Regulation Provinces, 306, (Allahabad, 1870).

the Superintendencies into Districts and the Jhansi Division in 1858, the local rules of procedure were abolished, and were superseded by Regulations formally introduced or spontaneously applied. In 1862 the entire system was again revised, and a set of rules was framed for the entire revenue, civil, and criminal administration of the tracts not under the Regulations, based on the systems in force in the Panjâb and Oudh.[1] The great feature of the new scheme is the abolition of all separate judicial agency; the civil, criminal, and revenue jurisdiction are in the hands of the same officers, who are graded in classes and exercise the functions in each branch of the administration conferred on the class to which they belong. The civil, criminal, and police law now in force are the same as in the other Districts of these provinces;[2] the only difference is in the revenue law, which is administered according to the rules legalized by Act XXIV. of 1864. Act X. of 1859, the rent law in force in the Regulation Districts, has not been introduced. The Jhansi Courts' Act, XVIII. of 1867, defines the jurisdiction of the several Civil Courts, and Act XXVII. of 1867 empowers the Deputy Commissioners of each District to distribute the work in the Courts subordinate to them respectively. The purely local history of each district is given separately, and reference is directed to them for any matters not noticed here.

THE BRITISH DISTRICTS OF BUNDELKHAND.

In the preceding pages we have given, as far as the limited time at our disposal has allowed, a sketch of the common history of the British Districts of Banda, Hamírpur, Jalaun, Jhansi, and Lalatpur, and necessarily of the surrounding States that are so intimately connected with them. We shall now take up each district separately and examine it in relation to its physical appearance, its productions, and its inhabitants. Under Banda will be found a list of the vegetable products collected by Mr. Edgeworth in 1847-48, when Magistrate of Banda, which will serve as a fair guide to the Flora of the whole of Bundelkhand. The list of indigenous drugs under the same article will give in a concise form the substances proper to the country that are used in the practice of the *baids*, or native physicians.

Administrative position.

Banda and Hamírpur are under the superintendence of the Commissioner of Revenue of the Allahabad Division, residing at Allahabad; Jalaun, Jhansi, and Lalatpur form a Division in themselves under the Commissioner of Jhansi, whose headquarters are at Jhansi Naubábd, within a few miles of the Gwaliar city of Jhansi. In the Allahabad Division, what is known as the Regulation system of administration as organized in 1803 is in force; in the Jhansi Division the non-Regulation system obtains.

1 Resolution of Government, N.-W. P., 264A. of 7th February, 1872, legalized by Act XXIV. of 1864. 2 Notification 1226A. of 18th December, 1861; Sec. 9 of Act XXIV. of 1864; Notification 1242A. of 12th December, 1861.

As already noticed, the principal difference between the two systems at the present day is that civil-judicial functions are not vested in the officer charged with magisterial and revenue duties in the Regulation Districts.

General appearance.

As the physical peculiarities of each District are hereafter separately noticed at length, it will be necessary to give here merely a short survey of the whole. From the Jamna, which forms the eastern boundary of Bundelkhand, the country presents the appearance of a level plain, gradually widening from the south, where the hills approach to within a few miles of the Jamna, to the north, where they are many miles distant. In Jalaun, Jhansi, and Lalatpur these plains are much cut up by ravines leading to the several rivers and often extending for from five to seven miles inland. The tracts bordering on the Jamna, Pahúj, Betwa, and Dhasán rivers are most marked in this respect and afford the largest percentages of unculturable land throughout the whole of Bundelkhand.

Hills.

In the Banda District, before reaching the *pàthâ* or uplands of the Vindhyan plateau, numerous isolated hills are met with. They rise abruptly from a common level, suggesting the idea of rocky islands rearing themselves out of the sea. In form they are pyramidal, and in substance granitoid. Of these hills there are several series, and notwithstanding their apparent irregularity, a connection may be traced. They all seem to diverge from the apex of the plain, expanding like the sticks of a fan. They are most numerous in the south and west of the Banda District, extending thence across the Ken into Parganahs Mahoba and Jaitpur of the Hamírpur District, and appearing again in the north and west of the Jhansi Districts. Franklin, in his Memoir on the Geology of Bundelkhand, classes these hills into three ranges. The outermost, or that most to the north-east, and which is also the least elevated, he calls the Bindachal Hills. This range he considers to have in no place an elevation exceeding 2,000 feet above the level of the sea. It commences near Sihondá on the river Sindh, proceeds south-west to Narwar, thence south-east, and thence north-east to Ajegarh and Kalinjar, and further east to Bargarh, near the Jabalpur railway line. This is on the eastern frontier of Bundelkhand, and here the Bindachal range passes beyond its boundary. The plateau by which it is surmounted appears to average ten or twelve miles in width. The base or lower parts of the range are of formations considered by geologists to be primary, such as granite and syenite, overlaid commonly by sandstone, but in many places by trap and some other formations regarded as of volcanic origin. Its average elevation above the sea, between the Tárá Pass and the Katra Pass, is about 520 feet. The second range, styled the Panná range, rises to the south of the plateau of that just described. The summit is a platform slightly undulated, with a breadth of about ten miles, and having an average elevation above the sea, between the

Katra Pass and Lohárgáon, of 1,050 feet, and between Lohárgáon and the foot of the hills near Pathariya of about 1,200 feet, gradually ascending. Where deep ravines allow examination of the formations, an enormously thick bed of sandstone is found overlying primary rock, and which is itself in some places overlaid by rocks of volcanic origin. South-west of this last range, and separated from it by the valley or elongated basin of Lohárgáon, is the third or Bandair range, the platform on which is more extensive than that on either of the others, as it has an average breadth of from fifteen to twenty miles, with an elevation averaging about 1,700 feet above the sea, and on some of its undulations amounting to 2,000. The Bandair range is generally of sandstone intermixed with ferruginous gravel. The extensive basin of Lohárgáon intervening between these ranges is of lias limestone. As already intimated, the outer limit of the hilly tract, where it bounds the plain, is marked by the occurrence of abrupt isolated hills, generally of granitic base, surmounted by sandstone and trap, and from their steep and nearly inaccessible scarps, forming, as in the instances of Kalinjar, Ajegarh, and some others, sites of strongholds which have often enabled the mountaineers of Bundelkhand successfully to set at defiance the great States of India.

Rivers.

From the hills numerous streams flow towards the Jamna. The Sindh, having its source near Sironj, in Málwa, and for some distance flowing northerly, touches on Bundelkhand at its south-west corner, and turning north-east for about one hundred and fifty miles to its junction with the Jamna, forms generally the boundary between this tract and the territory of Gwaliar, though the sinuous and intricate outline in various places deviates from the river's course. In some measure parallel to this, but on an average fifteen or twenty miles to the east, flows its tributary, the small river Pahúj, which joins the greater stream on the right side, five miles above its mouth, after a course of one hundred and twenty miles. Nearly parallel to these, but about thirty or forty miles more eastward, is the course of the Betwa, a large river flowing from the Gwaliar territory, and falling into the Jamna after a course through the province of one hundred and ninety miles. The Dhasán, the principal tributary of the last-mentioned river falling into it on the right side, flows from south to north, having a similar course of one hundred and fifty miles. Below this confluence sixty miles, and on the same side, is that of another feeder of the Betwa, the small river Birma, flowing like the rest northwards. Still farther eastward is the Ken, a great river rising on the southern frontier, flowing from south to north, and falling into the Jamna after a course of about two hundred and thirty miles. Two of its principal tributaries, the Urmal and Chandráwal, fall into it on the left side. Still farther to the eastward are the Bágain and Paisuni, flowing from south-west to north-east, and discharging themselves into the Jamna.

The Tons rises in the south-east part of this tract, and flowing in a north-easterly direction for sixty miles, passes into the territory of Ríwá. The Jamna, first touching on this tract at its northern extremity, forms its north-eastern boundary to a distance of two hundred and fifty miles, throughout the whole of which it is at all seasons navigable. No other river of this tract is navigable except the Ken, and that but as far up from the Jamna as Banda, sixty miles, and only during the rainy season. Many of these rivers descend from the elevated table-lands in cascades of great height, but usually of no great volume of water. Such is the fall of the Tons from the second or Panná range to the lowest or that of Bindachal by a cascade of 200 feet, that of Bilohi 398 feet, and that of Bauti 400 feet.

Notwithstanding the numerous streams which traverse the country, the great depth of the channels in the plains and the thirsty nature of the soil among the hills render irrigation highly important, and to supply means for it a great number of jhíls, or small lakes, have been constructed, with extraordinary cost, labour, and perseverance, by embanking the lower extremities of valleys, and thus accumulating the water of the streams flowing through them. The lakes of Barwa Ságar, Ajnar, and Kachneya in the Jhansi District, and those of Madan Ságar, Kírat Ságar, Bíjanagar, and many others in the Hamírpur District, are noble monuments of the enterprise and industry of the former inhabitants. A comprehensive system of irrigation by means of a canal drawing its supplies from the Ken is now under construction, and is noticed in the article on the Banda District. Of late years, the lakes of the Jhansi District, the Pachwára and Barwa Sâgar lakes especially, have been utilised for irrigation purposes. A system of irrigation from the lakes of the Mahoba Parganah in the Hamírpur District was commenced by Lieutenant Burgess before the mutiny, but has not met with much success.

Lakes.

The attention of Government has lately been drawn to these lakes, and it is intended to re-model the whole scheme and place it on a proper footing. An attempt was made during the famine of 1868-69 to embank the overflow of streams of the Lalatpur District in eleven different places, but owing to the absorbent nature of the soil these works proved a failure.

The mineral resources of Bundelkhand are extensive. Omitting the diamond mines of Panná as being, with one exception, situated beyond the British boundary, iron of good quality is found in Banda and Lalatpur, and a small mine of copper has recently been worked in the latter district. Limestone and stone for building purposes are found in the Banda District, and have been largely used in the construction of the public buildings in Allahabad and the works on the Jabalpur extension of the East Indian Railway.

Productions.

Bambús of good quality form a large item of export from the Banda District. *Tendu*, or bastard ebony *(Diospyros melanoxylon)*, *haldu (Nauclea cordifolia)*, and *mahúa (Bassia latifolia)* are all found in the Banda and Lalatpur Districts, and are extensively used for building purposes. The teak forests of the Lalatpur District, though by no means so valuable or on so large a scale as those of Central India, are yet so capable of improvement that special measures have been adopted for their preservation. Wood for burning is largely exported from the Banda District to supply the large station of Allahabad. The *khair (Acacia catechu)* also grows luxuriantly, and is used in the manufacture of the substance known as *Terra Japonica (kath)*.

The wild animals found in Bundelkhand are the tiger, panther, leopard, wolf, hyena, boar, antelope, *nílgai*, ravine deer, spotted deer, fox, jackal, polecat, hare, porcupine, and monkey. The long-nosed alligator abounds in the rivers, and both species are found in the Jamna, with porpoises and tortoises. All the commoner game birds are found, such as duck, geese, teal, snipe, partridge, quail, and plover. The floriken and the great bustard are also found in the grassy plains of central and western Bundelkhand.

The black soil of Bundelkhand, ordinarily known as "cotton soil" *(már)*, at once attracts the attention of the traveller. The different classes into which it is divided, with their local names, are given in the notices of each district. It has, notwithstanding its dried and barren appearance in the hot weather, the peculiar property of retaining moisture to a marked degree, and yields in favourable seasons luxuriant crops of cotton and cereals. Cotton has been for many years a favourite crop in Bundelkhand, and even now forms a great portion of the exports. At Kálpí the American Cotton Farm was established many years ago, but met with little success. The other principal crops are *al (Morinda citrifolia)*, which yields the dye used in colouring the reddish-brown cloths known as *kharúa; jowár (Sorghum vulgare); bájrá (Penicillaria spicata); til (Sesamum Indicum)*; and the millets and pulses known as *kangni*, *kútki*, *sámán*, *arhar*, *moth*, *másh*, *masúr*, *kesari*, &c. The *singhára*, or water caltrop, is largely grown in Hamírpur, and throughout Bundelkhand, the *mahúa* tree is cultivated for its flowers and fruit as well as for its timber.

Trade routes.

The principal centres of trade in the Banda District are Banda, Mau, and Rajapur. The town of Banda commands the great road to Nágaudh and the Western States of Bundelkhand. In the Hamírpur District, Mahoba is the centre for the traffic between the Duáb, Chhatarpur, and Panná, while Ráth in the same district has immediate communication with the Jhansi District. The great military road from Ságar passes through Lalatpur and Jhansi, near which it bifurcates—one branch passing onwards through Jalaun feeds the Railway Station of Pháphúnd in the Etáwah District, and the other passes through Kálpí to Cawnpur. Kálpí

and Kúnch in the Jalaun District, and Mau Ránípur in the Jhansi District, are the three principal trade centres in the Jhansi Division. At Kálpí there is a bridge-of-boats from October until June, and a good ferry in the rains, accommodating almost the largest traffic that passes across the Jamna. With the above exceptions there are no great trading towns in British Bundelkhand.

Inhabitants.

The Bundelas, though giving their name to the country, are not numerous in any part of British Bundelkhand except the Lalatpur and Jhansi Districts, where they number in each barely 10,000; in Jalaun, they hold only three villages. The Brahmans of Bundelkhand belong to the Jajhotiya division, and appear to have taken their name from the ancient kingdom of Jajhoti, whose capital was Khajuráhu, near Chhatarpur. They claim descent from Kanauj, and bear the usual family and tribal affixes, such as Dúbé, Misr, Tiwári, Chaube, &c.; they number about 136,000 in the Jhansi Division. Ahírs, Lodhís, Chamárs, Káchhís, and Kúrmís form the bulk of the agricultural population in Lalatpur. In the Jhansi District, in point of numbers, the castes run as follows: Brahmans, Chamárs, Káchhís, Kóris, Ahírs, Gararíyas, Kúrmís, Bundelas, Lodhís, and Khángars. In the Jalaun District, the Kachhwáhá and Sengar Rajpúts hold an important position. Next to them come the Brahmans; then Kúrmís, who hold 107 villages; Gújars, who hold 105 villages; Kóris, Káchhís, and Lodhís. The labouring population in the Jhansi Division is made up principally of Chamárs, Gararíyas, Sahariyas, and Khángars. In Banda, Brahmans form the most numerous class. Among the Rajpúts, the Bais, Dikhit, Bagrí, Manhár, Gautam, and Pawár tribes occupy the first place. Amongst the agricultural classes, Kúrmís, Káchhís, Nais, Lodhís, Ahírs, Kóris, Kumhárs, Telís, Chamárs, and Arukhs are the most numerous. In Hamírpur, the Bais, Parihár, and Súrajbansi clans make up two-thirds of the Rajpúts. Among the agricultural population, Lodhís, Telís, Ahírs, Kóris, Káchhís, Nais, Kahárs, Kewats, Khángars, Chamárs, Kumhárs, and Basphors number more than 10,000 each. Roughly speaking, between two-thirds and three-fourths of the population of Bundelkhand belong to castes other than Brahmans, Rajpúts, or the mercantile classes.

Droughts and floods.

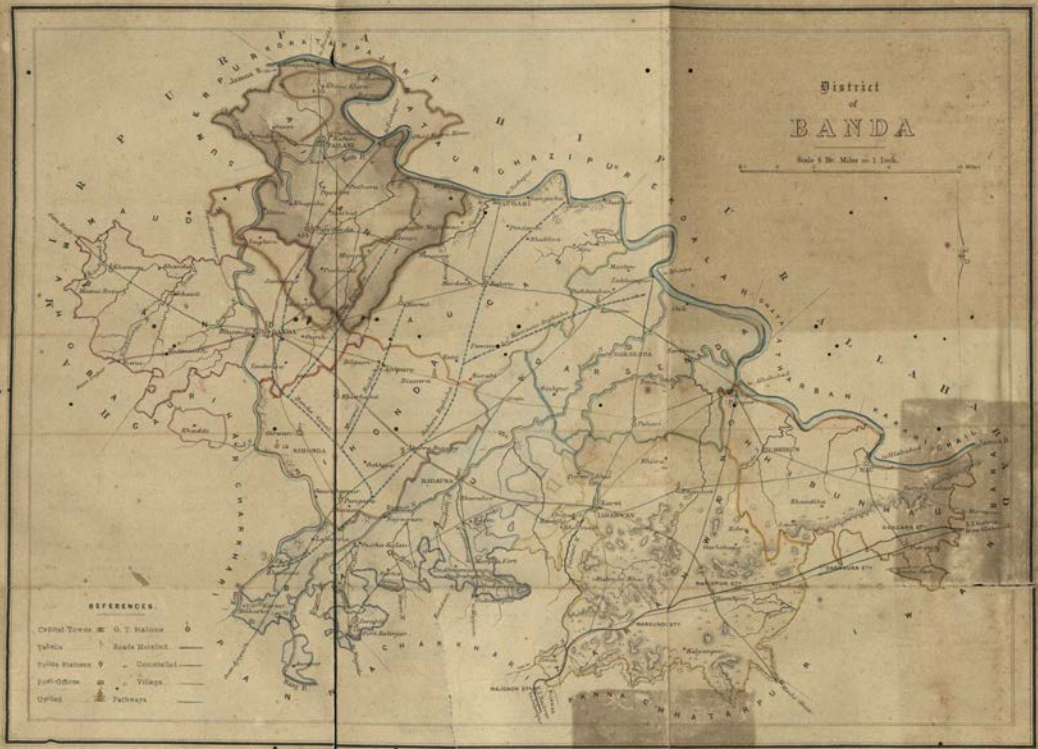
Bundelkhand has always been subject to droughts, and the Jhansi District to loss by floods, and when both have been combined, as in 1869, the result has been very great and wide-spread distress. The famine reports have been quoted in the district notices, and it will only be necessary to summarise very briefly here the character of each district in relation to its capability of meeting the demands of bad seasons and the existing means to alleviate want when it arises. In Banda and Hamírpur the *kharíf* crops failed disastrously in 1868, and the *rabí* crops of 1869 were poor and scanty. Relief operations were commenced by opening public works, which were found sufficient to avert the extremity of famine. Communications in both of

those districts with the Duáb have always been good, and sufficient to admit of the import of grain at all seasons of the year, and their comparative nearness to the great lines of traffic connecting the Duáb with the Benares Division and Oudh, as well as the natural capabilities of the soil, places them in a more favourable position than the more western districts. The Jhansi Division, in the quality of its soil, the character of its inhabitants, the means of irrigation, and the extent of its communications with other districts, is perhaps worse off than any other Division in these provinces. All of the three districts comprising this Division depend almost entirely on the periodical rains for a favourable crop. In the Kúnch Parganah of Jalaun, the natural irrigation from the uplands of the Native State of Samthar (known as the *pau*) fertilises an area of about 20,000 acres; but with this exception, and the narrow strips lying along the beds of the principal rivers, there is no irrigation worth noticing. In favourable seasons the productions of this district are more than sufficient for its requirements, and leave a margin of about half a million of *mans* of grain for export. Excepting on the occurrence of floods in the Betwa, Jamna, and Pahúj, the communications with other districts are rarely obstructed; but when floods occur, the Betwa and Pahúj are often impassable for days. The District of Jhansi is much more unfavourably situated in times of drought and floods. The communications are bad, and those that exist are liable to obstruction from the overflowing of the Betwa and Dhasán rivers. The admixture of foreign territory in every subdivision of the district renders it very difficult to properly organize relief operations for British subjects without including those of Native States. The soil is sterile, and the people are apathetic and impoverished. They suffered much during the mutiny, whole tracts having been denuded of cattle, crops, and even habitations, by the plundering gangs that the troubles of that period let loose on society. The drought of 1860-61 was severely felt, and before they could recover the famine of 1868-69, accompanied by fevers, cholera and small-pox fell with full force on the unhappy people. In the most favourable seasons hardly producing sufficient to support its scanty population, in seasons of drought Jhansi is one of the first districts to feel the pressure of scarcity, and should floods occur and communication be impeded, this district must suffer the extremity of distress. The district notice contains Mr. Henvey's report on the famine of 1868-69, and shows to what straits the inhabitants were reduced in that year. Jhansi has almost within one decade suffered from war, famine, flood, and pestilence, and many years must elapse before it can hope to recover its former prosperity. Lalatpur is the poorest district of the whole Division in soil, inhabitants, and resources. Out of an area of 1,246,346 acres, less than 250,000 acres, or one-fifth, are cultivated. The Parganah of Tálbahat is a rocky jungle, Bánsi and Bánpur are sterile, and Maráura Nárhat possesses little good soil. The central and eastern portions

of the Lalatpur and Mahróni Parganahs alone have a fair soil and produce good crops, but even here they are almost entirely dependent upon the periodical rains. The crops grown are the coarser millets, and taken as a whole, Lalatpur has hardly a single resource in itself in times of scarcity. The only important line of communication in the district is the Jhansi and Ságar Road, and the grain supplies in time of famine must be drawn from the latter district, the wants of Jhansi and the neighbouring Native States being quite sufficient to intercept all importations from the Duáb. The natural result of these successive disasters, and, in addition, the alarming growth of the destructive *kâns* weed, is that there is no portion of these provinces so backward in agriculture, civilization, and material wealth, and none requiring more careful and patient treatment. The people are, as a rule, irretrievably in debt, and live from hand to mouth, without the hope of ever raising themselves above the common dead-level of pauperism by their own exertions. The want of this incentive to industry is easily traceable in the poor appearance of the homestead, the carelessness evinced as to personal attire, and the general apathy with which any suggestions for improvements in these respects are received. Even the slight scarcity of the year 1873 drove thousands to abandon their villages, and seek new homes in Málwa and the more fertile districts of the Central Provinces.

It would be needless repetition to enter more into detail regarding the social problems that await solution in this interesting portion of the British dominions. The District notices contain as ample materials concerning the internal economy of each district as time has permitted us to collect, and we hope will at least give indications of those matters the knowledge of which is essential to good administration.

FOR THE NORTH-WEST PROVINCES GAZETTEER.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, FEBRUARY 1870.
From an original supplied by H. T. Atkinson Esqr. in charge of the N. W. P. Gazetteer.

BANDA DISTRICT.

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Part I.

Boundaries.

Banda (Bándá),[1] a district in the Allahabad Division, forms an irregular triangle, bounded on the north and north-east by the river Jamna, which separates it from Parganahs Kora, Tappa Jár, Mataur, Ghazipur, Ekdalah, and Dhata of the Fathipur District, and Parganahs Athárban, Karri, and part of Chail, of the Allahabad District. On the west it is bounded for the most part by the river Ken, which forms the line of demarcation between Banda and the Native States of Charkhari and Gaurihár: within the latter is a small tract called Khaddí, belonging to Banda; further on it is bounded by Parganah Mahoba of the Hamírpur District, between which and

[1] Much of the materials for the notice of this district are derived from Mr. Edgeworth's articles in the Journal of the Asiatic Society and Mr. F. Fisher's notes. Acknowledgments are also due to Messrs. Dubus and Richardson, of the Public Works Department, for aid in the description of the hydrography of the district. The history has been taken from native sources and the Asiatic Annual Register, and for the mutiny from the late Mr. F. O. Mayne's official report.

the Ken lies a great part of Parganah Banda, and, lastly, by a part of Parganah Maudha. Beyond the point where the Ken constitutes a natural western boundary line, Parganah Sumerpur of the Hamírpur District continues the line to the point where the Jamna begins to be the northern boundary. The eastern boundary is formed by Parganah Bára of the Allahabad District and part of the Ríwá (Ríwán) territory, and the southern by the Native States of Ríwá, Panná, Charkhári, and again by part of Panná. The boundaries to the south-west and south are irregular, owing to the admixture of villages belonging to Ajegarh and Panná, but principally arises from the exchange of many villages in Parganahs Kúnhas and Bhitarí for the Parganah of Kalinjar, taken from the Chaubés. The irregularity is increased by the circumstance that such villages in the above-named Parganahs as were then held revenue-free were not given to the Chaubés, but remained under the jurisdiction of the District Officers.

The Banda District lies between latitude 24°-59′-15″ and 25°-55′-30″, and longitude 80°-2′-45″ and 81°-38′, and contains an area of 1,939,291 acres, or about 3,030 square miles, with a population in 1865 of 724,372, and in 1872 of 697,611 souls.

Administrative divisions.

The following table gives the existing fiscal divisions and the revenue and police jurisdictions:—

Present Tahsíl.	Includes					In the police jurisdiction of station.
	Parganah.	Entered in the Aín-i-Akbari in	Number of estates in 1872.	Land-revenue in 1279 *fasli* (1872 A. D.).	Area in acres in 1872.	
				Rs.		
I.—Banda ...	1. Banda ...	Sihonda, Khandeh.	164	2,21,803	252,769	Mataundh, Khannán, Banda, and Paprainda.
II.—Baberú ...	2. Augási...	Augásí, Simauni.	160	1,90,821	231,345	Baberú, Marka, Oran, Bisanda, and Marwal.
III.—Kamásin	3. Darsendá	Bhatghorá,	197	1,48,804	227,147	Kamásin, Pahári, and Rajapur.
IV.—Karwí,	4. Tarahwan	Ditto ...	233	99,993	353,240	Karwí, Mánikpur, and Bhaunri.
V.—Badausá,	5. Badausá	Kalinjar, Rasan.	193	1,36,899	229,825	Badausá, Kalinjar, Oran, Pangara, and Kartal.
VI.—Girwán,	6. Sihondá	Sihondá ...	184	1,51,836	194,210	Girwán, Bisanda, Pangara, Khurhand, Atarra Buzurg and Oran.
VII.—Mau ...	7. Chhíbún	Bhatghorá,	224	1,10,739	200,547	Rajapur, Mau.
VIII.—Pailání	8. Pailání ...	Shádípur, Simauni.	154	2,43,921	250,208	Pailání, Tindwari, and Paprainda.
	District Total ...		1,509	13,04,816	1,939,291	

The whole of the district, with the exceptions below noted, forms part of the conquered provinces, having been obtained from the Peshwa by the treaty of Púna in December, 1803 A. D.,[1] and brought under the Regulations by Regulation IV. of 1804. Parganah Kalinjar was taken from the Chaubés in 1812, and an equivalent given from Parganahs Bhitarí, Kúnhas, and Badausá (by Regulation XXII. of 1812); Parganah Khandeh was added to the district by Regulation II. of 1818, being ceded by Nana Gobind Rao, Subahdár of Jalaun. Previous to the advent of the Marhattas, the Bundela Raja, Gumán Singh, had given up to his brother, Khumán, that portion of the district known as Parganahs Banda, Pailání (formerly known as Shádipur), Augásí, and Sihondá, with the honorary title of Joint Raja. The direct administration was, however, entrusted to the Kilahdar, Raja Ram, who had his residence in the fort of Bhúrendi, a mile distant from Banda, on the right bank of the Ken. Gumán Singh held the remainder of the district comprising what is now known as Badausá, including Kalinjar, with some part of Darsendá, called also Kamásin, and other tracts not now in the Banda District, but which form parts of the Native States of Panná and Charkhárí. Parganah Banda, originally forming a portion of Sihondá, then first began to be recognised as a separate Parganah. Badausá, forming a portion of Rasan, became a separate Parganah in consequence of Harbans Rai, a Raghubansi Rajput, being in independent occupation of Rasan. Chhíbún and Tarahwan, with the remaining part of Darsendá, were then held by a Raja of the Surkí tribe, who was subsequently expelled by the Marhattas. The successors of the Bundela Chiefs retained the same divisions until their overthrow by Ali Bahádur. The British occupation dates from 1798 A. D., but formal possession was not taken till 1803-04, as already mentioned. Originally the district was divided into ten Parganahs, *viz.*, Banda, Khandeh, Sihondá, Pailání, Tindwarí, Augásí, Darsendá, Tarahwan, Chhíbún, and Badausá. Khandeh was merged in the Banda Parganah in 1843-44, but Tindwarí, also known as Simauni, lasted as a separate Parganah till after the mutiny, when, in 1860, it was apportioned—the greater part (seventy villages) to Pailání, and the remainder (thirty-one villages) to Augásí. Parganahs Badausá, Sihondá, Augásí, and Pailání were included in Parganah or Dastúr Kalinjar of the Kalinjar Sirkár in the reign of Akbar. Chhíbún and Darsendá were in Parganah Gahora or Ghorá of the Bhatghorá or Ahmadabad Ghorá Sirkár. At the commencement of the English administration the Parganahs of Badausá Birgarh, and Kalinjar and several villages of Sihondá were constituted one Tahsíl. At first the Tahsílí was fixed at Sarha, and afterwards was changed to Bhúsási, and ultimately, about 1819 A. D., became permanently established at Badausá. Under Regulation IX. of 1833 several villages were transferred from Sihondá to this Parganah, and from

[1] Aitch. Treat., III., 75.

this Parganah to Sihondá, while other villages from Augásí and Kamásin were also added to Badausá.

There are twenty-four police stations and eleven outposts in the district, at most of which there is also a post-office. These are noticed separately under the alphabetical arrangement. The Munsif of Banda has civil original jurisdiction over Parganahs Banda, Sihondá, Augásí, and Pailání. Since 1871 the remaining Parganahs have been placed under the jurisdiction of the Subordinate Judge of Banda. The Judge of Banda has appellate civil and original criminal jurisdiction in heinous offences committed in the district. The number of Magisterial Courts in 1860-61 was twelve—in 1870-71 thirteen; the number of Civil Courts, including Revenue Courts and officers empowered to hear rent suits, in 1860-61 was eight, and in 1870-71 was sixteen: the number of covenanted officers at work in the district in 1860-61 was four, and in 1870-71 was five. The Karwí Subdivision of the Banda District will be noticed separately. (See KARWÍ.)

General appearance.

The Jamna Valley on the extreme northern boundary extends into the district for some three or four miles along its entire length. The Banda Parganah is all level lowland, except the part on the west to the right of the Ken river, which is slightly more elevated. The Sihondá Parganah, to the south-east of the Banda Parganah, has on the south and west irregular uplands, but on the north and east is an elevated plain interspersed at intervals with detached rocks of granite. The Pailání Parganah lies to the north of the Banda Parganah. This also is for the most part a level tract, except the portion immediately contiguous to the Jamna, where abrupt ridges and terraces lead up to the plain land.

The Badausá Parganah lies to the south-east of Sihondá. This Parganah contains no lowlands, and the neighbourhood of Kalinjar is considerably elevated. The same feature of detached rocks is found in this Parganah as in the last. The Augásí Parganah, to the north and north-west of the Badausá Parganah, and extending from the boundary thereof to the Jamna, is for the most part level and low land, as compared with the surrounding Parganahs. To this cause is attributable the marshy character of the country here, most of Augásí being frequently under water during the rainy season, and hence the name *jarar* applied to the land in this Parganah. The Darsendá Parganah lies to the east of Augásí. The part of this Parganah bordering on Augásí is low, while that which borders on Chhíbún and Tarahwan is more raised. The portion near the Jamna is very rugged and irregular. The Chhíbún Parganah lies to the east of Darsendá, and is bounded on the north-east by the Jamna, with Ríwá (Ríwán) and Parganah Tarahwan on the south and west. The land of this Parganah is still more rugged than in the last named, especially as we proceed further east, where the first spurs of the great Vindhyan chain are situated. An exception to the irregularity of contour is found in the lands contiguous to the Jamna, which slope gently but

are full of ravines. More than a third of this Parganah is occupied by the off-shoots of the Vindhyas; these hills being cultivated and studded with villages and hamlets. The Tarahwan Parganah, to the south-west of Chhíbún and south of Darsendá, surpasses the two last-named tracts in irregularity of surface.

Chhíbún and Tarahwan Parganahs present a very wooded appearance, as also do Augásí and Darsendá, where these last border on the Jamna river. The other Parganahs are fairly wooded, no part of the district being bare for an area of more than a mile, or half a mile, in extent. There are no large jungles in Banda or Sihondá, and a few only in Pailáni and Badausá. Near Kalinjar, however, in the last-named Parganah, some considerable tracts of jungle are found. In Augásí and Darsendá several scrub jungles are met with on the banks of the Jamna, and also in Chhíbún in the same situation. There are others in the interior of Chhíbún and in Tarahwan, in the latter especially, near the Paisuni river.

The elevations of the trigonometrical stations in or adjoining the district, according to the Great Trigonometrical Survey, are:—Kanakhera, 473·7 feet above the level of the sea; Kartar, 1,179·8 feet; Kachhár, 1,519·6 feet; Lalatpur, 825·9 feet; Pabhasa, 610·5 feet; Paprainda, 494·9 feet; and Sihondá, 908·6 feet.

Hills.

The Vindhyan chain takes its origin in Chhíbún Parganah in a range of low hills, few exceeding 500 feet in height. This chain, which forms a sort of natural boundary to the district on its south-east aspect, is continued throughout the length of Chhíbún and Tarahwan Parganahs, expanding greatly in the latter. It is thence continued into the Native States of Panná and Charkhári. There are detached rocks and hills scattered all over the district. Neither of these, however, any more than the separate hills that make up the chain above described, have for the most part any distinct names, but are known by the name of the village or hamlet within the limits of which they are situated; and almost every hill has its own especial *Deota*, worshipped by the neighbouring villagers.

The following only have distinctive names, *viz.*:—(1) the Bandesvar Hills, on the outskirts of Banda Khas. This name is derived from that of the founder of a large temple to Mahádeo, built on the north-east side of the hill. He is described as a celebrated hermit, by name Bamdeo, and a figure of Mahádeo, which still exists in an aperture between two rocks, is attributed to him. (See BANDA Town). There are two peaks to this hill, but they differ only by a few feet in elevation. (2) Paháríya is the name given to a rock, or small cluster of rocks, at some distance from the last-named hill. It is not more than fifty feet high, but is noteworthy as having formed the position for a powerful battery when the British bombarded the Bhúrendi Fort, on the other side of the Ken river, in 1803 A. D. (3) The name of Khatri Pahár, in Sihondá Khas, is said to have

been derived from its white appearance. It is surrounded by several smaller hills and rocks. The larger hill is regarded as the original seat of the *Devi*, or goddess, who now reposes on Vindhyachal. There is a tradition that, until her descent upon it, the hill was black, but became suddenly white on the advent of this divinity. (4) Kalinjar, in Badausá Parganah, near the town of the same name, is noted for its world-famed fort, and is surrounded by smaller hills. (5) Chitrakot, in Parganah Tarahwan, also named Kamadgiri ("Desire fulfilling mountain"), and Kámtánáth is close upon 1,700 feet high and is six miles in circumference. It is a noted *tírth*, or place of pilgrimage, a distinction it has obtained from being the reputed residence of Rama and among the places visited by him during his retirement in the jungles. The chief feature in the worship of this hill is the act of walking round the base (*parikrama*), especially on the eleventh of the light and dark halves, and on the last day of each Hindu month.

There are only two large uncultivated pasture grounds,—the hills of Kalinjar and Marpha. The former has an area of about one hundred and sixty-five acres, and the latter of three hundred and eighty-five acres, and they lease for one hundred and twenty-five and fifty-one rupees a year respectively. The high rate at Kalinjar is owing to the great number of *sharífah* (or custard-apple) trees growing amongst the ruins. Among the lesser hills are, in Parganah Darsendá, at Pahári Buzurg, one of 80 feet, and at Sáinpur one of 130 feet, on top of which is a tomb of one Wali Sháh, and a masonry house, to keep which in repair it is said the village itself was given revenue-free. Pawaiyá, in Parganah Augásí, has a small hill with a Hindú temple on the top. In Chhibún, the Lokhri Hill, near Lauri, has a temple and the remains of a fort; and the hill known as Ghátí Chhúlhá, near the village of Chhúlhá, has a considerable scrub jungle. The following hills in Tarahwan are named after the hamlets within which they are situated, *viz.*:—Biranda, Benda, Múndali, Chhagra, Mendi, Dúmhá, Adamgarh, Kharhái, Lokhri, and Bhoti, near Itwán Dhímdila; Ganjar, near Bhaunrí; Dúdhgirjar and Mundali Bhota, near Kobra; Hathra, Samthar, Múndehra, Kusamhá, Lokáin, and Jaipokhrá, near Garhchhapa; Súnchíri, with its iron mines, near Mahúlí; Mahtáin, Banda Seh, Dudhaura, Gídhin, Tipikiyá, and Daráhandi, near Rajaura, and Renri, near Deori. In Parganah Badausá, besides Kalinjar and Marpha, already mentioned, are Kartar (800 feet); Pauhár, Bhairon Bábá (near Pahári Buzurg), Barúi (500 feet), near Akbarpur; Gonra (700 feet), near the same place; Mau (200 feet), Kalyánpur, Sudanpur, Rasan, Kúlhúa, Gurrámpur, Barúhái, Raksí, Birauna Bábá, near Chataini; Singhan Devi, near Masní; Siddha Bábá, near Kalsárí; Siyár Pákhá, near Nasaini; Panchbatí, near Shah Pátan; Patra, near Sárha; Bahádurpur, Nayagaon, Sidhpur, Nahrí, Bilharká, and Ghazipur. In the Banda Parganah are the hills of Akbai, Bahinga, Barbai, Panchpahárlyá (near Banda), Basahri, Bhúrendi, Khaddi, Kahara, Kapsá, Kedár Pahári, Mataundh, and Mahokhar.

Soils.

The soils of the low ground consist of several varieties, but the principal ones are the *már* and *kábar*, two varieties of the black soil. *Asl* (or true *kábar*) and *már* are very retentive of moisture, which is the main cause of their exceeding fertility, but *harha kábar*, of which there is a great deal, does not retain moisture: the gradual drying of the ground produces cracks and fissures, which continue deepening during the continuance of the dry weather. The soil has, however, been found quite moist at four feet below the surface in the month of June, after seven months' unbroken drought.

The following are the local native names of the different varieties of soils:—*Már*, or *márwa*, is the blackest, of a very close grain and exceeding hardness, and when dry of a shining conchoidal fracture; this is generally situated in extensive patches, rather lower in level than the rest of the country, and consequently crops in it are liable to injury from over-rain. *Kábar* is in many respects similar to the *már;* it is of a lighter colour, is more mixed with sandy particles, is not quite so productive as the former in its best seasons, but most uniformly to be depended upon. *Goend* (or *khárwa*) is the name given to the lands immediately adjoining villages. These are generally highly manured, and occasionally even irrigated and cultivated with tobacco or vegetables. *Dandí*, or ravine ground, is more gravelly than *segon*, and less so than *kunkur;* it generally occurs on the highest ground, whence its name, and is most cultivated in the rainy season. *Parúa* is similar in all essential parts, but less fertile, of a light yellow colour, and, as far as can be ascertained, the best of the three for cotton: *Segon*, a variety of *parúa*, is of a dirty red colour. *Kunkur* is very extensive in the southern parts of the district, and is the worst soil, containing a great deal of sand. *Barwá* is a sandy loam, but of very partial distribution. *Tarí* and *Kachhár* are sandy loams of very rich quality, lying low by the side of streams. The former is sometimes, the latter annually, submerged by floods in the rains. These floods often leave an exceedingly rich deposit, termed *nau lewa*, which gives the finest crops of wheat, but the extent of this soil varies every year and often alternates with barren sand. When the water subsides in the Jamna, and as soon as the alluvium becomes solid enough to bear the weight of a plough, experimental furrows are made to ascertain if the deposit be deep enough to be available for cultivation; it is so considered if it be a foot deep. When thoroughly dried, the *nau lewa* separates into cakes of great tenacity, like tiles or bricks, according to its depth. In places where the alluvium does not bear the weight of a man in November, not only on the Jamna but along the Ken, Bágain, and Paisuni, cultivators, especially the Kewats (boatmen), sow a crop of barley or wheat, scattering the seed as far as they can above the surface of the quicksand. By the time the corn is ripe the deposit assumes a sufficient degree of solidity to allow of the reapers going on it.

Usar is a peculiar soil, very light, resembling *rákar* in colour, found only in high situations; it will not produce any crop but rice, and that only in seasons of extraordinary moisture. It is found principally in Pailáni, where the land is occasionally overrun with *káns* grass. The soils peculiar to the *Patha*, or uplands, are *setwari*, a greenish sandy loam, and *garauti*, a light soil easily pulverized.

HYDROGRAPHY.

Rivers.

The Jamna is the principal river of the district. It forms its north and north-eastern boundary along a course of nearly one hundred and twenty-five miles, and waters the bordering Parganahs of Pailáni, Augási, Darsendá, and Chhíbún. All the other streams in the district are tributaries of the Jamna. The most important among them are the Ken, the Bágain, the Paisuní, and the Ohan. The Jamna, in its passage along the limits of the district, flows nearly from north-west to south-east, while its affluents descend into it from south-west to north-east. All these tributaries have their rise in the Vindhya range of hills, of which they drain the northern slopes. Their sources can seldom be traced further south than latitude 24°-50′; but the basin of the Ken, which is the largest feeder of the Jamna in the district, extends beyond latitude 23°-30′.

From fifty to sixty miles from their confluence with the Jamna the affluents present the characteristics of mountain streams. Their wild course is then marked in a deep, winding bed, scoured through innumerable ravines, and often broken across by falls and cataracts at places where rocky barriers have opposed the formation of a more uniform incline. During the rains these rivers roll down large volumes of water; but their afflux, however, is of short duration. Fed by hill torrents in the very limits of the district, they naturally rise rapidly in a heavy fall of rain, but as rapidly the floods subside when the rains have ceased. The larger streams, already named, flow deep throughout the rainy months and are not considered fordable. The minor ones are easily fordable by men and cattle after the cessation of floods. When the wet season comes to an end the rivers of the Banda District gradually dry off, and although they still drain for some months the water which trickles down from the rocky cavities of the hills, this source of supply becomes more and more scanty every day, and about the end of May the Ken and Bágain alone show streamlets in their wide beds.

The Ken or Kayan river, though larger than all others in the district, except the Jamna, possesses some characteristics common to all. Its bed is generally of a coarse brown sand mixed with shingles and pebbles of various colours; fragments of quartz and other rocks are rolled down by floods every year, and are picked out at Banda for the local trades carried on in these stones; trap and granite rocks are to be seen in the bank and bed of the stream at Banda, Goursheopur, Kharauni, and a few other points. At such places there are rapids and eddies. The fall in time of flood at Kharauni is 450,000 cubic feet per second, and at Banda is 500,000 cubic feet per second. The right bank of the river is

high and abrupt; the left slopes gently, and is more subject to erosion and disturbance than the right. The river is navigable for large boats in the rains up to Banda, and even higher, but there is little river traffic at present.

Flowing in a deep and well-defined bed, which has been scoured out to a great width by the irresistible force of flood-water through the yielding clay of the plains, the rivers of Bundelkhand are not subject to inundations. The Jamna alone in the district overflows its *khadir* bank and fertilizes it with a deposit of loam.

The Ken river is said to take its origin in the Native State of Bhupál, on the north-western slopes of the Vindhya mountains. There is a tradition attaching to the river which affects to derive the name from "*Kanyá*," which is Hindi for "a maiden," but according to the legend was the proper name of an Ahír's daughter, whose story is as follows:—She entertained a pure passion for a Kúrmi boy, but her father suspected them of criminality. It happened that the old Ahír had a field near the stream at the point where its channel issued from a hill, and although he had often raised an embankment none would long resist the force of the water. He sought aid from a holy Brahman, who advised him to offer a human sacrifice to his patron deity. The Ahír eagerly hastened to follow the advice given him, and slew the Kúrmi boy, burying his body under the embankment. The girl learned the sad news of her lover's murder after several days had elapsed and the embankment had been well and firmly built up over his body. She then ran to the spot and offered up a passionate supplication to Heaven, asserting her innocence, and imploring that she might be shown the body of her lover. The embankment thereupon burst, disclosing the Kúrmi's body, and simultaneously the stream engulphed the girl. Both bodies floated on its surface for some distance and then disappeared together. The villagers called the stream after her name *Kanyá*, which has become corrupted in course of time into the present Ken or Kayan. The Ken enters the district at a village called Bilharká, in Parganah Badausá, from the Native State of Panná, and thence flows northward into Sihondá Parganah. Vessels of one hundred *mans* burden cannot navigate the stream much beyond Banda. The river is nowhere fordable in the rainy season. There is a celebrated pool in the river near Banda, which is said to be extremely dangerous. It is called "*Sat Súma*" (*i. e.*, seven ropes' length), referring to its supposed unfathomableness. It is on record that a *taziah* eighty-one feet high disappeared after a short time when cast upon it. There are shoals at Alona, Pailáni, and Narí. The following large towns and marts are situated on its bank:—Sihonda, Banda, Khaptiha Kalán, Pailáni, Sindhan Kalán, all except the last being situated on the left bank.[1]

The Chandráwal is the largest of the affluents of the Ken, and joins it near Pailáni, a few miles to the west of its junction with the Jamna. The Chandrá-

[1] Mr. F. Fisher, C.S.

wal rises in the Hamírpur District from a lake called Chandanwá, situated two miles south of Mahoba. It flows north-easterly through the Hamírpur and Banda Districts. The Shyám, Kail, Bichhwahiya, Gawain, and other streams, affluents of the Ken, have a continuous stream only during the rainy season, and are of no great size or importance.

The Jamna river.

In addition to the general description of the Jamna river given above, the following facts may be noticed:—From its entrance into the district, the large towns or marts on its bank are Mau, Majhgáon (Rajapur), Marka, Samgara, Augásí, Chilla, and Barágáon. There are no rapids or eddies sufficient to interfere with navigation. There are ferries at Chilla, Sadí Madanpur, Inchawal, Galaulí, and at Khaptiha in Parganah Pailáni, and at Augásí and Charká in Parganah Augásí. The right bank is abrupt and high along the Augásí Parganah, except near Jalálpur, where it is gently sloping. In Pailáni Parganah the same abruptness is observed. The river is navigable throughout the year in its whole course along this district for vessels of one hundred *mans* burden. There is no artificial irrigation from the Jamna, but the soil is moist and alluvial in its *khadir* lands and extremely fertile. After inundation loam is deposited and is a cause of great productiveness. Ordinary inundations favour the *rabi* (or cold-weather), but not the *kharíf* (or rain), harvest. There cannot be said to be any alluvion or diluvion in this river. In that part of its course in which it skirts the Parganah Pailáni, the stream, near the villages Piproda, Adari, Pachkori, Basdhari, Lasanda, and Jauharpur, flows throughout the year close up to the *kagar* or high abrupt bank on the Banda side of its course, and whirlpools are frequently formed at these places, but not such as to interfere greatly with navigation. Floods in the Jamna are not uncommon: the last of any importance occurred in 1862. The effect of floods is to destroy the *kharíf* crops, but the *rabi* crop is always greatly benefited by them.

Next in importance after the Ken river among the many tributaries of the Jamna is the Bágain. This stream, which is continuous all the year, issues from a hill near Kohári in Panná, and enters the Banda District at Masauni Bháratpur, a village in Badausá Parganah, and flows northwards. Its affluents are numerous—the Ranj, Kandailí, Madrár, Garahnda, Kathauta, Bisahil, Bámganga, Barúa, Dhohar, and Barár being the principal ones. Kalinjar, at the distance of one mile, and Garha Kalán and Badausá are large towns and marts in Badausá Parganah, situated on or near this river. Darsendá is also an important town on its banks in the Karwi Subdivision. The banks are generally shelving, but in many places abrupt. The stream is always fordable at certain places, except in time of floods, which generally last only for a day or two. The stream is not navigable for vessels of one hundred *mans*. Irrigation is possible, but has not yet been artificially induced. There are ferries at Garha Kalán on the Banda and Nágaudh

road, at Badausá on the Banda and Mánikpur road, and at Bhadáwal in Badausá Parganah, and others in the Karwí Subdivision of this district.

The Garara flows midway between the Bágain and the Ken. It rises near the left bank of the latter river at Bharkhari in Sihondá Parganah, and flowing north-east through that Parganah and Parganah Augásí, falls into the Jamna near Jalálpur. Murwal, Simauni, and Majhíwán are large villages on its banks. In the rainy season a kind of raft (*gharnai*) is used for ferrying men and goods across the stream at points where the roads are intersected by it. The banks are high and abrupt. Artificial irrigation has not yet been induced from this stream, nor is it fit for navigation.

The Mattiyár is a large stream in the rainy season, but is dry during the rest of the year. It joins the last-mentioned river a few miles south-west of the point where it falls into the Jamna. The Biráon and Mau are two small streams which fall into the Jamna near Khera in Parganah Augásí.

The Paisuní flows almost parallel with the Bágain, and falls into the Jamna at Kankata in the Darsendá Parganah. The only large towns on its banks are Tarahwan and Karwí, the latter being the civil station for the subdivision of the same name. It enters this district from the Native State of Charkhári.

The Ohan is a tributary of the Jamna, falling into that river at Majhgáon. It rises in the hilly tracts to the south of the Tarahwan Parganah and flows in a north-easterly direction. The course of this stream is altogether within the Subdivision of Karwí. Besides the above, there are countless streams that flow only during the rainy season and fall into the Jamna or its larger tributaries.

The rivers in the Banda District navigable during the rainy season for boats of the smallest burthen used for commerce are the Jamna and Ken only, their burden being eighty to one hundred *mans*.

In addition to those already mentioned, the following streams exist in the district:—In Parganah Banda, the Injan, near Karhí, and the Ganwáin, a tributary of the Ken, which flows from Itwán to Chilahta. In Parganah Badausá are the Madwá, Barwariyá, Bashá, Khari, Patharhái, Dúbári, Sarírí, Mukrár, Koila, Rígá, Ghora, Kachchariya, Thothí, Dhohar, Garahnda, Páthar Kachh, and Bilár. In Parganah Tarahwan are the Barohá, Karíbarah, Sarbhanga, and Hagní Kúnhá; and in Parganah Darsendá, the Gírúá, Simrárí, and Gahirárí. The Gantá flows from Pathá in Ríwá through Tarahwan, and joins the Jamna in Parganah Chhibún. The unequal hardness of the layers composing the mass of sandstone which forms the bed of most of the rivers has tended to cause the formation of chasms and grottoes. The stream near Gurrampur, just outside the British boundary beyond Kalinjar, presents chasms of remarkable appearance, the rocks above actually overhanging the base of the chasms, which must be upwards of two hundred feet deep. Similar but larger falls are found on the Bágain at Bedhak above Nihi, and Abarkan and Dharkund

above Kalyánpur. The falls of the Bardaha and Paisuní are also both well worth a visit.

Canals.

There are no canals in the district at present, but a system of irrigation by means of canals, uniting the Ken and Bágain rivers, is in process of construction. Surveys[1] have been made during the past two years for a canal, which it is proposed to take out from the river Ken for the irrigation of the country lying to the right of that river and extending to the river Bágain. The project consists in damming up the cold-weather supply of the river by erecting a weir across its bed at Kharauni, a village some thirty-five miles from Banda up the course of the river, and thus forming a reservoir which will feed a canal for the irrigation of the cold-weather (or *rabi*) crops, and a partial irrigation of the *kharíf* (rain crops). The reservoirs thus formed will have a maximum depth of about seventy-eight feet in the rains, and will extend for twenty-two miles up the bed of the river. The height of the weir will be fifty feet above the bed of the river. It will be erected on a granite barrier which exists at that point, where the river has forced its way through an outlying spur of the Vindhyan range. According to the project submitted to Government, the capacity of the canal will be three hundred and fifty cubic feet per second. It will draw three hundred cubic feet from the reservoir at Kharauni and fifty cubic feet from the river Bágain, flowing some few miles from Kharauni, the course of which will be equally dammed up at some suitable point.

The length of the main line, which will be carried along the watershed, will be about fifty miles. There will be, besides, a main branch line some thirty-five miles long, and the whole will be worked by a system of distributaries running through strips of country bounded by *nálás* and ravines. The total area commanded by the canal is nearly one thousand square miles; the annual *rabi* irrigation is assumed at eighty acres per mile; the total area will, therefore, be 80,000 acres, requiring four hundred and seventy cubic feet per second. But as the canal will carry only three hundred and fifty cubic feet, the irrigation will fall short of this area by probably about 20,000 acres. It is proposed to limit at first the distribution of water as far as practicable to the light sandy soil, known as *panrúa*, or *parúa*, and *rákar*, and attempt the irrigation of the *már* (or black soil) only on a small scale as an experiment. The cost of the project, according to the sketch-estimate, will amount to Rs. 13,33,099. Taking only into account as a certain source the revenue from the *rabi* irrigation, 60,196 acres at two rupees an acre will give Rs. 1,20,392. Deducting twenty-five per cent. of this for maintenance, or Rs. 30,000, the net revenue will be Rs. 90,000. Interest on original cost will be $\frac{90,39,200}{13,33,099}$ 6·8 per cent.

[1] Mr. W. R. Richardson, Officiating Executive Engineer, Bundelkhand Irrigation Survey, and Mr. Dubus.

This brief sketch of the Ken Canal project is given in its amended form. According to the first design it was proposed to have, besides the reservoir at Kharauni, a weir at Gaursheopur, about thirteen miles below Kharauni, and give the canal, supplied from both heads, a capacity of eight hundred cubic feet per second—a volume capable of irrigating both *rabí* and *kharíf* crops. This project, which it was found necessary to modify, would have entailed a cost of Rs. 24,01,925.

Lakes, jhíls, &c.

There are but two *jhíls* of large size in the five Parganahs—Banda, Sihondá, Badausá, Augásí, and Pailáni—of the Banda District, and none in the Karwí Tahsíl. Of these the larger one is found near the village of Sirsi Kalán, two miles from the Ságar road, in the Banda Parganah, near a tributary (Bichhwahiyá) of the Ken river. The other, situated nearer to the village, is four hundred feet in length and one hundred feet in breadth, with an average depth of four feet. It becomes dry in October and November, and is said to be injurious to health. The larger *jhíl* is about eight hundred feet in length and one hundred and twenty-five feet in breadth, with an average depth of five feet. It becomes dry on the cessation of the rains, and is not considered prejudicial to health.

Lines of drainage, &c.

The lines of drainage of the north-west portion of the district (Banda and Pailáni) are indicated by the courses of two streams, the Shyám and the Chandráwal, which carry the surface-water from this tract into the Hamírpur District, and then, doubling back on their previous course, fall into the Ken river in the Banda District.[1] In the south-west of the district (Sihondá and Badausá) the surface-water is drained by the numerous affluents of the Ken, Bágain, and Garara rivers, the lines of drainage following the courses of these rivers, *viz.*, from south to north and north-east. The lines of drainage become more and more inclined to the north-east in the tract between the Bágain and Paisuní.

The course of the Ohan however, which drains the Parganahs of Tarahwan, Chhíbún, and Darsendá, is nearly due north, and represents a similar line of drainage for those Parganahs. There is no succession of *jhíls* or marshes apart from the rivers and streams of the district by which the surface-water finds its way through or out of the district. The rivers of Bundelkhand sometimes expand into extensive *jhíls* in the rainy season, but, as observed above, their beds are deep and hollowed out, and there is consequently less tendency to such expansion.

Communications.

The following railway stations on the Jabalpur branch of the East Indian Railway are situated in Parganahs Tarahwan and Chhíbún:—Bargarh, sixty-three miles from Banda and thirty-eight miles from Karwí; Mánikpur, fifty-nine miles from Banda and eighteen from Karwí; Markundíh, fifty-two miles from Banda and fourteen miles from Karwí.

[1] Mr. F. Fisher, C.S.

The mileage of railway at present existing in the Banda District (including the intervening tracts of native territory through which the line passes after its entry into the district) is about thirty-six miles. Mánikpur is the chief railway station for the district, and although it can hardly be said to have grown into a seat of commerce, there is every probability that it will eventually become so, situated as it is on the main road from Banda to Ságar. The transit of goods by road, however, is a matter of difficulty in the rainy season, owing to the rough condition of the main road, which in a great portion of its length has never been metalled. The number of passengers and weight of goods which the district supplies to the railway stations within it are shown in the following statement for the year 1871:—

Name of Station.	Number of Passengers.			Weight of Goods.		
	Inward.	Outward.	Total.	Inward.	Outward.	Total.
				Mans.	*Mans.*	*Mans.*
Bargarh	2,456	2,260	4,716	10,425	30,595	41,020
Mánikpur	5,567	4,639	10,206	14,889	44,858	59,747
Markundih	3,296	2,867	6,163	408	36,474	36,882

Of the eleven first-class roads in the district, the roads from Banda to Mánikpur (*viâ* Badausá and Karwí, 59¼ miles) and to Chilla (48 miles) are perhaps the most important, both commercially and for military purposes. The Mánikpur road connects Banda with the Jabalpur branch of the East Indian Railway, and the road to Chilla is continued, through the Fathipur District, direct to the main line of the same railway at Fathipur. The latter is the most used.

The latter, notwithstanding the necessity for crossing the Jamna, which often entails considerable delay in the transit of goods, continues to be the main line of traffic between Banda and other districts. It is considerably shorter than the Mánikpur road and is well metalled. The other first-class roads are:—Banda to Kalinjar, 32⅞ miles; Gudrampur to Badausá, 14½; Karwí to Rajapur, 17¼; Itwán to Bargarh, 53; and Hamírpur road, for 8½. The second-class roads are:—Banda (*viâ* Bisanda, Oran, and Pahári) to Rajapur, 51½; Banda (by Murwal) to Baberú, 21; Badausá to Oran, 9; and Kabrai (by Chichara, Khannán) to Chhirka, 9½. There are besides these fifteen third-class and seven fourth-class roads, with a mileage of 322 miles, forming a complete net-work of internal communication within the district. The principal third-class roads are:—Banda to Rajapur (by Tindwari, Baberu, and Kamásin) 54 miles; Banda to Ráth, 18; Paprainda to Pailáni, 10; Baberu to Augási, 7; Khoh to Mau, 26½; Sahdol to Rajapur, 23½; Rajapur (by Marka) to the Mirzapur District, 26; Kalinjar to Rauli Kalyánpur, 22; Karwí to Tikaríya, 14; Sidhpur to Pangara, 17½; Mawái Ghátí to Mánikpur, 11; and Mau to Bargarh, 9½. The principal fourth-class roads are:—Karwí to Lakhanpur, 26 miles; and Pangara to Oran, 16 miles.

The only instance of a large market which has recently sprung up upon a principal route of traffic is Rajapur. This town is situated on the road from Kamásin to Chhibún and Bargarh, and is also connected by a road with Mánikpur, which, as above stated, is the chief railway station in the district. There are probably no markets requiring new roads, except perhaps Gugauli and Tindwari in Parganah Pailáni; but all the roads in the district, except the road from Chilla to Banda, stand in great need of improvement.

The following is a table of distances from Banda of all places having 2,000 inhabitants, or which from any particular reason will find a place in the statistical account of the district:—

Places.	Miles.	Places.	Miles.	Places.	Miles.	Places.	Miles.
Atarra Buzurg ...	18	Gukhiya ...	14	Khaptiha ...	8	Pipdáran ...	30
Atrahat ...	14	Gurha Kalán,	26	Lugtara ...	9	Piprahri ...	16
Bhúrendi ...	1	Hardauli ...	18	Mataundh ...	12	Paprainda ...	10
Bisanda Buzurg ...	18	Ingua ...	34	Mahokhar ...	4	Pachnchi ...	8
Bilgaon ...	10	Jamálpur ...	6	Mawai Buzurg,	4	Pailáni ...	20
Badausá ...	24	Jaspura ...	17	Marka ...	36	Rajapur ...	54
Baberú ...	20	Khandeh ...	13	Mau ...	34	Rasan ...	29
Benda ...	22	Kalinjar ...	33	Murwal ...	12	Sihondá ...	11
Dadhwa Manpur ...	37	Kartal ...	33	Mungús ...	13	Sarha ...	30
Garariya ...	22	Kurahí ...	20	Narayani ...	20	Simauni ...	18
Gurch ...	3	Kairi ...	8	Nayagaon ...	40	Sindhan Kalán ...	21
Girwán ...	10	Karwí ...	42	Oran. ...	26	Tindwari ...	14

Climate.

The climate of the low land of Banda differs in some important respects from that of the Duáb. The cold is less intense in the cold season, frost being rare except in the moist land adjoining the rivers. The hot weather commences in the middle of March, and the spring crops (wheat, &c.,) are consequently ready for the sickle early in February, and very little is left uncut by the beginning of April. The hot winds are distinguished by two peculiarities—*first*, the absence or extreme rareness of dust-storms; *secondly*, the exceeding purity and transparency of the atmosphere during a greater part of that season, especially in the afternoons, when in other parts of India the sky has a hazy appearance from quantities of dust and fog in the air. This peculiarity is perhaps due to the constant exhalation of moisture proceeding from the ever-deepening fissures of the black soil. To this purity of atmosphere may perhaps be attributed the frequently fatal effects of the hot winds, or rather of the sun, deaths being not unfrequent among the natives from exposure at mid-day. In the commencement of the hot weather, when the nights are still cold and the sun is powerful from the moment of its appearance, the optical phenomenon of the elevation of distant scenery is not uncommon, either so as to elongate the groves and trees naturally visible or so as to bring objects far beyond the natural field of view

into sight. The following is an abstract of observations taken by Mr. Edgeworth at Banda during 1848-49.[1] The observations at 9 A. M. were made every day:—

	1847-48, Means.				Extremes.		1848-49, Means.				Extremes.	
	Minimum.	Therm. at 9 A. M.	Maximum.	Mean.	Depression of wet bulb at 6 A. M.	Minimum.	Maximum.	Minimum.	Therm. at 9 A. M.	Maximum.	Mean.	Depression of wet bulb.	Minimum.	Maximum.
May ...	88·9	97 5	105·5	97·2	16	83	112	83	97·8	109	96·0	18	78	114
June ...	88.	97·1	108·1	98	12·5	78	112	84·8	95·8	104·6	94·7	12·2	79	110
July ...	78·6	89·3	95	86·8	4·9	70	105	83·2	89	98	90·6	7	76	108
August ...	78·4	85	90·2	84·2	2·9	74	100	79	86·6	93	86·2	4	76	99
September ...	77·2	87	92 6	84·9	4·1	74	99	76·7	86·1	92·3	84·5	6·3	73	100
October ...	69·5	79·9	86·6	78	5·3	64	91	72·8	83	93·2	83	9·1	67	98
November ...	59·5	67	75·5	67·5	3	56	78	57·7	71	82·6	75	0·6	49	87
December ...	53·4	62	73·5	63·4	4	49	78	48·2	64·6	79	63·6	...	41	85·8
January ...	52·7	62	74	63·4	4	47	79	45·4	57	73·2	59·3	...	35	82
February ...	52·2	59	71·6	61 9	5	45	80	52·8	64	83	77·9	...	44	96
March ...	69·1	82·8	96	82·5	12·5	61	104	69	...	...	...	...	...	...
April ...	82·2	96	105·3	94	16·5	75	110	...	...	...	...	...	...	...

The following table gives the rain-fall at the principal stations from 1844-45 to 1849-50:—

Rain-gauge Stations.	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	Average.
Sadr Station	34·00	35·47	27·60	26·47	30·80	28·40	30·46
Sihondá	33·45	37·95	27·19	35·47	29·36	25·11	31·42
Simauni	18·91	22·25	32·11	26·44	27·79	23·93	25·24
Pailáni	22·03	16·22	20·76	23·64	18·53	20·30	20·26
Augási	28·19	19·01	22·81	37·86	18·56	21·50	22·99
Darsendá	17·26	26·07	43·63	40·34	23·11	20·10	28·42
Chhibún Mau	24·90	22·28	18·26	...	...	...	21·81
Tarahwan	40·16	31·25	13·79	40·52	36·71	43·60	34·34
Badausá	17·77	37·46	22·16	25·37	20·46	20·89	24·02

The average total rain-fall in the Banda District for the years 1861-62 to 1870-71 is given below:—

Period.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September ...	34·7	32·9	41·9	15·9	37·0	33·3	57·8	20·7	28·2	44·5
1st October to 31st January ...	2·2	3·2	4·6	1·5	1·1	2·1	4·4	·2	13·4	5·4
1st February to 31st May ...	1·0	·1	1·7	4·0	1·3	1·1	1·1	1·5	1·6	1·4
Total ...	37·9	36 2	48·2	21·4	39·4	36·5	63·3	22·4	43·2	51·3

[1] J. A. S., Ben., XIX., 100. This is the only meteorological information procurable that can be relied upon.

PART II.

PRODUCTIONS OF THE DISTRICT.

Animal kingdom.

THE commoner wild animals of these provinces, such as antelope and ravine deer, are very abundant. The tiger is rare, but is occasionally found in Parganah Badausá on Rasan hill, and on the spurs of the Vindhyan chain near the villages of Kulhúa and Gurrampur, also in Sihondá Parganah in the hilly tracts to the west.

The other larger animals are the nílgai; leopard *(tendua)*; hyena *(charaqh, lakrá)*; panther *(chita)*; *dagar*; fox *(rúbáh, lomri)*; wild boar *(ban súr)*; wolf *(bheriya)*, and bear *(rich)*. The sámbar (or elk) of Southern India abounds in the hills to the south of the district, and is very destructive to the crops adjoining the jungles, as are also the wild hogs; spotted deer are rare; hares abundant; leopards are not uncommon in the rocky hills; hyenas are numerous, and wolves terribly abundant and destructive; snakes and scorpions are extremely numerous. In the Banda Parganah alone there were twenty deaths of human beings and seven of cattle from snake-bites reported during 1870. The rewards for the destruction of wild animals are the same as in other districts—for a full-grown tiger or bear, five rupees; for a cub, one-half; full-grown male wolf, two, and female, three rupees; for cubs, eight and twelve anas.

Sábar, a kind of soft leather made from the skin of the elk, is brought into Banda from Badausá and Tarahwan, and is sold in Banda and Mataundh.

Horned cattle.

There are no particular breeds of horned cattle found in this district. The cost of cattle for agricultural purposes varies from twenty to one hundred rupees per pair: twenty-five rupees is the lowest price at which they are ordinarily procurable at any time in the Badausá Parganah. In Pailáni and elsewhere lower rates are found. Cattle disease is occasionally prevalent; in 1870-71, of 956 head of cattle reported to have been attacked by small-pox, 463 (or 48·4 per cent.) died; of 1,364 attacked by hoof-disease, 313 (or 22·9 per cent.) died; and 127 (or 45·8 per cent.) out of 277 attacked by staggers and other diseases. The prominent symptoms of these diseases are—in small-pox, a viscid discharge from the eyes, nostrils, and mouth, excoriation and ulceration of the gums, dysentery, and eruption on the skin; in hoof-disease, an eruption like blisters in the mouth and feet, swelling of the legs, and casting of the hoofs; in staggers, cattle are affected by giddiness and swinging of the head, and usually refuse food and water, and eventually fall down and die. Cattle have suffered in this district from scarcity of pasture; but this is not owing to extension of cultivation at the expense of pasture lands, but to drought.

There is no stud-breeding in this district. The villagers purchase mares from Batesar, Sheorajpur, and Makanpur fairs, and stallions are brought for

breeding purposes from Fathipur and elsewhere. The value of the breed thus produced of course varies greatly, but generally it lies between the limits of fifty and four hundred rupees. In Pailáni Parganah the ordinary price payable for a horse is one hundred and fifty rupees, and for the small ponies of the country twenty-five to thirty rupees.

The common kinds of goats and sheep only are found in this district. Goats giving milk are sold at from twenty to twenty-four anas; he-goats at from eight to sixteen anas; sheep sell at about the same rates.

Fish.

The following species of fish[1] are found in the rivers and tanks of the Banda District:—*Rohu (Cyprinus denticulatus)* of every size is found in the Ken and Jamna where the stream is most rapid; it is caught by nets and rods in June and July. It is eaten by all castes nearly; oil is obtained from the brain. The *bám*, or eel (*Ophidium simach*), is found in the Jamna, Bágain, and Ranj rivers; it is caught in the hot season, and is eaten only by Kewats (fishermen). The *tengnai* or *harohrí* grows to about two feet in length, and weighs about six pounds; it is found in the Ken, Bágain, and Ranj during August, September, and October; it is caught with nets and lines. The other kinds of fish are the *bájí*, *parhín*, *saurí*, *gubdah* or *gubdí*, *gohariyá*, *jhingá* (or prawn), *paribásí*, *karútí*, *gigrá*, *tigní*, *sendhá*, *laindor*, *mangaurí*, *khabdá*, *chilhwá*, *gastá*, *kúwá*, *múí*, *sikchá*, *bachiyá*, *mahser*, *saur*, *belgagra*, *lamhrí*, *kalbaus*, *dandwárá*, *bajiyá*, *bausá*, *guhandiyá*, *gadhi*, *chhigua*, *sevartá*, *galrá*, *kalindrá*, *chahal*, *jhinkwá*, *sákchí*, *gharyár*, *kúrí*, *bidhná*, *kachhuwá*, *sakchá*, *baikrá*, *hesá*, *dekhár*, *sús*, *karnásí*, *bhailí*, and *bhagní*. These are caught in nearly all the large rivers, and principally during the rains.

The appliances most common in use in this district for catching fish are the *lúká*, or nets used by torch-light; *bansi* and *halúká*, or line and rod; *jál*, or ordinary net. Fish are sometimes shot and speared.

Botany.

The following list of plants collected in the Banda District by Mr. M. P. Edgeworth, C.S., is given as illustrating the botany of the whole of Bundelkhand. Localities are noticed in the original, which also contains the descriptions of several species of plants considered new in 1851[2]:—

Ranunculaceæ.

Ranunculus sceleratus.
Delphinium Ajacis. Larkspur

Anonaceæ.

Anona squamosa (*Sítaphal, H.*)

Magnoliaceæ.

Michelia Champaca (*Champa, H.*)

Menispermaceæ.

Cocculus villosus.
Tinospora cordifolia (*Gurcha, H.*)
Cissampelos convolvulacea (=C. Sareira.)

Nymphæaceæ.

Nymphæa pubescens vel rubra.
Nelumbium speciosum.

[1] Mr. Fred. Fisher, C. S., supplied this information. [2] The list was originally published in the Journal of the Asiatic Society, Bengal, for 1851, Vol. XXI., pp. 25, 511, and has since been revised by Mr. W. Waterfield, C.S., and the Editor.

Papaveraceæ.

Argemone Mexicana (*Lí, H.*)
Papaver album (*Post, H.*)
Fumaria parviflora.

Cruciferæ.

Cochlearia alyssoides.
Lepidium sativum.
Eruca sativa (*Lálli, H.*)
Brassica oleracea (*Kobi, H.*)
Sinapis dichotoma (*Sárson, H.*)
„ glauca (*Táriyá, H.*)
„ ramosa (*Rai, H.*)
Raphanus sativus.

Capparideæ.

Streblocarpus oblongifolia.
Cratæva Roxburghii.
Capparis sepiaria.
„ horrida.
„ aphylla.
Polanisia viscosa (= icosandra.)
„ Chelidonii.
Gynandropsis pentaphylla.

Flacourtiaceæ.

Flacourtia Ramontchi.

Violariceæ.

Ionidium enneaspermum.

Polygalaceæ.

Polygala serpyllifolia (=P. telephioides.)
„ Rothiana.

Elatinaceæ.

Elatine (Bergia) ammannoides.

Caryophylleæ.

Mollugo stricta.
Polycarpæa corymbosa.
Hapalosia Lœflingiæ.

Lineæ.

Linum usitatissimum (*Bíri, H.*)

Malvaceæ.

Malva Berbonica.
Althæa Ludwigii.
Sida alba.
„ alnifolia.
„ cordifolia.
„ humilis.
Abutilon Indicum.
„ Asiaticum.
„ ramosum.
„ polyandrum.
Lagunea lobata.
Hibiscus rosa sinensis.
„ panduriformis.
„ cannabinus (*Sani, H.*)
„ vitifolius.
„ truncatus.
Serræa (*N. S.*)
Bombycella hirta.
„ parviflora.
Abelmoschus esculentus.
Abelmoschus fisculneus.
„ cancellatus
Pavonia odorata
Gossypium herbaceum (=G. album.)

Bombaceæ.

Bombax heptaphyllum (=Salmalia Malabarica.)
Helicteres isora.
Sterculia urens (*Kuli, H.*)

Byttneriaceæ.

Riedleia corchorifolia.
Waltheria Indica.
Pentapetes Phœnicea.

Tiliaceæ.

Corchorus acutangulus.
„ triloculares.
„ olitorius.
„ tridens.
„ capsularis.
„ fasciculares.
Triumfetta angulata.
„ rotundifolia.
Grewia polygama.
„ columnaris.
„ Rothii.
„ tiliæfolia.
„ Asiatica.

Cistineæ.

Cochlospermum gossypium (*Gabdi, H.*)

Aurantiaceæ.

Feronia elephantum (*Kaith, H.*)
Ægle marmelos (*Bel, H.*)
Citrus medica.
„ decumana.
„ Bergamia (=limetta.)
„ aurantium.

Malpighiaceæ.

Hiptage madablota.
Aspidopterys nutans.

Sapindaceæ.

Cardiospermum Halicacabum.
Sapindus emarginatus (*Ritha, H.*)

Meliaceæ.

Melia composita (*Bakáyan, H.*)
Azadirachta Indica (*Nim, H.*)

Ampelideæ.

Vitis cricclada.
„ Indica.
„ carnosa (=C. carnosa.)

Oxalideæ.

Oxalis sensitiva (=Biophytum sensitivum.)
„ corniculata.
Averrhoa carambola.

Balsamineæ.

Impatiens hortensis (=I. Balsamina.)

Zygophyllaceæ.

Tribulus lanuginosus (*Gukhru, H.*)
Balanites Ægyptiaca (*Ingua, H.*)

Xanthoxylaceæ.

Ailanthus excelsa.

Celastrineæ.

Celastrus Asiatica.
Elæodendron Roxburghii (*Mamri, H.*)

Rhamneæ.

Zizyphus hortensis (*Ber, H.*)
„ jujuba.
„ nummularia.
„ œnoplia.
„ xylopyrum (*Gotáhar, H.*)
Ventilago Madraspatana (*Pitti, H.*)

Terebinthaceæ.

Mangifera Indica (*Am, H.*)
Odina Wodier.
Buchanania latifolia (*Chironji, H.*)
Semicarpus anacardium.

Amyridaceæ.

Boswellia glabra.
Garuga pinnata.

Moringaceæ.

Moringa pterygosperma (*Sahaijná, H.*)

Leguminosæ.

Heylandia latebrosa.
Crotalaria Mysorensis.
„ juncea.
„ retusa.
„ sericea.
„ hirsuta.
„ luxurians (*Guláli, H.*)
Rothia trifoliata.
Psoralea corylifolia.
Medicago lupulina.
Medicago denticulata.
Melilotus leucantha.
Trigonella incisa.
„ fœnum græcum (*Methi, H.*)
Clitoria ternatea.
Indigofera linifolia.
„ cordifolia.
„ enneaphylla.
„ glandulosa.
„ cœrulea.
„ tinctoria (*Nil, H.*)
„ paucifolia.
„ trita.
„ hirsuta.
„ angulosa.
„ pulchella.
Tephrosia purpurea.
„ villosa.
„ diffusa.
„ viciæformis.
Agati grandiflora (*Agasti, H.*)
Sesbania Ægyptiaca (*Jaith, H.*)
„ spinulosa.
Zornia angustifolia.
Uraria picta.
Hallia vespertilionis.
Desmodium maculatum (=D. Gangeticum.)
„ articulatum.
„ triflorum.
Æschynomene lagenaria.
„ aspera.
Alhagi maurorum (*Joása, H.*)
Alysicarpus monilifer.
„ vaginalis.
„ nummularius.
„ bupleurifolius.
„ longifolius.
„ obovatus.
„ styracifolius.
„ tetragonolobus.
„ gracilis.
„ pupicola.
„ hamosus.
Cicer arietinum (*Rahila, H.*)
Ervum lens (*Masúr, H.*)
„ hirsutum (*Masúri, H.*)
Lathyrus sativus (*Kesari, H.*)
„ acutangulus.
„ aphaca.
Pisum sativum.
Vicia angustifolia.
Dalbergia sissoo (*Shtsham, H.*)
„ robusta.
„ paniculata.
„ volubilis.
„ oojinensis (*Sánan, H.*)
Pongamia glabra.
Butea frondosa (*Chuleha, H.*)
„ superba (*Bindrásan, H.*)
Erythrina stricta (*Hanoa Katwa, H.*)
Abrus precatorius.
Galactia tenuiflora.
Rhynchosia medicaginea.
Cantharospermum albicans.
Carpopogon pruriens (*Konch, H.*)
„ niveus (*Kamúch, H.*)
Phaseolus vulgaris.
„ Roxburghii (*Urd, H.*)
„ aconitifolius (*Moth, H.*)
Phaseolus trilobus (*Chhihin, H.*)
Lablab vulgaris.
Dolichos lubia (*Lobiya, H.*)
„ tomenosus (=D. glutinosus.)
Canavalia gladiata (*Bar Sem, H.*)
Cajanus flavus (*Arhar, H.*)
Flemingia Roxburghii.
Mimosa rubicaulis.
Desmasthsu triquetrus (*Chhúimúi, H.*)
Dichrosachys cinerea.
Prosopi spicigera.
Indica dulcis (*Dakhini Babúl.*)
Vachellia Farnesiana (*Ram Babúl.*)
Acacia catechu (*Khair, H.*)
„ catechuoides.
„ leucophlœa.
„ Arabica (*Babúl, H.*)
Albizzia speciosa (*Siras, H.*)
Poinciana pulcherrima.
Parkinsonia aculeata.
Guilandina Bonduc (*Khat kharanja, H.*)
Tamarindus Indica (*Imli, H.*)
Cathartocarpus fistula (*Amaltás, H.*)

Cassia tora.
„ absus.
„ pumila.
„ sophera (*Kasaundi, H.*)
Bauhinia variegata (*Kachnár, H.*)
„ parviflora(=B. racemosa), (*Mahauli, H.*)
„ purpurea.

Rosaceæ.

Rosa Damascena (*Gulâb, H.*)
Potentilla supina.

Combretaceæ.

Combretum nanum.
Terminalia chebula (*Har, H.*)
„ belerica (*Belerica, H.*)
„ globra (*Tureha, H.*)
„ Arjuna (*Khawa, H.*)
Conocarpus latifolius (*Khardhawa, H.*)
„ pendula.

Granateæ.

Punica granatum (*Anar, H.*)

Onagrariæ.

Jussiæa exaltata (=villosa.)
Ludwigia parviflora.
Trapa bispinosa (*Singhára, H.*)

Lythrariæ.

Lagerstrœmia parviflora (*Shoj, H.*)
Grislea tomentosa (*Dhawa, H.*)
Lawsonia inermis (=alba) (*Mehndi, H.*)
Ammannia glauca.
„ vesicatoria.
Ameletia rotundifolia.
„ tenuis.
„ Indica.

Alangiaceæ.

Alangium decapetalum (*Akol, H.*)

Myrtaceæ.

Psidium pyriferum.
Syzygium jambolanum (*Jáman, H.*)
Jambosa polypietala.
Myrtus communis.

Tamariscineæ.

Trichaurus ericoides.

Cucurbitaceæ.

Trichosanthes anguina.
„ palmata.
„ cucumerina.
Momordica charantia (*Karela, H.*)
„ dioica.
Coccinia Indica.
Luffa acutangula.
„ pentandra.
„ Bandaol.
Cucumis Madraspatanus.
„ utilissimus (*Kahri, H.*)
„ sativus (*Khira, H.*)
Cucumis melo (*Kharbuza, H.*)
„ citrullus (*Tarbuza, H.*)
„ pseudo-colocynthis (*Indráyan, H.*)
Benincasa serifera (*Gol kaddú, H.*)
Mukia scabrella (*Bilari, H.*)
Bryonia laciniosa.
„ garcini.
Lagenaria vulgaris (*Kaddu, H.*)

Portulacaceæ.

Portulacaspet meridiana. (=quadrifida.)
„ oleraçea.

Tetragoniaceæ.

Trianthema pentandra.

Saxifrageæ.

Vahlia viscosa.

Umbelliferæ.

Cuidium diffusum.
Apium graveolens.
Petroselinum sativum.
Daucus carotta.
Anethum sowa.
Ptychotis ajwain.
Coriandrum sativum.

Loranthaceæ.

Loranthus bicolor. (=longiflorus.)
Viscum attenuatum.

Rubiaceæ.

Stephegyne parvifolia (*Khem, H.*)

Cinchonaceæ.

Nauclea cordifolia (*Haldu, H.*)
Randia dumetorum (*Karhár, H.*)
Gardenia latifolia (*Páphar, H.*)
Hedyotis Burmanniana.
Morinda citrifolia (*Al, H.*)
Ixora coccinea.
Spermacoce articularis.
Borreria lasiocarpa

Vernoniaceæ.

Vernonia cinerea.
„ abbreviata.
„ aspera.
Elephantopus scaber.

Eupatoriæ.

Adenostemma angustifolium.
Eupatorium divergens.

Astereæ.

Erigeron asteroides.
Sphæranthus hirtus.
Cyathocline lyrata.
Grangea Ægyptiaca.
„ Madraspatana.
Blumea amplectens.
„ aurita.
„ bovina.
„ Commersonii.
„ fontinalis.
„ senecioides.

Pulicaria foliolosa.
„ saxicola.
Francœuria crispa (*Búrhna, H.*)
Vicoa Indica.
Cæsulia axillaris.
Eclipta prostrata.
Blainvillea latifolia.
Siegesbeckia Orientalis.

Senecionideæ.

Xanthium Indicum.
Sclerocarpus Africanus.
Bidens Wallichii.
Glossogyne pinnatifida.
Glossocardia Bosvallea.
Taygites patula (*Genda, H.*)
„ erecta.
Chrysanthellum Indicum.
Artemisia scoparia.
Myriogyne minuta (*Nakchinkni, H.*)
Filago Indica.
„ Hardwarica.
Emilia sonchifolia.

Cynareæ.

Echinops echinatus.
Amberboa Indica.
Microlonchus divaricatus.
Cissium Wallichii.

Cichoriaceæ.

Cichorium endivia.
Lactuca sativa.
„ altissima.
Microrynchus asplenifolius.

Campanulaceæ.

Campanula Cana.
Wahlenbergia debiscens (=agrestis.)

Primulaceæ.

Androsace rotundifolia.

Myrsinaceæ.

Ardisia humilis.

Ebenaceæ.

Diospyros embryopoteris (*Kusi, H.*)
„ melanoxylon (*Tendu, H.*)

Sapoteæ.

Bassia latifolia (*Mahúa, H.*)
Mimusops elengi (*Malsari, H.*)
„ Indica (=hexandra), (*Khirni, H.*)
Nyctanthes arbortristis, (*Saharwa H.*)
Jasminum Sambac (*Bel, H.*)
„ angustifolium (*Inwari, H.*)
„ odoratissimum.
„ grandiflorum (*Chambel, H.*)

Apocyneæ.

Carissa carandas (*Karaunda, H.*)
„ diffusa.
Thwetia neriifolia.
Tabernæmontana coronaria (*Chandni, H.*)
Plumieria acuminata.
Vinca pusilla.
Ichnocarpus fruticosus.
Vallaris dichotoma.
Holarrhena pubescens.
Wrightia Rothii (*Dhudhi, H.*)
Nerium odorum (*Kamal, H.*)

Asclepiadeæ.

Cryptostegia grandiflora.
Hemidesmus Indicus.
Dæmia extensa.
Calotropis Hamiltonii (*Maddr-ák, H.*)
„ gigantea.
Gymnema melicida (*Gúrmár, H.*)
Pergularia pallida.
Marsdenia tinctoria.
„ tenacissima.
Cyrtolepis reticulata.
Leptadenia spartium.
Ceropegia tuberosa (*Kaswatiyá, H.*)

Gentianeæ.

Canscora diffusa.
„ decussata.
Slevogtia hyssopifolia.
Pladera pusilla.
Exacum sulcatum.
Limnanthemum kleinianum.

Bignoniaceæ.

Pajanelia multijuga.
Calosanthes Indica.
Stereospermum suaveolens.
Tecoma undulata.
Millingtonia hortensis.

Sesameæ.

Martynia biflora
Sesamum Orientale (*Til, H.*)
Pedalium murex (*Gukhrú, H.*)

Convolvulaceæ.

Evolvulus hirsutus (= alsinoides.)
Ipomœa pluricaulis.
„ turpethum.
„ tridentatus.
„ arvensis.
„ pilosa.
„ obscura.
„ sessiliflora.
„ reptans.
„ reniformis.
„ sepiaria.
„ pestigridis.
„ pedata.
Pharbitis nil.
„ hispida.
Quamoclit vulgaris.
„ Phoeniceum.
Batatas edulis (*Shakrkund, H.*)
„ pentaphylla.
Aniscia calycina.
Calonyction muricatum.
Rivea ornata
„ hypocrateriformis.

Porana paniculata.
Cuscuta reflexa.

Cordieæ.

Cordia myxa (*Lasúra, H.*)

Heliotropieæ.

Ehretia lœvis.
Rhabdia glabra.
Heliotropium linifolium.
„ marifolium.
„ supinum.
„ Coromandelianum.

Boragieæ.

Trichodesma Indicum.
„ Zeylanicum.
„ hirsutum.
„ inaequale.
Bothriospermum tenellum.

Hydroleaceæ.

Hydrolea Zeylanica.

Scrophularineæ.

Celsia Coromandeliana.
Linaria ramosissima.
Sutera glandulosa.
Stemodia viscosa.
Lindenbergia urticœfolia.
Herpestis monnieria.
Lysanthes parviflora.
Bonnaya brachiata.
Sopubia Delphinifolia (*Agnia, H.*)
Striga Euphrasioides.
Buchnera hispida.
Limnophila Roxburghii.
Buddleia neemda.

Orobancheæ.

Phelipœa Indica.

Solaneæ.

Datura metel (=alba), (*Dhatára, H.*)
Physalis (Withania) somnifera.
Physalis angulata.
„ Peruvianum.
Capsicum putescens (*Mirch, H.*)
Solanum melongena (*Bhánta. H.*)
„ Indicum.
„ Jacquini.
„ incertum (*Muko, H.*)
„ verbascifolium.

Acanthaceæ.

Elytraria cristata.
Nelsonia tomentosa.
Ebermaiera pedicellata.
Hemiadelphis polysperma.
Physichilus serphyllum.
Petalidium Barlerioides.
Dipteracanthus prostratus.
„ patulus (=P. patulum.)
Hemigraphis latebrosa.
Ruellia hirta.
Barleria ciliata.
„ prionitis.
Asteracantha longifolia.
Lepidagathis ustulata.
„ cristata.
Blepharis molluginiœfolia.
„ Boerhaaviœfolia.
Phlogacanthus thyrsiflorus.
Rostellularia rotundifolia.
„ procumbens.
„ peploides.
„ quinquangularis.
Adhatoda vasica.
Eranthemum montanum.
„ repens.
„ parviflora.
Peristrophe bicalyculata.
Dicliptera cardiocarpa.
Andrographis paniculata.
„ echioides.

Verbenaceæ.

Lippia nodiflora.
Lantana alba.
Clerodendron phlomoides.
Gmelina parvifolia.
Vitex bicolor.

Labiatæ.

Ocymum basilicum.
„ sanctum.
Orthosiphon pallidum.
Anisochilus carnosum.
Colebrookea oppositifolia.
Salvia pumila.
„ plebeia.
Nepita ruderalis.
„ clinopodioides.
Anisomeles ovata.
Leonotis nepetisfolia.
Leucas urticœfolia.
„ procumbens.
„ aspera.
„ mollissima.

Plumbagineæ.

Plumbago Zeylanica (*Chitawár, H.*)

Sphenocleaceæ.

Sphenoclea pongatium.

MOONCHLAMYDEÆ.

Phytolaccaceæ.

Giesekia pharnaceoides.

Salsolaceæ.

Beta vulgaris (*Chaukandar, H.*)
„ Orientalis (*Palak, H.*)
Chenopodium album.

Basellaceæ.

Basella rubra (*Bi, H.*)

Amarantaceæ.

Celosia argentea.
„ cristata (*Gul-Makhmal, H.*)
Amaranthus mangostanus (*Chatahi, H.*)
„ paniculatus (*Lal ság, H.*)

Ærua scandens.
Achyranthes aspera (*Chirchíra, H.*)
Digera arvensis.
Pupalia lappacea.
Gomphrena globosa.
Alternanthera nodiflora.
„ denticulata.

Nyctagineæ.

Boerhaavia diffusa.
„ repanda.
Mirabilis jalapa.

Aristolochiaceæ.

Aristolochia bracteata.

Polygonaceæ.

Polygonum sect *sive* Ampelygonum.
Rumex Wallichiana.

Laurineæ.

Cassytha filiformis.

Euphorbiaceæ.

Phyllanthus simplex.
„ officinalis.
„ obovatus.
„ niruri.
„ vitis idœa (= B. Phamnoides.)
Melanthesa rhamnoides.
Briedelia.
Crozophora plicata.
„ tinctoria.
Baliospermum Indicum (= montanum.)
Ricinus communis.
Acalypha Indica.
Euphorbia neriifolium.
„ hirta (= pilulifiora.)
„ glauca (= Rothiana.)
„ chamesyee.
„ dracunculoides.
Rottlera tinctoria (= M. Phillipensis), (*Rori, H.*)

Piperaceæ.

Piperbetel (*Pán, H.*)

Ulmaceæ.

Notopetala integrifolia (*Chilla, H.*)

Juglandeæ.

Engelhardtia Colebrookii (*Khusam, H.*)

Artocarpeæ.

Artocarpus lakoocha (*Barhal, H.*)
„ integrifolia (*Karpal, H.*)

Moraceæ.

Ficus Indica (*Bar, H.*)
„ laccifera.
„ tomentosa.
„ religiosum (*Pipal, H.*)
„ infectorium (*Pákar, H.*)
„ ampelos.
„ oppositifolia.
„ heterophylla.
„ carica.

Epicarpus aspera (=E. Orientalis.)
Powzolzia hispida.

Salicineæ.

Salix tetrasperma (*Bet, H.*)
Arhus (*Rohin, H.*)
Apetrospermum (*Kapsia, H.*)

Loganiaceæ.

Strychnos (*Kápar, H.*)

ENDOGENÆ.

Palmæ.

Phœnix sylvestris (*Khajur, H.*)
Borassus flabelliformis (*Tár, H.*)

Pandaneæ.

Pandanus odoratissimus (*Keora, H.*)

Aroideæ.

Colocasia nymphœifolia.
„ antiquorum (*Arwi, H.*)

Lemnaceæ.

Lemna gibba.

Naiadaceæ.

Aponogeton monostachyon.
Zaumchellia palustris.

Musaceæ.

Musa sapientum (*Kela, H.*)

Cannaceæ.

Canna Indica.

Zingiberaceæ.

Zingiber officinale (*Adrak, H.*)
„ capitatum.
Curcuma longa (*Haldi, H.*)

Orchideæ.

Zeuxine sulcata.
Dendrobium.

Amaryllideæ.

Agave kanthala.
Pancratium zeylanicum.
„ verecundum.
Crinum zeylanicum (= ornatum.)
„ toxicarium (= Asiaticum.)
Narcissus tazetta.

Irideæ.

Iris perrica.
Pardanthus Chinensis.

Hydrocharidaceæ.

Blyxa octandra.
Vallisneria spiralis.
„ alternifolia.
Hydrilla verticillata (*Jhangi, H.*)

Dioscoreæ.

Dioscorea alata (*Ratálú, H.*)
„ sagittata.
„ pentaphylla.

Liliaceæ.

Polianthus tuberosa.
Aloe Indica (*Ghikuwár, H.*)
Yucca gloriosa.
Allium sativum (*Lahsan, H.*)
„ cepa (*Piyáj, H.*)
Asphodelus clavatus (*Gulnargis, H.*)
Hemerocallis fulva.
Asparagus officinalis.
Methonica superba (*Kúrihári, H.*)

Juncaceæ.

Juncus dichotomus.

Alismaceæ.

Sagittaria sagittifolia.
„ cordifolia.

Commelynaceæ.

Commelyna Bengalensis.
„ salicifolia.
„ gelatinosa.
Cyanotis axillaris.
„ imbricata (=C. cristata.)
Aneilema spiratum.
„ nudiflorum.

Eriocauloneæ.

Eriocaulon sexangulare.

Cyperaceæ.

Cyperus pectiniformis (=compressus.)
„ niveus.
„ aristatus.
„ hexastachyos (=rotundus.)
„ Iria.
„ Wightii.
„ venustus.
Isolepis Roylei.
„ barbata.
Scirpus affinis.
Malacochœte pectinata (=S. subulatus.)
Eleocharis palustris.

GRAMINACEÆ.

Paniceæ.

Paspalum scrobiculatun (*Kodon, H.*)
„ longiflorum.
„ bifarium.
„ pedicellatum.
Helopus annulatus.
Panicum brizoides Roxb.
„ flavidum.
„ colonum (*Sawank, H.*)
„ concinnum.
„ helvolum.
„ setigerum.
„ vestitum.
„ cimicinum.
Panicum angustatum.
„ stagninum (*Nari, H.*)
„ helopus.
„ triflorum.
„ frumentaceum (*Sawank, H.*)
„ hispidulum (*Jal Sawank, H.*)
„ antidotale.
„ Burmanni.
„ maximum.
„ paludosum.
„ Roxburghii (*Jangli chínú, H.*)
„ miliaceum (*China, H.*)
„ miliare (*Kutki, H.*)
Digitaria commutata (*Thakhriya, H.*)
„ Royleana.
„ cruciata.
„ oppressa.
Setaria (=glauca Roxb.)
„ Italica (*Kákún, H.*)
„ Rottleri.
„ tomentosa.
„ verticellata.
Penicillaria spicata (*Bájrá, H.*)
Pennisetum holcoides.
„ „ araneosum.
„ imberbe.
Ceneterus echinoides.
„ montanus.
Lappago biflorus (=aliena.)

Andropogoneæ.

Imperata Koenigii.
Saccharum sara (*Sarpat, H.*)
„ spontaneum (*Káus, H.*)
„ officinale (*Gannau, H.*)
Pogonetherum tenue.
Vitiveria muricata (*Sentha, H.*)
Sorghum vulgare (*Joár, H.*)
„ halepense (*Barú, H.*)
„ giganteum.
Raphis cærulea.
„ microstachys.
„ aciculatus.
Andropogon echinatus.
„ tenellus.
„ Bladhii (*Donda, H.*)
„ scandens.
„ pertusus.
„ orthos (*Rukar, H.*)
Andropogon ischæmum.
„ pumilus.
„ Martini.
„ schœnanthus.
Heteropogon contortum (*Parba, H.*)
Anthistiria (*Musel, H.*)
„ cimicina.
„ prostrata (=Wightii.)
„ scandens (*Bhaunr, H.*)
Apluda aristata (*Bhanjuri, H.*)

Stipeæ.

Aristida hystrix (*Sarfi, H.*)
„ setacea.
„ funicularis.

Agrostideæ.

Polypogon crinitus.
Vilfa tenacissima (=Orientalis.)
„ Coromand eliana.

Phleoideæ.

Perotis latifolia.

Phalarideæ.

Coix lacryma.
„ barbata.

Chlorideæ.

Chloris Roxburghiana.
„ melica digitata.
„ decora (*Gulphalni, H.*)
Eleusine coracana (*Mandúa H.*)
Dactyloctenium Ægyptiacum (*Makora, H.*)
Cynodon dactylon (*Dhúb, H.*)
Dinebra verticillata.
Schoenefeldia pallida.
Melanocenchris monoica.
Leptochloa calycina (=Rothiana.)
Leptochloa filiformis.

Hordeeæ.

Hordeum hexastachyon (*Jau, H.*)
Triticum Æstivum (*Gihún, H.*)

Rotboellieæ.

Mecrchium rugosum.
Mnesithea laevis.
Hemarthria fasciculata.
Ophiurus corymbosus (*Sonta, H.*)
Rotboellia exaltata.
Manisuris granulatus.
Oropetium Thomœum.

Arundineæ.

Arundo karka.
Thyssanolœna agrostis.

Poeæ.

Poa annua (*Chírua, H.*)
Eragrostis plumosa (=diarrhena).
Eragrostis bifaria.
„ diandra.
„ nutans.
„ flexuosa (*Daulphali, H.*)
„ riparia.
„ multiflora Roxb.
„ cynosyroides (*Dabvi, H.*)
Elytrophorus articulata.

Bambuseæ.

Bambusa stricta (*Bans, H.*)

Oryzeæ.

Oryza sativa (*Dhán, H.*)
Seersia aristata.

Rhizospermeæ.

Marsilea quadrifoliata.
Equisetum debile.

Characeæ.

Chara verticellita.

Salviniaceæ.

Azolla.

Lycopodiaceæ.

Selaginella imbricata.

Polypodiaceæ.

Polypodium prolifcrum.
Nephrodium unitum.
„ Anmolle Roxb.
Pteris amplectens.
„ radiatus.
Adiantum vestitum.
„ capillus Veneris.
Cheilanthes dealbata.

Bryaceæ.

Hyprum.
Phascum.

Husbandry.

The mode of husbandry may be thus described:—As soon as the fall of the first rain in June softens the ground, then as hard as stone and full of deep fissures, the ploughs are brought out and all the land ploughed that is possible. That lying lowest is generally reserved for *rabi* (or cold weather) sowing, but not unfrequently, if the rains begin badly, it is sown with *kharíf* (or rain) crops, which succeed or not according to the amount of rain; if they be, as is most general, destroyed by excessive moisture, they are ploughed in, and *rabi* crops are sown in their place in November; but when the rains fail and the crops are generally very bad, these low grounds, which are the most retentive of moisture, yield a fine harvest. The *rabi* ploughing and sowing commences in October and continues till December if the ground remains moist; but when no rain falls late in October or in November, the ground becomes so hard as to render ploughing impossible, and seed if sown will not germinate. In the *patha* or uplands only the lands adjoining villages or similarly favoured

spots are capable of continued cultivation; other lands are seldom cropped for more than three years consecutively, and are then left fallow for an indefinite time. The plough used in this district is the simplest—the common Indian plough. The large Bundela hoe-plough, or *bakhar*, is not generally used, except in the western part of Parganah Khandeh. The ground is very seldom harrowed or rolled, the earth being left in clods. The carts used in bringing home the crops from the fields are termed *sudaha*, and are of the very rudest description, but very light and able to go over very rough ground without injury.

Irrigation.

Irrigation in this district is at present exclusively confined to the irrigation from wells and tanks. The mode of well-irrigation is extremely simple. It is chiefly used for *kachhwárá* land and gardens. If the cultivator hires labour for this purpose, the cost per acre is on an average seven rupees—namely, one rupee twelve anas for each of four waterings. *Kachhwárá* lands chiefly consist of the kinds of soil called *gwend* or *goend*, *paráa*, and *khirwa* (lands immediately approximate to a village site), and are usually sown with radishes *(múll)*; red pepper *(surkh mirich)*; coriander seed *(dhaniyá)*; carrots *(gájar)*; aniseed *(saunf)*; egg-plant *(baigan)*; tobacco; garlic *(lahsaní)*; onions *(piyáz)*; spinach *(pálak)*; purslain *(khurfa)*; *kaddú*; cucumbers *(khírá, kakrí)*; *semi*, or French beans; *taroi* and *bhhindí*.[1]

A pair of bullocks, or in their place labourers, raise the water to the surface in a bucket. The water is then poured into a trough or trench and guided in small channels to all parts of the field to be watered. For tank-irrigation, which is mainly used for the rice crop, a basket, called a *beri*, is used. This has a long rope attached, and two men, each holding a rope, scoop the water up from the tank into a trench, whence it permeates the area to be irrigated in small channels as in the case of well-irrigation. The project by which this want of irrigation is hoped to be partially supplied has been already sketched. From drought or excess of rain, or loss or accident to his bullocks or plough which the cultivator is unable to repair, or from inability to procure seed, he sometimes allows arable land to lie fallow, but not from any appreciation of the advantage of rest to the ground. Rotation of crops is general in all kinds of land, except *kachhár*, *tarí*, and low situated *már*. Thus, in one year cotton, which is a *kharíf* crop, is sown, and in the following year gram or Indian corn, along with *kodo*, is sown in its place. Ploughing is performed simultaneously with, or immediately after, sowing for the *kharíf* crop. For the *rabi*, the land is first prepared by three or four ploughings, and is then levelled with a harrow *(pahta)*. A sower follows the plough in a subsequent ploughing and drops the seed in the soil as it is turned up by the plough. One ploughman and two bullocks are required for one plough, and on an average they suffice for the cultivation of twenty-five bíghas: half for the *rabi* and half for the *kharíf*.

[1] Mr. Fisher, C.S.

Manure is largely used in Augási Parganah, but only to a small extent in the other four Parganahs under review. It is, as a rule, applied once only in the year, and the quantity used per acre is on an average 62½ *mans*. The lands in which manure is applied are the following:—*parúa*, *rákar*, *dándi*, *bhát*, and *gwend*, and to some extent *már* and *kábar*. In *kachhár* land manure is not used at all. Manure is not sold, but the villagers use their own collections of it.

Productions of the district.

The products of the district may be divided into two classes—the *kharíf*, or autumn, or rain-crops, which are sown in June and August, and the *rabí* (or spring) harvest, the sowing for which takes place in November and December. The main *kharíf* crop in value is cotton, which is generally mixed with *san (Hibiscus cannabinus)*, *joár (Sorghum vulgare)*, and *arhar (Cajanus bicolor)*: it is sown in June, ripens in October, and is gathered till January. The most extensive crop is *joár*; *bájrá (Penicillaria spicata)* is also largely cultivated. The stalks of *bájrá* are used for thatching purposes in Parganah Chhíbún; common hemp *(Crotolaria juncea)* is a frequent crop. The practice of leaving it to wither and ripen its seeds before cutting it is universal, and most injurious to the fibre. It is cut in January and soaked in the rivers and ponds for some days; the outer bark is then taken off, and the inner fibres pulled off by hand; the residue, termed *silauá*, is used for basket-making and coarse mats to protect mud walls from rain.

Múng (Phaseolus mungo), *másh or urd (Phaseolus Roxburghii)*, *moth (Phaseolus aconitifolius)*, *chíni (Panicum meliaceum)*, *kauní or kákun (Setaria Italica)*, *manduá (Eleusine corocana)*, *kodon (Paspalum scrobiculatum)*, sugar-cane and rice are among the other *kharíf* or rain-crops.

The principal *rabí* (or spring) crops are wheat, barley, and gram (*Cicer arietinum*) or *rubela*, which are sown, both alone and mixed, from the middle of October to December, according to the close of the rains. *Masúr (Ervum lens)*, *sarson*, *rai*, *lahi (B. eruca)*, castor-oil plant, tobacco, and vegetables are also among the spring crops. In one estate, Manpur-bareh of Parganah Sihondá, there are extensive *pán* gardens. The irrigation is derived from some ravines dammed up, which form a large pond of most irregular shape, sheltered on the north by a lofty hill. The cultivation of the poppy was introduced in 1834.

The *mahúa (Bassia latifolia)* grows in great luxuriance throughout the district; it is useful for its flowers, fruit, and wood, and the oil extracted from the kernels of the fruit. The hills to the south of the district afford a variety of timber, but that used comes principally from Native States. Among the more useful timbers are bambús; *tendu (Diospyros melanoxylon)*, the heart-wood of which is ebony; *kem (Nauclea)*; *haldú (Nauclea cordifolia)*; *khawá (Pentaptera urjuna)*; *akol (Allangium hexapetalum)*, and *gantha (Schrebera suritenoides)*, a very hard rough timber.

The teak is found both in the hills and plains; a considerable wood of it in the lands of Khandeh Khas is now growing up and merits attention. Although it

was entirely cut down many years ago, young trees are now springing up from the roots, but no particular care is taken of them. Among scarped and overhanging sandstone rocks, great abundance of honey is found, which is taken by a low caste, named *Khatiks*, who build up a frail scaffolding of bambús among frightful precipices, and after smoking the bees carry off the comb. The *chiraunjí* (*Buchanania latifolia*) is very abundant on the hills, and the fruit is exposed for sale in great quantities in every bazaar; the kernel of the stone is about the size of that of a cherry, having very much the flavour of the pistachio. The fresh fruit is subacid, and said to be very delicious when quite fresh. *Jáman, jamoá*, and a third species of *Engenia* found by the banks of rivers, yield small acid fruits which are much eaten by natives.

The *jhárber* (*Zyzyphus nummularia*) is found in every direction; the fruit is gathered and exposed for sale in the bazaars. The whole bush is cut with hooks, threshed so as to separate the leaves, which are an excellent fodder for cattle, and especially for sheep, and the thorny branches remaining are either used to make fences or as fuel. The babúl (*Acacia Arabica*) is most abundant in the northern part of the district, springing up everywhere spontaneously, yielding a gum, good fodder for goats, thorny branches for fences, and excellent timber for agricultural purposes. There are not many gardens in the district, the depth and brackishness of the water generally being against horticulture; however, with care plantains, oranges, limes, and shaddocks of very fine quality are produced. The *khirni* and jack-fruit are rare; *phalsas* and cultivated *bers* are abundant. Mangoes of very inferior quality are abundant, but all attempts to introduce good varieties have failed; the trees are said to degenerate. A peculiarity in Bundelkhand is the custom of preserving meadows (*rakhel*) for hay: this is of the best quality, principally from a sweet-scented species of *anthistiria* called *musel*; this springs up during the rains, being ready for cutting in October, when it is cut and stored. The usual price in the Banda market is one thousand bundles for the rupee, each bundle being as much as can be contained by both spans of the hands. The very destructive weed *káns* (*Saccharum spontaneum*) yields a good coarse grass for thatching. This weed has long spreading roots which strike deep into the earth, and when it has effected a lodgment it is most difficult of extirpation and almost entirely prevents any attempts at cultivation. It is said, however, to die out after from ten to twelve years if left to itself. *Pyal*, the soft straw of the *kodon* and wild *sawank*, is much used for horses' bedding. These are the principal articles either cultivated or collected from the jungle. There is another which might be made to yield a most valuable produce: the *Wrightia tinctoria* (*dúdhi* of the people here, *indarjau* of other parts of India,) grows in abundance on the most barren granite rocks and yields a very large quantity of indigo, but unfortunately its uses are unknown.[1]

[1] J. A. S., Ben., XIX., 89, and Mr. F. Fisher, C. S.

The following table gives the approximate cost of production of products occupying more than 1,000 *acres in the Banda District :—*

Name of crop.			Area under cultivation (in acres).	Average produce per acre.	Value of produce per acre.	Season of sowing.	Season of reaping.	Cost of production.						Total.	Profit.
Name.	Scientific name.							Cost of seed.	Cost of ploughing.	Cost of weeding.	Cost of cutting.	Cost of threshing.	Other expenses, as manure, &c.	Rent of land.	
				Md. s.	Rs. a. p.			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Wheat	Triticum vulgare	...	1,34,247	8 19	15 14 2	Kárttik,	Chait ...	2 12 0	3 5 9	0 0 9	0 11 9	0 9 3	...	4 2 1	11 9 7	4 4 7
Barley	Hordeum hexastichon	...	60,976	9 2	16 1 2	...	...	2 1 3	3 3 2	...	0 12 9	0 9 4	0 2 2	3 11 8	10 8 4	5 8 10
Rice	Oryza sativa	...	20 987	11 16	14 7 8	Asárh ...	Kuár ...	0 15 10	1 4 0	2 3 5	0 14 7	0 4 7	0 3 3	2 12 7	8 10 3	5 13 5
Peas	Pisum arvense	...	11,710	9 13	10 4 0	Kárttik,	Chait ...	0 13 6	1 6 9	...	1 1 3	0 7 6	...	2 12 7	6 9 7	3 10 5
Maize	Zea mays	...	1,26,198	7 32	10 0 4	Asárh ...	Kárttik,	0 3 2	1 6 0	0 10 0	0 9 4	0 3 7	0 2 0	2 10 0	5 12 1	4 4 3
Gram	Cicer arietinum	...	1,38 662	9 10	13 8 4	Kárttik,	Chait ...	1 10 0	2 9 7	...	0 13 10	0 6 0	0 0 5	3 0 8	8 8 6	4 15 10
Hemp	Hibiscus cannabinus and Juncea crotolaria.	...	1,750	5 20	9 12 9	Asárh ...	Aghan,	1 7 7	1 3 0	0 4 9	1 2 9	0 4 5	0 6 5	2 5 8	7 2 7	2 10 2
Cotton	Gossypium herbaceum	...	69,667	2 30	17 14 5	...	...	0 8 11	1 6 0	3 0 6	0 12 5	0 0 5	1 1 4	2 14 9	9 12 4	8 2 1
Linseed	Linum usitatissimum	...	3,191	6 24	12 13 7	Kárttik,	Chait ...	1 3 2	2 4 9	...	0 13 3	0 5 0	...	2 15 10	7 9 0	5 4 7
Til	Sesamum Indicum	...	2,737	3 0	10 6 5	Asárh ...	Aghan,	0 5 4	2 1 5	0 10 4	0 12 4	0 2 0	0 0 9	2 3 1	6 3 3	4 3 2
Sarson	Brassica campestris	...	2,735	5 0	11 7 4	Kárttik,	Chait ...	0 5 8	2 7 2	...	0 8 3	0 3 0	0 0 9	2 10 4	6 4 0	5 3 4
Bájrá	Penicillaria spicata	...	24,848	7 0	11 1 2	Sánwán,	Kárttik,	0 4 0	2 4 5	0 7 5	0 8 5	0 3 2	0 2 0	2 9 7	6 7 0	4 10 2
Masúr	Ervum lens	...	6,629	7 24	10 6 9	Kárttik,	Chait ...	1 4 6	2 1 7	...	0 9 7	0 5 10	..	3 4 0	7 9 6	2 13 3
Castor plant,	Ricinus communis	...	2,369	5 22	12 12 0	Bhadon,	,, ...	0 14 6	1 10 0	0 4 0	2 0 0	0 4 0	0 6 0	2 12 0	8 2 6	4 9 6
Mothi	Phaseolus aconitifolius	...	1,034	6 14	7 7 2	Asárh ...	Aghan,	0 2 10	1 1 7	0 8 7	0 8 5	0 14 2	...	1 9 7	4 3 2	3 4 0
Kodon	Paspalum scrobiculatum,		13,357	11 6	11 3 7	...	...	0 2 2	1 7 5	1 2 3	0 9 4	0 3 2	0 0 5	2 12 5	6 5 2	4 14 5
Sánwán	Panicum frumentaceum	...	4,495	9 16	8 14 0	...	Kuár ...	0 2 1	1 1 7	0 8 7	0 8 7	0 3 5	0 1 0	3 2 0	5 11 3	3 2 9
Kákun	Setaria Italica	...	4,221	8 24	8 13 4	...	...	0 2 1	1 1 7	0 8 7	0 8 7	0 3 5	0 1 0	3 2 0	5 11 3	3 2 9
Másh	Phaseolus Roxburghii	...	7,952	5 25	9 6 0	...	Aghan,	0 1 6	1 4 0	0 8 3	0 6 9	0 6 0	...	1 15 0	4 9 6	4 12 6
Múng	,, Mungo	...	6,199	5 5	8 0 9	...	...	0 1 6	1 6 0	0 8 3	0 6 9	0 5 0	...	1 15 0	4 10 6	3 6 3
Arhar	Cajanus bicolor	...	16,942	8 30	8 7 3	...	Chait ...	0 2 3	1 6 0	0 5 6	0 7 3	0 6 6	0 1 0	1 9 6	4 6 0	4 1 3
Tili	Sesamum Indicum	...	1,750	4 0	13 12 0	...	Aghan,	0 5 0	2 8 0	0 9 6	0 9 6	0 3 0	...	1 15 0	6 2 0	7 10 0
Lobiyán	Dolichos sinensis	...	4,001	10 0	8 0 0	...	...	0 2 0	2 0 0	0 9 0	0 8 0	0 2 0	...	1 12 0	5 1 0	2 15 0

In the five Parganahs [1] of the Banda District under review no improvement has taken place in the quality of the staple crops grown in the last twenty years. In Parganah Badausá alone the cultivation has been extended by about one-third, and in Parganahs Augásí and Sihondá a decrease has taken place during the last twenty years, owing to the great prevalence of *káns* grass. This weed is too well known to require description. It is on the increase in Bundelkhand, where it has been long known as the greatest drawback to agricultural improvement. No artificial means of eradicating the grass have, as far as is known, been attempted in this district. One peculiarity with respect to it is the rapidity with which it disappears after an interval of years, varying from four to twenty, as if it had exhausted the land of the peculiar properties which favour its growth. Hundreds of villages in Bundelkhand have become utterly impoverished by the prevalence of this weed. The natives have two names for what may perhaps be varieties of this plant—*káns* and *kánsin*. The former (*káns*) does not entirely engross the fertile qualities of the land to the exclusion of other produce ; while no seed (it is said) will give any produce at all when sown in land in which *kánsin* exists. The roots of this weed extend to such a depth as to render all attempts at eradication unavailing. The destruction of the plant by some poison is the most probable remedy conceivable.

During the last twenty years *jóár* has been to some extent substituted for *chaná* (gram) and *gehun* (wheat) in the *rabi* crop. This has chiefly occurred in Banda Parganah; elsewhere there has been no appreciable substitution of one kind of cereals for another. There has been an increase during the last twenty years in cotton cultivation, followed by a decrease in the cultivation of food grains, but in the cultivation of no other crop in this district. This has been the case in the Banda Parganah; but the decrease of food grains, although it has followed upon the increase in cotton cultivation, must not be regarded so much as a consequence of the latter circumstance as of the prevalence of *káns*, which has thrown so much arable land out of cultivation. In Pailáni Parganah the existing proportion of cotton to the whole cultivation is about eight per cent., while the cultivation of oil-seeds is represented by forty per cent. In Augásí Parganah cotton cultivation has returned to its old level, but formerly (within the last twenty years) cotton was cultivated to a much larger extent than it is at present, and was followed by a decrease in the cultivation of *jóár* and *bájrá* in the *kharíf* crop. Cotton cultivation never affected the *rabi* crop, and now, owing to the rains of recent years having been steadily unfavourable to cotton growth, it has also ceased to affect the proportion of food grains in the *kharíf*. In Badausá Parganah the same disturbance in the proportion of the two objects of cultivation occurred, but the equilibrium has since been restored by the discouragement cotton cultivation has received of late years owing to the low prices in the market. In Sihondá Parganah the cultivation both of cotton and of food grains has diminished, but this has not been owing to increase in any other cultivation.

[1] Mr. F. Fisher, C. S.

Blights, floods, and drought.

The District of Banda is subject to blights, floods, and droughts. Blights are caused by insects and climatic influences. *Tárí*, an insect, occasionally visits the district at irregular intervals, and attacking the grain crops and trees often destroys three-fourths of the crop. They disappear after a few days. *Tírí* appear in July, August, and September, and usually disappear in September after the first heavy downfall of rain at the end of September or beginning of October. They generally cause injury to the extent of one-fourth of the crop. These two insects are distinguished from each other in this district; the second, attacking the *kharíf*, generally appear in the early part of the rains and disappear at their close, while the first may come at any time. *Katuwa* is an insect that appears in seasons of drought and attacks the roots of wheat and gram. *Ghonghí*, *ghúngí*, or *gindar* appears in the cold weather, during the prevalence of the east winds. It eats the gram grains, and is destroyed by an accession of solar heat and the coming of west winds. *Kamrá* (a black insect) attacks *joár*, *mothí*, *múng*, *másh*, *kodon*, and cotton. *Girwí*, or rust, affects wheat in January, February, or March, when by reason of excessive rain cold injures the green plant. A small spot of a yellow colour appears on the surface of wheat, and only disappears on the occurrence of sunshine and strong warm winds. Two-thirds of the crop often suffer from this cause. *Sundi* is of a red colour and attacks cotton (*kapás*). In time of excessive cold *pápahá* infests rice and *kodon*, eating the soft white portion inside the grain. The villagers to prevent this often place in their fields earthen vessels coloured with black lines, apparently from superstitious motives only. *Kukuhí*, *jorí*, and *bahádurá* appear during the cold weather: the two last affect gram. *Bahádurá* often appears at the commencement of the growth of gram and totally destroys the crop; *kukuhi* affects wheat; *lásí* (a black insect) attacks wheat; *thonthá* affects the ears of Indian corn, and *máhún* (a very minute insect) attacks *sarson* (or mustard) and cotton, &c.

Floods benefit the spring crops by the deposit they leave, but injure the rain crops, Indian corn, cotton, *bájrá*, &c. In 1865 the floods of the Jamna and Ken rivers were very heavy. The following towns and villages on the banks of the Jamna were more or less injured:—In Banda forty or fifty houses fell; Adarí was entirely destroyed; Lasandá was half destroyed; Gurgáwán, a suburb of Sindhan, Dehra Bais, and Dehra Sukul were entirely destroyed. In Paprainda ten or twelve houses fell, and the *kharíf* crops were injured; in Mahbará half the village was destroyed, and Amehauli was entirely destroyed. From the flooding of its tributaries, such as the Chambal, the Jamna often becomes flooded, extending when in flood to a mile in width. The *kharíf* is injured, but the *rabi* is greatly benefited.

The remedy for much of the existing evils in times of drought is irrigation, but hitherto irrigation has not been resorted to in the Banda District to any appreciable extent. The last severe drought occurred in 1868 and was one of the causes of the famine of 1869, which was the last great famine in this

district. In 1867 and 1868, owing in 1867 to excessive rains and in 1868 to continued drought, the *kharif* crops partially failed, and the traders in and carriers of grain (*baipárís*) exported the greater portion of what crops there were to Chhatarpur, Bijáwar, Nayágaon Cantonments, Mahoba, Fathipur, Cawnpur, and Lucknow on account of the high prices grain fetched in those places. The prices in consequence increased greatly in this district, and a partial failure of the *rabi* of 1869 caused distress to reach such a height that many of the people were reduced to live upon *jhárberí*, mangoes, and *mahúa*, while the greater number of the people with difficulty obtained half their ordinary supply of food. Nowhere was there an absolute want of the articles of food, but a general scarcity and a consequent rise in prices resulted. In a limited area only was there a complete loss of all kinds of crops. The gram was parched and the wheat and barley withered in certain patches over areas of fifteen or twenty square miles. Speaking generally, the crops were dwarfed, and there was a reduced outturn throughout the district. The distress was most severe in the centre of the district. The crops suffered most in Parganahs Darsendá, Tarahwan, Augásí, and Badausá; Chhibún to the east and Banda and Pailání to the west were not so much affected. The crops within three or four miles of the Jamna were very fair. Relief measures were adopted as soon as the *rabi* harvest had been gathered. In May and June the largest numbers of persons were employed in relief works: the highest average daily number of persons employed is that for May, *viz.*, 10,943. The commencement of the rains on June 30th virtually put a stop to the necessity of active relief measures. Nearly all the purely relief labour works were carried out in Parganah Tarahwan in the Karwí Subdivision. Labour was found on these works for numbers of the poorer classes, principally from the neighbourhood of Saraiyá and the surrounding villages, Mánikpur with the villages on the hills in its neighbourhood, and the southern and western villages of Parganah Darsendá, where the failure of crops had been the greatest.

The maximum prices of food during the year 1869 per rupee were as follows:—

Months.	Wheat.		Chaná.		Joár.		Bájrá.		Barley.		Moth.		Rice.		Urd, green.		Urd, black.		Gúr.		Ghí.		Oil.		Salt, sambhar.		Til.	Sugar, white.
	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.
January ..	10	4	14	0	14	4	13	8	14	8	15	0	10	8	14	0	13	8	11	0	2	2	4	2	6	0	10	0	3	4
February,	11	4	14	0	14	4	13	4	15	0	14	8	10	4	14	0	14	0	11	0	2	6	4	4	6	0	11	0	3	4
March ..	13	8	19	8	16	0	13	8	18	8	15	8	10	8	13	8	13	0	10	12	2	6	4	2	6	4	10	0	3	8
April ...	11	8	16	8	14	8	13	0	15	8	15	8	10	0	12	8	12	0	10	0	2	8	4	8	6	0	10	0	3	4
May ...	11	8	12	12	14	8	14	0	10	0	14	8	9	4	11	4	12	4	10	0	2	7	4	12	6	0	10	0	3	4
June ...	10	12	11	4	13	4	13	0	9	8	14	4	8	8	10	8	10	8	9	0	2	4	4	6	5	12	9	8	3	4
July ...	11	0	11	4	14	0	13	4	10	0	14	8	8	0	0	8	11	0	9	0	2	1	4	4	5	12	9	8	3	4
August ...	10	0	13	0	13	4	11	0	13	0	...		8	4	10	8	11	0	9	0	1	15	4	4	5	8	9	4	3	4
September,	8	0	10	4	10	8	10	4	10	4	...		8	4	10	0	10	8	9	4	2	0	4	4	5	2	9	8	3	4
October ...	7	12	10	0	10	4	12	0	10	12	...		9	0	8	0	8	0	8	12	2	2	4	4	5	6	9	0	3	0
November,	8	8	14	0	25	0	19	0	19	8	19	0	11	0	14	8	16	4	7	6	1	13	5	12	5	8	14	0	3	0
December,	9	8	15	0	27	0	22	0	13	8	24	0	11	8	15	0	20	0	7	8	1	13	4	12	5	8	14	8	3	4

The loss of cattle in the district by disease and scarcity of food and water during 1868-69 was—for bullocks three per cent. of the entire number in the district, for cows six per cent., and for female buffaloes fourteen per cent. In 1872 prices in Paraganah Banda reverted to their former level, except in the case of *til*, *tilí*, oil, and *ghí*, which are still very dear as compared with prices before the famine year. Thus, the price of *tilí* and *til* in 1868 was ten *sers* for a rupee, and in 1872 was six *sers;* the oil was four and two *sers* respectively; *ghí* in 1868 was two *sers* seven *chhattáks*, and in 1872 was one *ser* ten *chhattáks*.

In Pailání Parganah the highest rate for grain in 1869 was eight *sers* for the rupee, at which rate two anas per head of the population would be the lowest cost of sustenance. The rates have returned to what they were before the famine year. In Augásí and Sihondá the rates have not returned to their former level. Famine rates are reached in this district when *gehun* (wheat) is at ten *sers*, and *chaná* (gram) at sixteen *sers* per rupee, and Government relief operations are then necessary. In 1869, Indian corn, "*pisiya-gehun*" (wheat), and "*bhujiya cháwal*" (rice) were brought from Cawnpur, Fathipur, and Farrakhabad, but not in sufficient quantity to entirely relieve the district from the pressure of famine.

In Augásí Parganah, if wheat is at 12 *sers; chaná*, 16; *bájrá*, 20; *joár*, 20; *mash*, 12; *arhar*, 18; *múng*, 15; *chawal*, 8; and *sánwán* and *kákun*, 18 *sers* per rupee famine rates are reached and Government relief becomes necessary.

In Banda Parganah relief should be given when wheat sells at five *sers* per rupee; barley at 6; *chaná*, 8; *joár*, 8½; *bájrá*, 9; *arhar*, 7; *sánwán*, 6; and *masúr*, 5. The famine rates for these grains in this Parganah are wheat, 10; barley, 10; *chaná*, 16; *joár*, 12½; *bájrá*, 13; *arhar*, 14; *sánwán*, 11; and *masúr*, 11½. The external communications of this district with other parts of the country are probably sufficient to avert the extremity of famine by importation.

Geology, &c.

Generally[1] speaking, the district may be divided into two tracts—the plains, and the table-land above the first range of hills (or *páthá*). The northern portion of the district, on the south bank of the Jamna, forms a part of the great plain of Northern India, while the southern portion consists of ranges of low hills which form the northern flank of the table-land of Central India. The plains on the south of the Jamna, however, present a very different appearance to those of the Duáb. Instead of the low banks which are the ordinary feature on the Ganges and the north side of the Jamna, we have the south bank rising abruptly, and generally presenting a series of terraces, worn out by the action of the weather and water. For two or three miles inland the country is much intersected by ravines, but thence stretches out into fertile undulating plains. Further on scattered rocks are found cropping out above the ground, and these rocks increase in size till we meet the immense detached masses of granite, standing in some cases more than one hundred feet high. These detached masses gradually become more numerous until in the

1 Mr. M. P. Edgeworth, Collector of Banda: J. A. S., Ben., XIX., 89 (1850).

extreme south of the district they form the continuous low chain of hills which are the northern boundary of the great Central India table-land. The plain country above described varies considerably in breadth in different parts of the district. In the extreme east it scarcely exists at all, for in the Chhíbún Parganah the detached hills run nearly into the Jamna, while the continuous chains are found a few miles to the south in the neighbourhood of Karwí. The hills, however, recede further and further from the Jamna as we proceed west, until in the longitude of Banda the huge detached masses do not appear until the city is reached, and the continuous chains are several miles further to the south towards Kalinjar.

The low country consists for the most part of the well-known black soil called *már*. The hills are principally of granite, but occasionally of syenite or quartz, either white or tinged of a deep reddish brown by ferruginous matter. The granite is exceedingly liable to disintegration into large masses, so as to present to the eye a confused congeries of boulders of all sizes, sometimes in concentric segments of circles and sometimes in straight parallel lines. The tendency of these masses is to split in fixed directions, not unfrequently so as to leave large surfaces exposed of almost perfect flatness. The granite is much traversed by veins of quartz of every degree of thickness from a line to several yards, and the nature of the stone is likewise very variable, from the finest grain of very great hardness to a coarse grain so loosely held together by the felspar as to appear rotten and to be quite friable. The greenstone and syenite also vary very much in texture. All the more scattered and outlying hills are of granite and rarely of quartz. As we advance southward more of the greenstone syenite appears, and finally we find the hills capped with a perpendicular escarp of sandstone of more or less depth. Between the sandstone and granite there is a thin metamorphic stratum, consisting either of very hard silicious masses or of a very hard hornstone, called *karbia*. Between the Paisuni and the Ohan, in the east of the district, this metamorphic rock forms the base of all the outlying hills. It is noticeable from its tendency to break into irregular, somewhat cubical, masses, seamed on the upper surface with deep scars; this tendency often gives the base of a hill the appearance of having been cut into giant stairs. The stone is used only for building, and in the rough, as it is too hard to be dressed. In this rock are the remarkable caves called the Gupta Godávari, near Chaubepur in Parganah Bhitari, a portion of the lands granted to the Kalinjar Chaubés. There are two caves—a lower full of water and an upper containing three irregular chambers. The great mass of the hills forming the barrier of the table-land consists of sandstone; this lies in layers of very different degrees of thickness and hardness, some being quite friable, others admirably adapted for building, millstones, and many other useful purposes. Most of the highly-ornamented temples in the district are built of this stone, which has

preserved a wonderful degree of sharpness in the carvings after centuries of exposure to the weather.

The principal quarries are as follows :—In Parganah Tarahwan, Khohi Sítapur, Kol Garhaiyá, Parsidhpur, and Khoh, of which that of Kol Garhaiyá is the best. In Parganah Badausá there is Kalinjar, noted for its export; Gulrampur, with a small trade; and Rauli, whence large quantities are sent to all Districts. In Parganah Chhíbún, the quarry of Benipur Pali is well known, and supplies much stone to Allahabad and the railway. In Tarahwan there is Rahantiya, Bhaunri, and Saraiyá, whence the Mánikpur road is metalled and the railway is supplied.

But small quarries are opened at many other places for local purposes, especially millstone-making. A quarry of greenstone, termed *teliya*, is situated at Purwa in Parganah Kunhas (now transferred to the Chaubés in lieu of Kalinjar); it admits of a very high polish, and is much used in making idols, &c. Although a similar stone is found in some of our own villages it is not quarried elsewhere. A green-coloured sandstone is found near Rasin, which is used for colouring walls: the stone is ground, mixed with green water and grease, and smeared upon the walls; it gives a dark bluish green colour. It is found, but in small deposits, near Tarahwan, especially at the summit of the remarkable hill of Sidhwárá, and below the surface in the bed of a *ná'á* at Bramáh Kund near Kámtá. It appears to be crude greenstone, not hardened by igneous action into the usual form of that rock. A stalagmitic deposit of limestone overlying sandstone occurs near Gulrampur, which is extensively quarried and burnt at the villages of Gulrampur and Muhkamgarh near Sítapur and thence exported; this species is valued for its great whiteness and purity. It is broken into squares of three or four inches and burned for eighteen hours, and retains its stone-like shape till slaked. It is often eaten with *pán* and is then called *kali;* when used for whitewashing it is called *kalai*. It is worth a rupee for four *máns* at the kiln, and in Banda one and a half *máns* sell for a rupee. This deposit occurs abundantly elsewhere, and is found in every one of the similar dells of the Kalyángarh Parganah; but it is not used there, as that Parganah is not so accessible as Gulrampur. Ascending to the table-land (or *páthá*) we find a very shallow soil resting on sandstone often cropping out in rugged rocks, the harder portions standing up in relief when the softer have been worn away. The unequal hardness of the layers composing the mass of sandstone has given rise to some very curious and beautiful chasms formed by the streams.

In Parganahs Banda, Sihondá, and Kamásin, hills are found producing a stone of a dark bay colour.[1] This stone is used for roads in place of *kunkur*, the name of the stone when so used being *giti*. It is not used for building purposes. It is procured at a cost of two and a half rupees per hundred feet of

[1] Mr. F. Fisher, C. S.

area excavated, and the cost of carriage is about ten anas per mile. In Tarahwan the beams and cross-beams of the roofs of houses are generally also of stone. In Badausá Parganah there are quarries of redstone at Kalinjar, Gulrampur, and Rauli. The large pieces *(asarú)*, 6′ × 2′ × 6″ thick, fetch two anas per foot; *turiyas*, for jambs and lintels, 2′ × 1′ × 9″ thick, cost two anas each. The slates or slabs of stone *(patiya)* used for roofing or flooring are sold at five rupees per hundred slabs of 3′ × 1′ × 2″ thick at the quarry. The cost of dressing is three to four anas per foot.

In Parganah Kalyángarh iron is found and is pretty extensively worked at several points, especially at Gobarhái. It is considered of very fine quality. The mines are situated high up in the hills. The works at Gobarhái are usually managed by a company of *lohárs* (blacksmiths); they pay nothing to the zamíndárs for the right of digging the raw ore, but a sum of four rupees per kiln per season. Work commences as soon after the close of the rains as they can get a sufficient quantity of charcoal ready, but it is not in full vigour till March. The manner of smelting is as follows:—The ore, termed *dhárí*, is broken into small pieces and put into the first furnace, termed *nár*, which is merely a sort of oven sunk below the surface; it is mixed with common charcoal (made indiscriminately from any wood), which is kept in a high state of ignition with a rude pair of bellows *(jor)*. A buffalo-load of charcoal is expended in one day upon about one or one and a quarter *mans* of the *dhárí*, and after the whole day's work is over the first process is considered complete. The large mass of iron, termed *chuli*, is then drawn out with a long pair of tongs, termed *kargúha* or *sansi;* it is cut in two, while hot, with a great axe *(kulhári)*. These pigs are subsequently put into the refining furnace, or *murai*, which is more artificially built with a long chimney slanting upwards, and with but one opening below. The furnace is filled up with charcoal, and in this stage that prepared from the bambú is exclusively used; the orifice is nearly closed below, and after the charcoal has all burned out the purified iron is removed, and in this state, termed *ogári*, is sold. The slag left after the first process is not very heavy, and is porous; but that after the second operation is very dense and heavy: both are indifferently termed *khit*. Five coolies are employed at each furnace *(nár)*, one at the bellows and four at putting on fuel, and they each receive two anas a day. The digging of the ore and the greater part of the labour is performed by Kols, who receive wages of a rupee for eight days; the more skilled part of the work is performed by the *lohárs* themselves. The mines are situated at the top of the hill near the village of Gobarhái, about one mile and a half from the smelting works, and three hundred feet above them. The mass of the hill consists of sandstone, but the top is ferruginous; deep shafts are sunk and extensive passages are burrowed through the hill, as the ore lies at a distance of many feet from the surface. There are also mines at Deorí and Khiráni.

Pipe-clay is found in a pretty extensive deposit on the hill above Kol Garhaiyá in Parganah Tarahwan. It is found below the hornstone stratum previously mentioned *(karbia)*. Deep shafts sunk into the side of the hill through that rock meet with a mass of hard white flint and a soft greenish stone mixed with a profusion of agates in every stage of crystallization; and the pipe-clay seems to be the softened state of these last stones. It was at one time used by Dr. Jeffries in his factory at Fathigarh for pottery. There is a diamond mine at Saya Lachhmanpur, the name of a summit of a hill called Bindachal, about fourteen miles from Panná, and in Parganah Badausá; only one-eighth belongs to the British Government, and this is leased for 125 rupees per annum. (See KALINJAR, PANNÁ).[1]

BUILDING MATERIALS, &C.

Bricks.

Table-moulded bricks, called "*guman kalán*," measuring $1' \times 6'' \times 3''$, cost Rs. 700 to Rs. 900 per lakh; "*guman khúrd*," $10'' \times 4\frac{1}{2}'' \times 2\frac{1}{2}''$, from Rs. 500 to Rs. 700; common bricks of the size of the latter, called *bhuinpati*, are worth Rs. 300 a lakh; common country bricks, $7'' \times 5'' \times 1\frac{1}{2}''$, cost Rs. 200, and are known as "*nau tirahi*;" while the smallest, called *lakhauri*, $6'' \times 4'' \times 1''$, cost about Rs. 100 a lakh. These rates do not differ much throughout the district. It may be laid down that the difference in the cost of table-moulded bricks and those moulded on the ground is about Rs. 300 a lakh.

Lime.

Lime is burned with wood in Parganahs Tarahwan and Chhibún, and with cow-dung and other refuse in the rest of the district, in small kilns, in which the fuel and *kunkur* are spread in layers and then fired. In the Parganahs just mentioned lime sells at seven rupees per hundred cubic feet, and in the rest of the district at twelve rupees per hundred *mans*. *Kunkur* is found in *dandi* and *parúa* land bordering on rivers and ravines: it is dug out generally in the proportion of one foot of *kunkur* to three feet of excavation. *Kunkur* for metalling roads is found on the Ken in the Banda, Pailáni, and Sihondá Parganahs, and costs one rupee per hundred cubic feet at the mouth of the pit, and ten anas a mile for carriage. The kinds of *kunkur* most in use are—the yellowish, which is dug from pits, and makes the best lime, as well as being a good metal for roads; the blue, which is found in dry ravines and *nálás*: it is hard, but bad for lime; the blackish, found in running streams, which makes a good road-metal, and is met with in quantities at Guncha in Parganah Pailáni; *danti*, which is found on land bordering on rivers and near water, and is used as a road-metal. The cost of metalling a road twelve feet wide and six inches deep is about Rs. 1,050 per mile—*kunkur*, Rs. 317, carriage Rs. 396, stacking Rs. 20, and consolidating Rs. 317. The price varies according to the distance.

[1] On the stone-quarries and mines, see Sel. Rec., North-Western Provinces, V. (N. S.) 276–314.

Wood.

The timber trees found in the district have already been noticed under the head of "Vegetable products." The principal woods used in building, and their value, are—*mahúa*, which is worth one rupee a foot, and is much used for beams, cross-beams, and doors; mango and *ním* wood cost the same, and are used for doors; *sáku* costs three rupees a cubic foot, and is used as beams for a flagged roof; *shísham* is half the value, and is used for doors and furniture. *Tendu*, *saicha*, *dhawa*, *kaima*, *sál*, and *sagon* are also used in buildings. *Tendu* (*Diospyros melanoxylon*), cut into *golas* 10′×6″, costs in Banda eight anas each; into *koras* 7′×3″ one ana each; into *sachras* 13′×3″ four anas; into *dandiyas* 11′×4″ the same price; and into *lathas* 8′×3″ two anas each. These are principally used for roofing purposes. The best bambús are found at Kalinjar and Gulrampur, which supply the whole district; they cost two rupees to ten rupees a hundred in the forest, and nearly double as much at Banda, according to quality.[1]

PART III.

INHABITANTS OF THE DISTRICT.

Census 1853 and 1865.

THE following statement shows the differences of area and population, as shown by the census of 1853 and the census of 1865, in each Parganah:—

Census.	Banda.	Pailáni.	Augási.	Darsendá.	Chhibún.	Badausá.	Tarahwan.	Sihonda.
1865, area ...	252,769	153,232	185,113	227,147	200,547	229,825	353,240	194,210
1853 „ ...	Ditto.	151,896	Ditto.	227,695	Ditto.	227,093	343,581	Ditto.
1865, population,	142,376	64,209	69,506	85,423	80,078	85,251	97,482	79,760
1853 „ ...	137,250	59,971	72,035	90,664	80,458	86,720	86,313	83,616
Difference ...	+5,126	+4,238	−2,529	−5,241	−380	−1,469	+11,169	−3,856
Percentage...	+ 3·73	+ 7·06	− 3·51	− 5·78	− ·47	− 1·69	+ 12·94	− 4·61
Hindú.								
1865, agricultural,	46,707	39,825	39,081	44,839	38,860	44,516	55,110	46,393
1853 „ ...	59,321	43,177	51,421	44,697	48,931	70,640	67,164	54,655
1865, non-agricultural.	48,808	19,482	26,479	38,220	38,268	35,890	38,447	28,556
1853 „ ...	47,612	12,242	16,016	43,340	28,650	11,075	15,963	23,807
Muhammadan.								
1865, agricultural,	2,891	3,218	2,887	1189	...	...	...	...
1853 „ ...	4,509	2,901	3,222	1,017	...	...	...	...
1865, non-agricultural.	9,159	1,684	1,059	1,173	...	...	...	...
1853 „ ...	14,228	1,651	1,376	1,610	...	...	...	...
Proportion of females to 100 males in 1865.	94·02	85·51	93·35	92·92	88·49	91·12	89·51	95·50
Ditto in 1853 ...	89·08	83·33	91·97	91·36	91·20	91·57	93 34	92·93

1 Mr. F. Fisher, C. S.

The total difference in area between the census of 1853 and the census of 1865 is an increase of 13,179 acres, of which 1,336 acres are attributable to increase by alluvion, 12,391 acres to the *Parúa Jágír* resumed, and 548 acres to errors of account. The total population in 1853 was 743,872 souls, and in 1865 was 724,372 souls, showing a decrease of 19,500, or 2·62 per cent. The total population in 1872 was 697,610 souls. This falling-off is partially accounted for by the loss of life and emigration during the mutiny, and the departure of the Karwí *Pandits* and the Nawwáb of Banda, both of whom supported a large number of followers. Though this explanation held good to a certain extent in 1865 it cannot be accepted now, and the fact of the steady gradual decrease of the population is one that calls for grave consideration and some more marked and accurate inquiries as to its causes.

In 1865 there were 169,138 houses, giving 4·28 persons to each house. There were only four towns containing more than 5,000 inhabitants, *viz.*, Rajapur (5,165), Mataundh (5,201), Karwí (6,854), and Banda (27,573). The total number of agriculturists was 414,421, and of labourers was 128,621. The number of villages was 1,265, containing an area of 1,939,291 acres, or 3,030·14 square miles, of which 889,570 acres were cultivated, 543,279 were culturable, 69,183 were revenue-free, and 437,259 were barren.

Census of 1872.

The statement below gives the statistics of the census of 1872 as far as they can be ascertained, owing to the census report not having been completed up to the present time. There are 114,733 enclosures in the district, of which 6,999 belong to Muhammadans: nearly one-third of these (or 2,227) are to be found in the Banda Parganah. The houses number 160,962, of which 5,705 are built with skilled labour, and these are nearly all to be found in the Banda, Sihonda, Pailáni, and Augásí Parganahs.

The following table gives the sex, age, religion, and occupation of the inhabitants of each fiscal subdivision:—

Parganah.	Hindús.				Muhammadans.				Total males.	Total females.	Landowners.	Agriculturists.	Non-agriculturists.
	Males.		Females.		Males.		Females.						
	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.					
Banda ...	17,635	32,357	15,667	31,494	2,024	3,811	1,828	3,955	55,827	52,944	2,897	42,230	63,644
Darsendá	15,713	26,011	13,859	25,459	410	789	411	705	42,953	40,434	9,007	31,149	43,232
Chhibún ...	13,931	23,676	12,007	22,628	417	837	383	746	38,861	35,764	3,661	32,018	38,946
Pailáni ...	17,072	30,632	14,869	28,747	1,125	1,783	957	1,855	50,612	46,428	6,381	47,830	42,829
Augásí ...	14,950	24,674	13,266	24,802	1,206	1,934	925	2,106	42,764	41,099	382	40,161	44,320
Badausá ...	16,094	25,849	13,972	25,121	954	1,422	899	1,503	44,319	41,435	1,777	44,361	39,616
Sihonda ...	14,294	23,527	12,878	23,543	889	1,357	775	1,585	40,067	38,781	3,842	35,958	39,048
Tarahwán	15,788	27,004	13,509	26,019	542	966	471	958	44,362	40,961	831	44,556	39,936
Total ...	125,477	213,790	110,027	207,813	7,597	12,899	6,588	13,413	359,765	337,846	28,778	318,263	351,571

The population in each Parganah in 1872 was—Banda, 108,771; Darsendá, 83,387; Chhíbún, 74,625; Pailáni, 97,040; Augásí, 83,863; Badausá, 85,754; Sihonda, 78,848, and Tarahwan, 85,323—total 697,610 souls.

There were 11,665 Hindú males and 1,107 Musalmán males, two Hindú females and one Musalmán female, who could read and write in the whole district; making a grand total of 12,775 persons.

There were only six Christians recorded as resident in the Banda District in 1872. The Muhammadans numbered 40,497, and the Hindús numbered 657,107 souls. The Muhammadans are entered as Shaikhs, Sayyids, Mughals, Patháns, Bahnahs, Jaláhas (weavers), Rangrez (dyers), Chhípís (calico-printers), and other traders.

Castes.

Amongst the Brahmans are the Dúbe, Pánre, Chaubé, Tirbedi, Tewari, Avasthi, Sukul, Agnihotri, Misr, Páthak, Dichhit, Upádhya, Bájpái, Maháputr, Gangaputr, Ojha, Gaur, Garg, Bharadwáj, Gautam, Bhát, Joshi, Sanawadhiya, Bhadauriyá, and Rupauliya. Like the Rajpúts, the Brahmans of Bundelkhand differ considerably from those of the Duáb in costume and customs. They do not intermarry with the latter, and do not object to handle the plough. The Jajhotiyas are said to have been brought here by Raja Jajhar Singh of Hamírpur about the beginning of the sixteenth century.

The principal Thákur or Rajpút tribes are the Bhágels, Kachhwáhas, Bais, found in Sihonda and Baberú, claiming origin from the tribe inhabiting Baiswára in Oudh; Dikhit, Bagri, Mauhár, Gautam, Parihár, Chandel, Gaur, Chauhán, Rathor, Bisen, Panwár, Sengar, Bhadauriyá, Kánhpuriya, Banáphar, Jaiwár, Kátí, Raizádah, Raghubansi, Tomar, Bundela, Karchuli, Khattri, and Karwar. The Bais, Dikhit, Mauhár, Gautam, Parihár, Panwár, Jaiwár, and Bundelas are the most numerous. The Jaiwárs trace their origin to Oudh; the Gaharwárs of Sihonda to the Fathipur District; the Gaharwárs of Badausá to Kanauj; the Panwárs to Dhár; the Chandels to Mahoba; and the Bhágels to Gujrát and Ríwá. The Chauháns came through Oudh from Udaipur, Mainpuri, and Kota Bandi. The Gautams came from Cawnpur, and the Solankhis of Baberú from Ujayini through Oudh. The Bilkaits settled here with a force sent by Aurangzéb to reduce Bundelkhand. A peculiar clan, possessing several villages in Badausá, and known as Randelas, ascribe their origin to their having accompanied the force of Alá-ud-dín Ghori. The Bhadauriyás come from Etáwah, the Surkís from Ríwá and Bandhugarh. The Raghubansis belong to the same clan as the Raja of Baronda and came from Oudh. The Bagris came with Prithíráj from Delhi. The Mauhárs derive their origin from Sambhal in Ruhelkhand. The Gahlots, or Gahlauts as they are sometimes called, connect themselves with Kalinjar. Amongst the other classes the most numerous are the Kayaths, Kúrmís, Káchhís, Nais, Lodhis, Kalárs, Barhais, Lohárs, Darzís, Dhobís,

~~60149~~ 60148

Kahárs, Garariyas, Bharbhúnjas, Ahírs, Chamárs, Kewats, Telís, Korís, Kamhárs, Basors, Kháugars, Kolís, Pásís, and Sunárs.

Customs.

Recourse to arbitration is a not uncommon mode of settling a dispute. Generally the number of arbitrators appointed is three, but sometimes five is the number, and occasionally some one individual is made single arbitrator (*hasar karna*). If more than one arbitrator be appointed, an umpire (or *sarpanch*) is also usually fixed upon, who gives the ultimate decision if the other two cannot agree. It frequently happens in Court that the parties desire to withdraw the matters under trial from the Court and submit them to private arbitration. This course in the case of revenue suits generally takes the shape of allowing the case to go by default, or putting in a petition to withdraw the suit.

In Bándá itself every trade has its Chaudhrí selected by those who belong to it. Their functions are those of collecting supplies for troops and similar duties. Some of them, such as the Chaudhris of Lohárs, Chamárs, and Lodhís, have by custom the power to decide on questions of exclusion from caste, and the fines or punishments leviable on re-admission. In the "*bazzáz*" and "*pansárí*," or petty shopkeeper trades, it is usual to give certain fees, varying from Rs. 8 to Rs. 11, annually to the Chaudhrí. The Chaudhrís of Kahárs, or palkí-bearers employed for stage travelling in this district, are appointed by the Collector. The only other place in the district where Chaudhrís are found is Mataundh. They have similar privileges and functions in Mataundh as their fellow-officers have in Bándá.

Mode and style of living.

In the rainy season, low castes of Hindús employed in agriculture live upon Indian corn, *bájrá, kodo, sánwán*, and *kákún*, which they eat either roasted or boiled. In the spring their food is gram (*chaná*) and *arhar*, grains which cost them more than those of the rains. The middle classes use wheat mixed with gram; the higher classes simply wheat. Petty traders and agents of landowners located in the village represent the middle classes, while large landowners and bankers constitute the higher. The amount and cost of food can only be stated generally. A labourer usually requires about two and a half pounds of coarse food grains for his daily subsistence. The cost of this quantity is generally about seven and a half pies (*páis*), that is, a fraction less than a penny.

Habitations.

Houses for dwellings are of three kinds—*first*, brick-built (*pakhtá*); *secondly*, partly brick-built and partly built of baked earth; and *thirdly*, entirely built of earth with the exception of the roof. The first kind is the only one with any pretensions to style. Brick-built houses are generally square-shaped, the rooms all opening into an interior court-yard (*sáhn*). A house of this description with two small rooms could be built for from three to four hundred rupees. In the city of Bándá the houses have usually

four pillars with three openings, called *sihdara*, the pillars being made of bricks, or wood, or baked earth. Most houses have verandahs *(sáyabáns)*. After the verandah comes the *barothá* (or common room), and then the *sáhn* (or court-yard). There are on an average three rooms surrounding each court-yard, and in every enclosure *(ihátah)* on an average four persons reside. The rooms are about twenty feet in length and eight feet in breadth, and have small doors five feet high and three feet wide. The walls are generally furnished with shelves or recesses *(ták)*.

An *ábdán* and a *badarrau* (*i. e.*, a passage and receptacle for water) are attached to each house, and some of the better class of houses have also a necessary house of about four feet square furnished with a seat *(kadamchi)* of solid masonry or of baked earth. This is, however, the appendage to a house which a native usually regards as most easily dispensed with. The walls of the enclosures are not generally high, and houses built of solid masonry have often two or more stories. In *Kárttik* the houses are whitewashed. Most houses have roofs of tiles *(khaprel)*, and a few only have roofs constructed with beams and masonry. In the villages, the chief door of the enclosure is large as compared with that of houses in the larger towns. The inner doors are smaller. Two raised floors *(chabútras)* of about one yard square, composed of consolidated earth, are situated near the chief door, and inside the enclosure are several houses more or less separate and distinct from each other. On an average there is one inhabitant to each of these dwelling-places. In each dwelling-house there are two rooms, one the verandah *(ausárá* or *sáyabán)*, and the other the inner chamber *(munder, i.e., hujra andrúní)*. This is twelve feet long and six feet wide. The fashion of leaving the ends of beams *(khúntá)* sticking out from the walls on the outside is common. Cleanliness in appearance is rarely regarded.

Temples.

The styles adopted for buildings for Hindú worship in Bundelkhand at the present time are probably limited to two—the *mandir* and the *shiválá*. The vast majority of buildings for Hindú worship in the Bándá District are dedicated to Mahádeo. Mahábír, Debí, Ganesh, and the rest have many temples scattered about the district, but almost every village has at least one of Mahádeo. The ordinary large temple *(mandir)* resembles a brick-built native house in being surrounded by four high walls. The interior is occupied by one or more small temples containing images of the deity to whom they are dedicated. The houses of the attendants of the temple occupy the sides of the square. The house containing the image of the god is usually a small square building with a round or pointed roof and one entrance. Often the building consists of an arched roof supported on four slender pillars, and has an appearance of lightness and elegance. The latter kind are now, however, rarely imitated, as plainness in architecture (amounting, indeed, to downright ugliness) seems the main

object aimed at in modern buildings for Hindú worship. There are some fine specimens of ancient temples in the district, especially at Kalinjar, Rásin, and Marpha, but they belong chiefly to the time of the Chandel Rajas. (See KALINJAR, MAHOBA, KHAJARAHU).

Religion.

Neither Christianity nor the Brahmo Samáj has effected any settlements in the Bándá District, nor are there any agricultural villages of Native Christians. A few Bengáli residents of Bándá some years ago (1865) attempted the formation of a Brahmo Samáj, but, meeting with no success, have apparently abandoned the idea. The Muhammadan religion has made one doubtful convert among the Hindú population of the Bándá District since the mutiny. As far as can be known on the surface, there appear to be no distinct sects of Musalmáns, as Wahábís, or Farázis, in the district.

Language.

The distinct dialect peculiar to Bundelkhand and known by the name "*Bundelkhandi*" is spoken everywhere in the district, but especially in the south. This dialect is a corruption of the Hindi, and in many respects resembles the Brijbhákhá. A list of a few of the words in common use is given :—

English.	Hindi.	Bundelkhandi.
	Relationship.	
Paternal grandfather ...	Ajá	Bábá, bare bábá.
Grandmother	Ají	Dái.
Father	Báp	Dádah, bháú, bhaiyá, bápú.
Mother	Mán	Dídí, aiyá, mái.
Uncle	Cháchá	Dudá.
Aunt	Cháchí	Kakihi.
Eldest brother	Bará bháí	Bhaiyá, dáú, dádá, náná.
Elder brother's wife ...	Barí bháuj	Bhobhí, bhaují.
Younger brother's wife ...	Chhotí bháuj, ...	Lahurí, gutuí.
Wife	Joru	Dulhan, lagái, mahariyá, basahí, jurúa, gotání.
Sister	Bahin	Dídí.
Daughter	Betí	Bitiyá, buíyá, chhauní.
Son	Betá	Lálá, dádú, chhauná, búá.
Mother's sister	Phuphí	Phuwá, buwá.
Sister's husband	Bahnoí	Jijá.
Son-in-law	Dámád	Páhun, nát.
Wife's brother	Sálá	Sár, sáro.
Father-in-law	Sasur	Saho, ráut, mahtaun.
Sister's son	Bahin ka beta	Bhánej, bhainen.
	Common articles.	
Lotah	Lotá	Garaí, lotiyá.
Salver	Thálí	Thariyá, thár, táthí.
Brass vessel, ...	Batlohá	Batuwá.
	Totidár lota	Genduwá, jhárí, karora.
	Katora	Khora, khorwá, khoriyá, beliyá.

English.	Bundelkhandi.	Hindi.
	Common articles.	
A large brass plate ...	Parát	Koprí.
A brass cup ...	Belá	Chambú.
A brass water-pot	Gagarí	Kalsá.
A copper water-pot ...	...	Tamchrá.
An iron pan	Karáhí	Karahiyá.
An earthen vessel	Karádár gagrá	Gangal.
Betel-box	Pándán	Pándabba.
Tongs	Sansí	Sanarsí.

Another dialect[1] spoken in parts of the district is a corruption of Hindi and Urdú. In it '*o*' is substituted for '*a*' at the end of words, as *hamáro* for *hamára*: and sometimes substituted for other vowels in the middle of words, as *moro* for *merá*. Another peculiarity is the substitution of '*r*' and '*n*' for the Urdú '*l*,' as *muri* for *muli*, and *nakaŕiyá* for *lakrí*, and sometimes *lílo* for *nílá*. The verb '*the*' is corruptly pronounced '*te*.' The diminutive form of substantives is in common use, as *ghorwá* for *ghorá*, *tattuwá* for *tattú*. There are no important institutions of any kind, literary or charitable, in the district, and no printing-press.

Education.

The Educational Department in the district is supervised by the Inspector of the Third or Benares Circle. There are no Mission Schools, the one existing at Bándá before the mutiny having never since been re-organized. The Inferior *Zila* School at Bándá was opened in 1858. Instruction is given in the vernaculars and English, and in Persian or Sanskrit, according to the wish of the pupil, up to the third-class standard of a High School. Fees from three anas upwards are taken in these schools. The *Tahsíli* Schools teach simple literature and science in Hindi. Boys who desire it can go to the *Zila* School, and to assist them the Government gives four scholarships in each district yearly. A fee of two anas is paid by pupils attending these schools. Parganah Schools have recently been established in Rajapur, Mataundh, and Baberú, in which a more simple course is taught, and below these come the *Halkabandi* Schools. The Female Schools are primary Hindi schools. The Indigenous Schools are chiefly found in the larger towns, and give instruction in bazár accounts for the children of the trading classes. There are a few Persian Indigenous Schools in Bándá. There is now but one Anglo-vernacular School—that at Kárwí in Tarahwan—established by local subscription, to which Government gives half the tuitional cost as a maximum grant-in-aid, the Inspector generally appointing the teachers. The course of instruction is similar to that given in the Inferior *Zila* Schools. The local staff in each district consists of a Deputy and two Sub-Deputy Inspectors under a local Committee, of which the Judge or Magistrate is President.

1 J. A. S., Ben., XII. (Pt. II.), 1086.

Educational Statistics of the Bándá District.

Class of School.	1860-61.			1871-72.						
	Number of schools.	Number of pupils.	Cost.	Number of Schools.	Number of Pupils. Hindús.	Number of Pupils. Musalmáns.	Average daily attendance.	Average cost of educating each pupil.	Proportion borne by the State.	Total charges in rupees.
			Rs.					Rs. a. p.	Rs. a. p.	Rs.
1. Inferior Zila ...	...	...	...	1	82	18	72	26 12 2	24 11 3	2,676
2. Tahsíli ...	9	341	1,506	8	125	5	113·96	17 0 6	11 1 2	2,148
3. Parganah ...	...	...	..	3	estab	lished	in	1872.	...	...
4. Halkabandi ...	180	2,313	7,921	179	3,789	495	4,144·5	3 3 7	...	13,806
5. Female (Government) ...	...	...	...	10	46	74	107·35	5 12 3	4 8 11	607
6. Indigenous (unaided) ...	38	352	1,573	11	127	126	203	4 2 8	...	1,054
7. Anglo-vernacular (aided), ...	...	...	...	2	77	2	54·3	19 14 6	8 6 6	1,653
Total ...	227	3,006	11,000	214	4,246	720	4,695·1	...	...	21,944

Post-office. The imperial post-office statistics for three years in the last decade are shown in the following table:—

Year.	Receipts. Miscellaneous, savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts charges.	Charges. Fixed and contingent salaries, &c.	Mail service.	Remittances.	Other charges: refunds, advances, printing.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62...	148	1,238	371	9,493	4,829	16,079	9,402	1,238	5,587	...	232	16,459
1865-66...	229	408	...	9,366	6,809	16,812	4,502	4,664	4,257	358	68	14,049
								Hamírpur.	593	...	...	593
								Nágaudh	2,170	...	...	2,170
1870-71...	160	...	157	10,129	4,727	15,173	6,842	2,922	4,667	110	75	14,616
								Nágaudh	524	...	...	...

In addition to the above, the receipts in 1860-61 from staging bungalows amounted to Rs. 498, and the expenditure to Rs. 118, the receipts from service postage to Rs. 7,729, and the expenditure to the same amount—making a total receipt of Rs. 8,518. There are six imperial post-offices and thirteen district offices in the Bándá District. The following table gives the number of letters,

newspapers, parcels, and books received and despatched during 1861-62, 1865-66, and 1870-71 :—

	1861-62.				1865-66.				1870-71.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ..	62,527	5,391	865	548	90,675	6,203	1,511	732	103,265	6,787	848	1,230
Despatched	69,770	561	320	168	107,649	1,907	393	39	146,926	1,071	485	288

The imperial post-offices are Bándá, Kárwí, Rajapur, Mau, Kamásin, and Kámtá, with branches at Baberú, Pailáni, Kalinjar, Badausá, and Girwán. The district post-offices are Chilla, Paprainda, Tindwari, Murwal, Marka, Oran, Bisanra, Mataundh, Khannán, Pangara, Bhaunri, Bargarh, and Pahárí.

Police.

The *chaukidárs* (or village watchmen) numbered (in 1871) 2,552, or one to every 270 inhabitants. They are paid in cash at an average of Rs. 2-6-1 per mensem. The regular police during the same year numbered 620 men of all grades, at a cost of Rs. 89,200, of which Rs. 82,432, were paid from imperial funds. The proportion of police to the total area was one to 4·88 square miles; to total population, one to every 1,168 inhabitants. In 1871 there were 16 cases of murder, 5 of dacoity, 3 of robbery, 708 of burglary, and 1,311 of theft, including attempts; property to the value of Rs. 24,193, was stolen and Rs. 8,483, recovered. Of 2,658 cases cognizable by the police 1,654 were inquired into, and in 703 cases convictions were obtained: 1,767 persons were tried and 1,210 were convicted. The police here, as in other districts, fail in the detection of the common forms of crime—burglary and cattle-theft.

There is only one jail in the district, the statistics of which are as follows :—

Jails.

The average number of prisoners in jail in 1850 was 555, in 1860 was 121, and in 1870 was 292: the ratio per cent. of this average number to the population, as shown in the census of 1865 (724,372), was in 1850, ·076; in 1860, ·016; in 1870, ·040. The number of persons admitted in 1860 was 958 and in 1870 was 1,124, of whom 92 were females. The number of persons discharged in 1870 was 815. In 1870 there were 459 admissions into hospital, giving a ratio of admissions to average strength of 160·41; 23 patients died, or 7·87 of the average strength. The cost per prisoner per annum in 1870 was for rations, Rs. 18-12-7; clothing, Rs. 3-1-7; fixed establishment, Rs. 9-1-7; contingent guards, Rs. 6-8-0; police guard, Re. 1-14-10; and additions and repairs, Rs. 4-0-9—or a total of Rs. 43-7-4. The total manufactures during the same year amounted to Rs. 1,902-1-0, and the average earnings of each prisoner to Rs. 6-10-10. In 1870 the Muhammadan prisoners

numbered 106 and the Hindú 1,018. There were 10 prisoners under 16 years of age, 974 between 16 and 40, and 125 between 40 and 60, and 14 above 60. The occupations of the majority of the male prisoners were—agriculturists, 615; labourers, 181; and shopkeepers, 48.

Land tenures.

The tenures by which land is held in this district are of five kinds—(1) *zamíndarí;* (2) complete *pattídárí (mukammal)*; (3) imperfect *pattídárí (ná mukammal)*; (4) *bháyáchara;* and (5) *bhejbarár*. The *zamíndarí* tenures are those in which the legal shares—that is, the divisions into *ánás*, *páis*, *gandas*, &c., are used to denote the interests of the co-sharers, the land itself remaining undivided; (2) complete *(mukammal) pattídárí* is a tenure in which the land is completely divided and there is severalty of possession; (3) incomplete *pattídárí* is a tenure in which part of the land is divided, but some portion left in joint ownership *(shámilát)*; (4) *bháyáchára (bhái*, "brother," and *achár*, "usage,") is a term applied to villages owned by communities descended from a common stock and still living together in *common*. In such villages the whole of the land is occupied by the proprietary[1] brotherhood, and the revenue assessed by a rate, or *báchh;* and if there be non-proprietary cultivators, they are not responsible to the general body, but are introduced by some individual sharer, and pay him rent for land on which he pays by rate, or *báchh*. (5) *Bhejbarár* is the name of a tenure, frequently met with in Bundelkhand, in which the shares of the brotherhood are liable to periodical or occasional adjustment, and in which balances of revenue and village expenses, occasioned by the fraud or insolvency of a sharer, are made good by a rateable contribution from the other sharers. Strangers are often introduced in over-assessed estates on condition of paying the *barár*, but their admission by no means, as is sometimes supposed, forms a necessary incident of the tenure, of which the chief characteristic is the re-adjustment of the *barár*.

At the late settlement of Bundelkhand it was stipulated in many instances that this liability to re-adjustment should cease, and practically for some time previous the re-adjustment has not been demanded, except upon occasions of a new settlement. It is probable that in a short time, as the value of property increases, the *bhejbarár* tenure will altogether cease to exist.[2]

Material condition of the cultivators.

The material condition of the Bundelkhand cultivator *(káshtkár)* may be briefly summed up as follows. If his family has been long established in the village, he has usually a good house and often one (if not several) of the small ponies of the country, two or more pairs of oxen, and as many ploughs. He often has a few cows and buffaloes, and sometimes goats and sheep. His house is frequently furnished with a

[1] See Beames' Elliott, II., 23. [2] See Rec., N.-W. P., IV. (N. S.), 389, for a full account of these tenures throughout Bundelkhand. Also see Sel. Rev. Rec, 1818-20 (Cal., 1866), pp. 35, 110, 234; Elliott: II., 15.

good verandah, and a low *chabútra* (or platform) is situated near the door. His warm clothing in the winter costs him about two or three shillings, and his other clothes, spun in the villages by Koris, cost still less, consisting only of long pieces of coarse spun cotton material, one of which he uses to wrap round his waist *(dhoti)*, another round his head as a turban, and a third *(chádar)* makes a covering for his shoulders by day and a sheet for sleeping in at night.

The cooking utensils in common use, and found in nearly every household however poor, are a couple of copper or bell-metal *lotas* (or drinking vessels), the same number of copper or bell-metal dishes *(thálí)*, two bell-metal cooking pots *(batúá degchí)*, a copper spoon, a frying-pan *(karáhí)*, and two copper drinking vessels *(katorá)*. His women-folk draw water and cook the food he requires. Although apparently stolid and stupid, he is cunning and shrewd in money matters, and is rarely outwitted. He seldom knows the registered numbers of the fields he cultivates or the exact area, but if an inch of his land is abstracted from his holding by a neighbouring cultivator, he will, if he has a proprietary interest in the holding, move heaven and earth to remedy it. The *patwárí* (or village accountant) he regards as his friend, and generally trusts implicitly in his fidelity. Annual revisions of cultivation *(takhmína)*, although nominally enforced, are rarely carried out with any accuracy.

The cultivator is, with the rarest exception, utterly illiterate, and has a not unnatural dread of anything written. Hence his intense dislike to taking copies of the entries in the *patwárís'* papers which affect him. The *patwárí* never properly distinguishes between the cultivator with a right of occupancy and the tenant-at-will. In every village both characters are often conjoined in the same individual, and by the custom of the country not allowing the same land to be tilled continuously, as according to its character it has to lie fallow for a long or short time, rights of occupancy in Bundelkhand should not necessarily carry with them rights in the same fields, but rights to a similar holding according to village custom. Vast quantities of land have passed from the hands of the old Thákur and Brahman landlords into those of money-lenders and other auction-purchasers. High assessments and the prevalence of *káns* grass are the proximate causes. The majority of these old families retain ownership in a fraction of the village they formerly held entirely, and cultivate the lands of the auction-purchasers. It is probable that their material condition is not worse than under the former circumstances.

The hoardings of the peasantry are accumulated chiefly in the form of ornaments for their women and children; storing in grain-pits is a common mode of disposing of surplus produce until a rise of prices makes it advantageous to sell. Money and jewels are also often buried in the earth, generally under or near the cooking-place of the family. Marriages and the support of innumer-

able connections, however, usually swallow up all their gains and leave no surplus to hoard.

The Thákur and Brahman cultivators are the most numerous in the district. A cultivator of one of these classes can support himself and a small family on about twenty-five *bígahs* (about ten acres) of good land—that is, the area which a plough with a single pair of bullocks will suffice to cultivate. A Káchhí can similarly live on fifteen *bíghas* of good land. A Chamár can subsist on a holding of four or five *bíghas*. Thus, the cultivators may be divided into three classes:—Thákurs, &c., holders of twenty-five *bígahs* and upwards; Káchhís, &c., holders of fifteen *bígahs* and upwards; and Chamárs, &c., holders of four *bígahs* and upwards. One hundred and fifty *bígahs* would be popularly regarded as a large holding for a peasant of the first or Thákur class; sixty *bígahs* a middle-sized holding; and from twenty-five to thirty-five *bigahs* a small one. Similarly, for the second class the limits of thirty, twenty, and twelve *bígahs*, and for the lowest class of cultivator, fifteen, eight, and four *bígahs*—represent a large, a middle-sized, and a small holding. These estimates must be taken as referring to the district, excluding the Karwí Subdivision, which is separately noticed.

By means of the *bakhar*, a kind of hoe-plough found only in the extreme west of the district, and used to cut *káns* grass and other weeds simultaneously with the turning up of the soil, forty *bígahs* (sixty acres) can be cultivated. The *bakhar* does not, however, penetrate deeply enough to allow the seed to be sown without the previous application of the plough. Its chief use is to destroy the *káns* grass. A plough with two pairs of oxen is known as a *chaukath*, but is rarely seen in use. At Kalinjar and Kartal there is a kind of plough in use, called "*nagari*," in which two pairs of oxen and upwards are occasionally used. Labourers often take the place of oxen in this kind of plough. A holding of five acres of land sown with food grains would enable a cultivator to live as well as three rupees a month would. If cotton be the crop, the cultivator could live as well on his holding as on a pension of five rupees a month. The peasantry of Bundelkhand are generally deeply involved in debt. The chief causes are bad seasons and the prevalence of *káns*. The villagers often fall into despair when this weed attacks their lands, and will not take the trouble to plough the ground for the scanty produce it would return. They look for a remission of rent for the lands so infested either to the mercy of the zamíndár or to his neglect to sue within the three years' grace allowed by the rent laws. If he is sued, the defaulting cultivator has nothing to pay, and the zamíndár, by keeping him in the civil jail, incurs additional loss. Hence it rarely happens that a compromise is not effected to the injury of the landowner, who has to pay the Government demand in any case, and if *káns* prevails greatly, soon finds his estate and other effects brought to the hammer.

The proportion of tenants with rights of occupancy to tenants-at-will cannot be clearly ascertained as the records are inaccurate. Holdings at fixed rents *(thánsa)* are very common, and frequently groups of villages are found in which this species of tenancy exclusively prevails. If a rough estimate may be formed, the proportion of the different kinds of tenancy will be approximately as follows:—Cultivators with a right of occupancy under Act X., 1859, hold from a third to a half; tenants-at-will hold about a fourth; cultivators holding at fixed rents hold probably about one-sixth, and the rest of the lands constitute the *sír* of the proprietors. It is almost impossible to state with any pretence to accuracy what proportion of the district is held by small proprietors, who occupy and cultivate their own lands without either a zamíndár above them or a subholder or labourer of any sort under them. The proportion must be very small, as co-sharers, although almost always cultivating a portion or the whole of their own shares, generally also hold other lands in the village as tenants of other co-sharers, and in this case do not conform to the above definition. The system of small independent or cottier holdings in ownership does not prevail in Bundelkhand to any appreciable extent. On the contrary, the prevailing system is that of large zamíndárís, and the tendency in that direction becomes stronger every year.

The capital sunk by a small cultivator may be estimated as follows:—plough *(hal* or *har)*, Rs. 2-12-9;[1] sickle *(hansiyá)*, hoe *(khúrpí)*, hatchet *(kulhárí)*, goad *(painá)*, harrow *(pahtá* or *hengá)*, and basket *(berí)*, about fourteen anas, and a pair of bullocks about thirty rupees. He obtains any assistance he requires in field labour beyond that of his immediate family from the Chamár, Khatík, Ḍamár, Korí, Arakh, Gararíya, Ahír, Lodhi, Káchhí, and Kewat castes, of whom there are about 88,000 in the Bándá District, excluding Kárwí.

The *jeorádár* (or labourer), who has contracted for a year's labour for eight rupees, half in the rains and half in the spring, is usually a Chamár; he also receives an allowance from *Asárh* (June) to *Kárttik* (October) of a ser and a half of some coarse grain and a cake of bread. In some parts of the district the *jeorádárs* as a body receive one-seventeenth of each crop, instead of a money consideration. Their families obtain wages separately for weeding, watering, &c. Each labourer also, as a rule, receives a blanket and a pair of shoes from his employer at the end of the year.

There is generally an understanding among employers that if a *jeorádár* desert his service prior to the completion of his year's engagement, no other zamíndár shall employ him. *Anhái* is the term employed to denote those labourers

[1] This includes the body *(hal)*, beam *(haras)*, handle *(muthiyá)*, sole *(panhárí)*, ironshare *(kusá)*, yoke *(júá* and *tarmáchí)*, outer pin *(sail)*, peg or wedge fitting the *haras* into the *hal (páth)*; and wedge fixing the *panhárí* to the *hal (pachelá)*. A *bakhar* costs about Re. 1-12-3.

who receive daily wages and hire their services for a particular harvest. Labourers employed by the month are called *mahánadárs*. They are engaged from the commencement of the *kharíf* harvest until the end of the sowing for the *rabi*, and receive two rupees per month and a daily allowance besides of one cake of bread weighing half a pound.

The *halwáha* (or ploughman) is engaged at the same time as the last. He receives two to four rupees in cash as *peshgí* (or advance) at the end of sowing for the *rabi*, and a daily allowance of a ser and a half of grain and a cake of bread weighing half a pound from June to October. He also frequently receives during the season five sers (10 lbs.) of *mahúa* fruit and five sers of grain as *charban* or *buhrí*, but these are by no means universally recognized as dues. A blanket costing six anas and a pair of shoes costing eight anas are also given to the ploughman. In many villages one ana per day only, with no further emolument of any kind, is given to the labourer while employed. The two latter classes of field-labourers are generally of the Lodhí, Kúrmí, Káchhí, Gararíya, and Ahír castes. Musalmáns also engage themselves in these two classes. *Jeorádárs* are almost exclusively Chamárs. Women and children are largely employed in all kinds of field labour, not excluding the more arduous kinds, but chiefly in weeding and cutting.

Weeding is generally done by contract. The cutting is done in two ways—by piece-work and by day labour. If done by piece-work, from one-fortieth to one-twentieth of the quantity cut is the wages of the cutter; if by day labour, about two sers of coarse food grains is the daily allowance to each labourer. Women are paid the same wages as men, and a strong child is paid at half that rate. The above wages, in kind and money, are not by any means universally observed, but probably vary slightly in every fiscal division, and possibly in every village.

Rents.

The rates of rent per acre and average outturn in the different soils are—*már*, Rs. 4-10 and outturn 13½ *mans*; *kábar*, Rs. 4-0-0 outturn 9 *mans*; *gwend*, Rs. 6-15-0, outturn 13½ *mans*; *paría*, *bhat*, Rs. 2-14-3, outturn 6-30-0 *mans*; *raukar*, *baría*, *dándí*, Rs. 2-5-0, outturn 4½ *mans*; *segón*, Rs. 3-7-6, outturn 7 *mans*; *tarí*, Rs. 7-8-3, outturn 15 *mans*; and *kachhár*, Rs. 5-12-6, outturn 13½ *mans*. These rates are the average of the whole district, and do not vary much from the rates fixed at last settlement. The rates are rather high, and thousands of cultivators have relinquished their lands, receiving them back at rates lower than that which formerly prevailed.

The increase in the number of relinquishments of lands by *káshtkárs* has chiefly occurred in the year 1872, and is attributable to the prevalence of *káns* grass (*Saccharum spontaneum*). Rents are paid almost exclusively in money. The custom of payment in kind by *batái* (division of the crop) or *kankút* (appraisement) does not prevail in this district.

Changes in the proprietary body.

Sale, gift, mortgage, lease, sub-lease or under-farm *(katkiná)*, and usufruct in lieu of interest *(bhoglabh)*, are the ordinary modes of transfer of proprietary rights and interests.[1]

Statement of Proprietary Mutations, registered under orders of Court or by private transfers consequent on sale or mortgage, &c., in the Banda District for ten years, 1860-61 *to* 1870-71.

Years.	Under orders of Court.				By private transfer.				
	Sale.				*Sale.*		*Succession.*	*Mortgage.*	
	Number of cases.	Aggregate land revenue of property transferred.	Number of other cases.	Total number of cases.	Number of cases.	Aggregate land revenue of property transferred.	Number of cases.	Number of cases.	Total number of cases.
		Rs.				Rs.			
1860-61	19	1,438	22	41	77	32,609	161	120	358
1861-62	12	2,320	66	78	150	16,815	417	76	643
1862-63	15	2,041	62	77	225	32,836	337	143	705
1863-64	10	812	78	88	240	24,936	519	201	960
1864-65	7	672	64	71	172	12,328	1,282	284	1,738
1865-66	19	2,123	56	75	176	21,445	891	644	1,711
1866-67	19	907	62	81	157	6,762	574	235	966
1867-68	15	1,006	38	53	210	11,719	797	714	1,721
1868-69	24	733	36	60	266	8,258	784	940	1,990
1869-70	36	1,337	28	64	257	10,223	1,258	674	2,189
1870-71	53	4,646	22	75	254	8,770	942	543	1,739

Old families.

Many old influential families in this district have disappeared. Among them are the following:—the Nawwáb of Banda; Parasrám Bahádur, Jágírdár; Khemrai Dichit; Himmat Bahádur Gosáin; Gunnú Lál Upadhia; Dabidayalgír Gosáin, and Khem Chaudhrí of Riwai. A notice of the Nawwábs of Banda is given under the head of History, of Parasrám under Bundelkhand, and of Himmat Bahádur under the same head.

Gunnú Lál in 1850 *Samvat* (A. D. 1793) came from Chhatarpúr and settled in Banda. He possessed property of rather more than a lakh of rupees, and engaged in extensive banking transactions. In 1813 A. D. a robbery occurred in his house, and plunder valued at Rs. 42,000 was carried off. His business at Benáres and other places continued for two years after the robbery. He then became bankrupt, with liabilities of about Rs. 80,000. His family is still represented in this district, and its surviving members gain a living by professing astrology and healing arts. Dabidayalgír Gosáin belonged to the family of Amraogír, brother of Himmat Bahádur, and was granted by Government, on

[1] See Sel. Rec., N.-W. P., III., Part XXIV., 223.

taking over the district, a pension of Rs. 600 per month. In the mutiny he was guilty of rebellion, and after conviction his pension was confiscated and himself hanged. Khemrai Dichit was the manager *(kámdár)* of Gumán Singh, the Bundela Raja of Banda. After the removal of the royal residence to Ajegarh the family of Khemrai Dichit declined in prosperity. Ganesh and Kallu, lineal descendants of Khemrai, are the living representatives of his family, and have still a small zamíndári in their possession.

Parasrám Bahádur was the Jágírdár of Khaddí, Katra, and Jaibramha villages in this district. His estates lapsed to Government in 1850, and his family became impoverished. His sons, Tikait Rai and Sheo Charan Rai, were granted by Government pensions of Rs. 100 monthly, but the former became a *fakír* and allowed his pension to lapse.

Khem Chaudhrí obtained the honourable title of Chaudhrí in the time of Bálá Rao, Walí of Jalaun. He lived in the village of Mawai, in Parganah Khandeh (now included in Parganah Banda), and had eighty-four villages under his control. He lost his influence and wealth after the accession of British rule. Raghunáth Singh, his son, was appointed *Kánúngo* of Parganah Khandeh, but was dismissed from his office for incompetence, and has since died, leaving no representative of his family living.

New families.

There are only two new families of importance in the Banda Parganah, *viz.*, those of Seth Kishan Chand and Lala Jádú Ram. The former held a zamíndárí and was a banker of considerable means prior to the mutiny. In the mutiny he was faithful to British interests, and received Lasanra, in Pailáni Parganah, as a recompense for his services. He now pays an annual revenue of Rs. 36,000 to Government. Lala Jádú Ram, an inhabitant of Banda, had a zamíndárí at Pangara prior to 1857. In the mutiny he was faithful to the British Government, and in consequence received several villages previously belonging to the rebel Mír Inshallah of Kalinjar and Nayágaon. Bútá Kunwar, Jádú Ram's widow, is now in possession of his estates. In Badausá Parganah the Chaubes of Gurhá Kalán have risen to prosperity in recent times.

The former land-owning families in Sihondá Parganah belonged to the Brahman and Rajpút castes. They have almost entirely lost their possessions by auction or private sale, and their places are now filled by Seth Kishan Chand, Mussamát Bútá Kunwar, Ilahí Bakhsh, Lakshmí Shankar, Mussamát Masaúdí, Nathu Khan, and Thákur Dín Páthak. In Parganah Augási, according to tradition, Kúrmí families settled in twelve villages in very early times, and persons of this caste still retain possession of the land. The name of the family is Bargaiyan. Another ancient family of Kúrmís, named Singraul, has recently declined in prosperity, but was once influential and wealthy. In Pailáni Parganah, Sálik Ram, Kishan Chand, Gaya Parshád, Prán Sukh, Dúrga Parshád,

Jamná Das, and others, obtained after the mutiny the villages formerly belonging to the Nawwáb of Banda.

TRADE AND MANUFACTURE.

Trade.

The octroi system is only established in Banda itself, and a statement of imports is given in the description of Banda. There are no materials available for giving a return of exports and imports in the remainder of the district beyond that of oil-seeds and food-grains, which is given in the following table for five parganahs :—

Exports and Imports of Grain and Oil-seeds from and into the Banda District, excluding the Kárwi Subdivision, for 1871-72.

	BANDA.		PAILANI.		AUGASI.		SIHONDA.		BADAUSA.		TOTAL.	
	Import.	Export.	Import.	Export.	Import.	Export.	Import.	Export.	Import.	Export.	Import.	Export.
	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.
Wheat ...	180,000	100,000	...	...	47,500	56,152	...	40,022	...	23,900	227,500	220,074
Barley ...	10,000	...	...	...	47,500	56,152	...	40,022	...	22,900	57,500	119,074
Rice ...	40,000	20,000	2,500	...	5,900	2,300	...	4,225	...	...	48,400	26,525
Gram ...	200,000	125,000	...	15,000	...	...	...	...	...	...	200,000	140,000
Joár ...	100,000	50,000	...	...	...	4,106	...	29,082	...	...	100,000	83,189
Bájra ...	50,000	20,000	...	...	...	4,106	...	29,082	...	...	50,000	53,188
Dal ...	67,000	4,000	...	...	2,000	40,318	...	4,125	...	...	69,000	48,443
Other grains,	55,690	27,000	...	...	...	87,512	...	96,530	...	67,969	55,690	279,011
Oil-seeds—												
Castor ...	12,000	...	...	...	...	...	...	...	...	...	12,000	...
Alsi ...	500	10,000	...	2,600	5,000	7,510	...	45	...	...	17,500	20,155
Mahúa oil...	500	300	...	...	...	...	...	...	500	1,000	1,000	1,300
Till oil ...	3,000	2,000	...	...	...	...	...	...	675	850	3,675	2,850
Sarson oil...	500	300	...	...	...	...	...	...	500	470	1,000	770
Alsi oil ...	2,000	1,000	...	...	...	...	...	...	800	1,000	2,800	2,000
Castor oil..	275	50	...	...	...	...	...	...	500	1,000	775	1,050
Poppy oil ...	25	...	...	...	...	...	...	...	...	100	25	100

There is no town in the district having a large community living by river-traffic. Chilla is the point on the Jamná where the commodities brought by the traffic of that river are despatched by road to Banda. These commodities consist of rice, *gúr*, sugar, tobacco, as imports. The exports from Chilla are cotton, gram, *alsí*, *arhar*, &c. This traffic is vigorous only during the rainy season. The traffic on the Ken river embraces the commodities mentioned above, but it is very limited owing to the short time during which the river is navigable. From Augási Parganah by river-traffic on the Jamná, in addition to the above commodities, the following exports are conveyed :—*viz.*, Indian-corn, wheat, and bájrá; and the imports by the same channel are rice and a kind of tobacco *(púrbí tamakú)*. Baberu and Purwa are the chief places of river-traffic in Augási Parganah. The only river in the district that has been used as a motive power for turning mills is the Ken. A water-mill existed on this river before the mutiny, but it has since been allowed to fall into disuse. The Ken and its tributaries, the Chandráwal and Ranj, are capable of being used for mills, &c.

There is no portion of the population which can be said to live entirely by navigation, fisheries, or any other of the river industries of the district. These occupations partially furnish the means of subsistence to several divisions of

the Kahár caste, and perhaps a few individuals of other castes are also engaged in them. In Banda Parganah the approximate number of people so engaged does not exceed 150 and in Angási 225. In Badausá, Sihonda, and Pailáni a similar small fraction of the population is employed in these pursuits.

Haberdashery, metal vessels, sweetmeats, ornaments, glass vessels, wax, country cloths, English piece-goods, blankets, sheets, and carpets are sold at the following fairs held throughout the district. None of these fairs are large enough to become prejudicial to health:—

Name of place where *mela* or fair is held.	Name of fair and estimated number present.	Season and duration of fair.
Atarra Buzurg	Rahas ...	Kárttik 24th (November).
Baberu	Dasahra, (10,000) ...	October.
Banda	Muharram, (10,000) ...	Not fixed.
Ditto	Ram Lila, (26,000) ...	Kuár 25th (November).
Ditto	Kajaliya ...	Bhadon 1st (August).
Ditto	Nau Durga ...	22nd to 24th Kuár and Chait (October—April).
Bansi	Rahas ...	Kárttik 30th (November).
Baragáon	Jhal-phag, (3,000) ...	September.
Bahnga	Sidh Baba ...	January 12th.
Barai Manpur	Rahas ...	Kárttik 26th (November).
Barsanda Buzurg ...	Rahas and Nau Durga ...	22nd to 24th Kuár (September—October) and Chait (March).
Bhitaura	Batesvari Devi ...	Asárh 16th (July), Aghan 16th (December), Phagun 16th (March).
Chandwára	Bhadon Dwadasi, (2,000) ...	Bhádon 27th (September), 5 days.
Chichara	Gadhariya Babu ...	Pús 20th (January).
Chilla	Dasahra, (2,000) ...	October.
Garha Kalán	Hanumán ...	Baisákh 30th (May), Kárttik 30th (November).
Gasyári	Ghazi Miyán, (1,000) ...	Baisákh (March).
Girwán	Rahas ...	Kárttik 23rd (November).
Gokhiya	Ditto ...	Ditto.
Gukhrahi	Báre Déo ...	Chait 30th (April), Kárttik 30th (November).
Gurhá Kalán	Mahábír, (6,000) ...	April and May.
Jamrehi	Sheo Ratri, (10,000) ...	March.
Kalinjar	Katki (Nil kanth), (5,000,)	Kárttik 30th (November), 15 days.
Khanán	Bilandar Baba ...	Pús 20th (January)
Khatri Pahár	Nau Durga ...	20th to 24th Kúar (September—October) and Chait.
Lalpur, Loni and Nahara,...	Ram Naumi ..	April.
Murwán	Rahas ...	Kárttik 27th.
Mohunpurwa	Simariya Devi ...	Baisákh 30th (May).
Nayagáon	Paniharya Devi ...	Chait 23rd (April).
Niwaich	... ...	...
Paprainda and near ...	Kaleshri Devi ...	Every Monday.
Pailáni	Pir Biyábání ...	Every Thursday.
Rajapur	Muharram, (20,500) ...	Not fixed.
Shah Patan	Sinhan Devi ...	Chait 23rd (April) Kuár 23rd (October).
Sítapur	Diwali (15,000) Ram Naumi	November and December.

Religious festivals.

The great Muhammadan festival of the *Muharram* is held in honour of Hasan and Husain, the sons of Ali by Fatimah, a daughter of the prophet Muhammad. The Shiahs reckon Ali as the immediate successor of Muhammad, and disallow the succession of the three

companions Abu Bakr Siddík, Umr-i-Adil, and Usman-i-Ghani. Hasan was poisoned by a woman at the instigation of Ayzíd, the Sultan of Syria, and Husain fell on the plains of Karbala, near Kúfa, in battle with the same ruler. The battle commenced on the 7th *Muharram* and lasted for three days. The Shiahs commemorate the event by means of *taziyahs*, made of bambú and paper tastefully arranged, containing the tombs of the martyrs. The ceremonies commence on the 1st *Muharram*, and on the 7th a procession, called the *alam*, is formed in imitation of that which Husain led to battle with Ayzíd. On the morning after the tenth day the *taziyahs* are buried in the waters of the Ken. During these ten days the Shiahs clothe themselves in green garments as mourning, eat spices in lieu of *pán*, preach the great deeds of the martyr *(marsiyah)* in assemblies *(mahfil)* got up for the purpose, and give up all pleasure and comfort, not bearing the sight of the rejoicings of others. They are excited to frenzy if the feast-days of the Hindús happen to fall on their days of mourning, but seldom commit the excesses known in other districts. The *Ram Lila* or *Dasahra* is held in the month of Kuár (October) to commemorate the deeds of Ramchandra, the hero of the *Ramayana*. All his exploits during the fourteen years he spent in the jungles of Bundelkhand and Central India, and his expedition to Lanka (Ceylon), are acted as in the miracle plays of western Europe. The fair lasts for more than a month, but rises to its culminating point on the last day—the *vijaya dasami*, or tenth of victory. On that day a huge Ravana (Lord of Ceylon) is made of bambú and paper, and is placed at one end of the plain, when the fair is held near a large tank about a mile from Banda. Rama and Síta are chosen from among the boys, and some of the elderly men are dressed as demons and monkeys. Rama and Síta have their faces coloured, wear long *jattas* on their heads, and have bows and arrows in their hands. They are seated on a raised platform, and a mock fight ensues, in which the demons are defeated and their Chief, Rawan, is set on fire, amid the applause of the spectators. It sometimes happens that the populace get so excited as to disregard the fact that the demons are mere imitations, and the unfortunate actors are severely maltreated.

The *Nau Durga* festival is held at the temple of Mahesvari Devi in the centre of the city of Banda. The worshippers, both men and women, enter the enclosure bending their heads, and, joining the palms of their hands, touch their foreheads as they bow. The women chaunt a song in honour of the goddess, water is poured over the threshold, and the mud formed is applied to the forehead. A circumambulation *(parakrama)* of the temple then takes place, and offerings of flowers and water are made during the supplications to the goddess. The men bring earthen vessels covered with shoots of wheat, borne under open umbrellas, and offer them as the first fruits of the season. Before coming out the worshippers ring a bell which hangs over the entrance-door.

The *Sheoratri* is celebrated at the temple of Bamdeo Rishi, situated on the hills outside the city. The room in which the idol is placed is about nine feet in height by about six feet in breadth, while the roof consists of one single slab. There are two ways, one for ingress and the other for egress, but both terminate in one at the door of the room in which the idol is placed. Offerings of flowers and fruit, especially *dhatúra*, are made, amid ejaculations of "*har, har, bum, bum!*" The Jamráhi Mahádeo is known as Jamrehi Nath. The *Kajaliya* festival is observed exclusively by females, who plant barley and wheat in an earthen-pot, and when it has sprouted, worship it all night with songs and music, and in the morning cast it into a pool of water, where the fair is held. Men also attend the fair.

Ghazi Miyán, in whose honour a fair is held, is better known as Sultan Masáúd. He was son of Mahmúd of Ghazní, who deposed and blinded his brother Muhammad, and ascended the throne of Ghazní in 1030 A. D. He fought many battles with the Seljúks, whose leader, Toghral Beg, defeated him near the Indus. On this his army raised Muhammad to the throne. The blindness of the latter prince incapacitating him from conducting the government, the administration was transferred to his son Ahmad, whose first care was to put Masáúd to death. A low class of Muhammadans in Banda known as Daffális celebrate the martial deeds of Masáúd by wrapping some coloured clothes and horse-hair at the end of a large bambú, round which they sing and dance, and in some cases burn incense.

Mahábír, or Mahávíra, is worshipped with *dal* (split pulse) mixed with *gúr* (a coarse preparation of sugar), or bread mixed with *gúr*. The *mela* or fair, called *Katkí*, is held at the temple of Nilkanth in Kalinjar, where the god is worshipped, and sins are washed away by bathing in the tank known as Budhi Bodha. The *Diwali* is celebrated in honour of Lakshmi, the goddess of fortune, when lamps are lighted and the money-lending class take out their hoards, and worship them by burning lamps of *ghí* or clarified butter before them. At Sítapur, near Chitrakot, the temples are visited, and pilgrims bathe in the sacred stream of the Paisuni. The *Ram Naumi* is held in honour of Rama's birthday, when the temples are visited and offerings are made.

The *Amáwas*, or day of the new moon of *Bhadon* (August—September) or *Jhalphag*, is devoted to Krishna, when five or six persons take an image of that deity in a small boat or *gharai*, and rowing about in a tank or other piece of water, sing hymns in honour of the god. The *Srí Panchami*, also known as the *Basant* or *Rang Panchami*, is held in commemoration of the advent of the spring season, when Krishna commenced to sport with the *Gopís*, or milk-maids. From this day Hindús begin to eat the *rabí* (or cold-weather) crops and dress themselves in yellow clothes. Women of the *Málí* (or gardener) caste bring round flowers, which they present to the master of the house, receiving presents in return.

At the *Ganesh* fair, figures of Ganesh with the elephant's head are made of earth and worshipped. *Kaieshri Devi* is worshipped in her own temple, and receives offerings of cakes made of flour and *gúr* mixed together, at Nawaich, in October.

Wages.

The present wages of coolies—agricultural, day-labourers, smiths, brick-layers, and carpenters—as compared with wages since 1850, show that wages have increased in all but the second class, which has nominally remained the same, although, from the fact that the prices of food-grains have almost doubled in that interval, the wages of this class, if represented by a money value, have increased in the same proportion.

			1850.	1871.				1850.	1871.
			a. p.	a. p.				a. p.	a. p.
Cooly,	1st Class	...	1 6	2 6	Brick-layers,	1st Class	...	4 0	5 0
„	2nd „	...	1 3	2 0	„	2nd „	...	3 0	4 0
Agricultural,	1st „	...	2¼ srs. grain.		Brick-layers,	3rd „	...	2 6	3 0
Day-labourers,	2nd „	...	2 „		Carpenters,	1st „	...	3 0	5 0
„	3rd „	...	1 sr. grain.						
Smiths,	1st Class	...	3 0	4 0	„	2nd „	...	2 6	4 0
„	2nd „	...	2 0	3 0	„	3rd „	...	3 0	3 0

Return of Prices of Food, &c., for the Banda District for the years 1850 *and* 1861 *to* 1871.

Names of grains.	Rate at which sold per rupee.											
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1850.	1871.
	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.
Paddy	22 0	15 0	27 8	24 0	20 0	25 0	17 12	18 3	14 0	20 10	40 0	...
Rice, 1st sort	7 12	8 4	8 0	7 0	7 4	7 0	6 3	9 1	7 8	8 0	...	...
„ 2nd „ ...	14 2	15 12	16 12	15 0	14 0	16 0	14 8	13 8	9 8	12 9	25 0	14 4
Wheat	22 6	26 8	26 12	20 0	24 0	22 0	16 0	16 5	10 4	14 0	40 0	24 5
Barley	25 8	26 8	32 0	30 0	28 0	25 0	22 4	22 0	12 8	19 3	55 0	32 1
Bájrá	27 0	34 8	35 6	22 0	30 0	26 0	28 0	17 0	13 1	22 5	130 0	23 0
Joár (Indian-corn) ...	28 8	34 3	34 0	30 0	32 0	31 0	29 6	17 4	15 9	23 0	160 0	25 6
Gram	26 8	33 10	35 12	25 0	28 0	30 0	31 4	27 1	13 8	18 12	80 0	32 14
Urd, green	19 12	23 12	25 0	22 0	20 0	18 0	17 4	19 2	10 5	14 13	25 0	18 2
„ black	21 3	23 0	22 12	23 0	22 0	19 0	17 12	20 0	9 4	17 4	37 8	22 4
Dal (múng)	25 0	26 4	23 12	22 0	23 0	20 0	22 8	21 1	10 10	22 4	...	...
„ (arhar)	25 0	22 8	26 0	25 0	27 0	24 0	22 4	24 0	10 3	17 1	...	...
„ (masúr)	25 1	33 6	34 0	31 0	32 0	28 0	24 12	23 2	10 9	16 1	50 0	29 12
„ (gram)	19 0	23 8	...	17 0	19 0	20 0	23 0	17 0	11 5	14 10	...	...
Sugar, 1st sort	3 7	3 2	3 0	3 0	3 0	3 0	3 0	3 4	3 0	3 1	...	...
„ 2nd „	3 11	3 5	3 4	3 2	3 4	3 4	3 4	3 8	3 8	3 8	...	...
Salt	6 3	6 0	5 12	5 8	5 4	5 12	6 4	6 2	5 2	6 9	...	...
Ghí	2 5	2 4	2 4	2 0	2 4	2 4	2 0	1 13	2 2	1 14	...	...
Milk	24 0	24 0	22 0	22 0	22 0	25 0	19 0	20 0	16 0	16 0	...	...
Curds	16 0	17 0	13 0	13 0	12 12	12 8	12 12	12 8	12 0	10 0	...	...
Tobacco	5 12	6 0	3 1	3 4	4 0	5 12	6 4	7 8	3 4	6 4	...	...
Gúr (molasses)	11 6	9 7	11 8	10 0	9 8	9 0	9 8	10 3	9 8	12 4	...	...
Potato	4 12	7 0	16 0	14 0	16 0	10 0	7 4	12 0	15 12	16 0	...	...
Ghuiyán	24 0	...	40 0	30 0	35 8	40 0	32 0	22 8	16 8	20 8	...	...
Onion	32 0	...	60 0	55 0	65 0	50 0	13 0	35 0	25 0	16 0	...	...
Garlic	16 0	...	24 0	22 0	25 0	20 0	15 8	15 4	10 0	14 0	...	...
Ginger	8 0	...	6 0	5 12	5 8	5 4	5 0	10 0	5 8	4 0	...	...
Ghillies	6 12	4 0	6 0	5 8	6 0	6 8	5 0	5 12	5 8	5 0	...	...
Sugar (red)	6 12	4 0	6 0	5 8	6 0	6 0	5 0	5 12	5 8	5 0	...	...
Moth	30 4	35 12	...	30 0	32 0	35 0	34 8	26 0	16 3	24 12	80 0	25 6
Tili oil	5 6	5 12	4 0	4 0	4 4	5 0	4 4	3 5	4 7	5 3	...	...
Alsi „	5 0	4 15	4 8	5 0	4 12	4 12	4 0	3 15	4 3	4 4	...	...
Mustard oil	...	...	3 14	3 4	3 12	4 0	4 4	3 13	4 12	4 5	...	...

Weights and measures.

The local weights in use are known by the following names:—*Chhaták (chhatánki)*, equivalent[1] to two ounces avoirdupois; *adhpau (ádhpaí)* = 2 *chhatáks*, equivalent to four ounces; *pau (pawwá)*, equivalent to half a pound; *adh ser (aserwa)* = 8 *chhatáks*, equivalent to one pound; *tín-pau (ti-paí)*, 12 *chhatáks*, equivalent to 1½ lbs. nearly; ser = 16 *chhatáks*, equivalent to 2 lbs. nearly; *sawá ser (sawaiyá)* = 20 *chhatáks*, equivalent to 2½ lbs; *adhái ser (arhaiyá)* = 2½ sers, or 40 *chhatáks*; *panserí (paseri)* = 5 *sers*, equivalent to 10 lbs; *mán* = 40 *sers*, equivalent to 82·268 pound avoidupois; *chahurí, kuruwá, pailá, paili, duání, mán, páth*, the values of which are given in the table below. The *ser* is assumed equivalent to 80 rupees or *tolás*. The *tolá* and its subdivisions are used in weighing precious metals and stones, and also apothecaries' *(Pansáris)* goods.

The measures of time are:—*ján* stands for time in general and sometimes for half the day or night; *pahar* for one-fourth of the day or night; *gharí* is equivalent to one-fourth of a *pahar*, or one-sixteenth of the day or night. (In *Jeth, Baisákh*, and other summer and autumn months, the *pahars* alternately are of nine and eight *gharís*: thus, the first *pahar*, from dawn to about 9 o'clock, has nine *gharís;* the second, from 9 o'clock to noon, has nine *gharís;* the third *pahar*, from noon to 3 o'clock or 3-30, has eight *gharís;* and the fourth has again nine *gharís*). Exactly 12 o'clock is called "*kharí dopahrí;*" about 12 o'clock, "*seorí dopahrí.*"

Grains.—The measures used for grain in Banda District are those given below:—

				Kuruwa.	Chahurí.
			Pailá.	4	4
		Duání or Paili.	2	8	16
	Mán.	2	4	16	32
Páth.	16	32	64	256	1,024

The "*páth*" is not the same in all villages, varying from four *máns* to eight *máns*, so that the proportions of the above measures to the ordinary *mán* and

[1] These equivalents are merely approximate and give the nearest English weight. The *rati*, weighing 1,875 grains Troy, is the basis of the metrical scheme: eight *ratis* make one *máshá* (=15 grains Troy); 12 *máshás* make one *tolá* (=7 dwts., 12 grains Troy) and five *tolás* make one *chhaták* (1 oz., 17 dwts., 12 grains Troy, or 58·310 grammes). The Indian standard *mán* of 40 *sers* of 80 *tolás* each weighs exactly 100 lbs. Troy, and 82·286 lbs. avoirdupois. The following rhyme gives the rule for the conversion of Indian weight into avoirdupois weight:—

Of one hundredweight should you incline
A sum in Indian *máns* to fix;
First multiply by forty-nine,
And then divide by thirty-six.

ser cannot be given with any precision. Every village has its own standard "*páth*," the subdivisions of which are invariably according to the above table.

The "*chahurí*" is reported not to be in use in Augási Parganah. The "*páth*" varies in that parganah with reference to the kind of grain weighed: thus, it contains six *máns* for wheat, *masúr*, *másh*, and *chaná*; four *máns* for unhusked rice and *kodo*.

Solids.—There are no special separate measures in use for solids, which are weighed according to the local weights given above.

Liquids.—A common mode of measuring liquids is "by bottle:" a quart bottle being taken as equivalent to 12 *chhatáks* (or 1½lbs.), and the "*shísha*," a full *ser* (or 2lbs.); but if accuracy is desired the local weights are always used.

Distance.—*Dorí*, *pau-kos*, *ádh-kos*, *paun-kos*, *kos*. Approximately one hundred *doris* make one *kos*, and a *dorí* is taken as one hundred *háths*, the *háth* being the length of a man's arm up to the elbow. The *kos* varies in different places, but is approximately equal to two English miles.

Land.—*Bíghá*, *biswá*, *biswansi* are the names which in India take the place of English acres, roods, perches, &c. The local *bíghá* varies in size in almost every parganah, and often in every village. There are 20 *biswás* in a *bíghá*, and 20 *biswansis* in a *biswá*. The measure of the Government *bíghá* is 2,093·0625 square yards: 2·3124 *bíghás* go to a British acre, and each *bíghá* is ·4324 of an acre.

Manufactures.

The manufactures of the district are probably confined to the productions enumerated below. The principal are those of coarse cotton cloth *(gazí)*, cooking utensils of copper, *phul* (a kind of bell-metal), and other metals and polished stones. The last commodity alone is of any value as an article of export. In the Ken river pebbles or stones are found varying in length and breadth from half an inch or less to nine or ten inches, which on being cut and polished form articles of trade that are in considerable request. They are shaped into handles for dessert-knives, small stones for brooches or seal-rings, stone-lids for boxes, &c., &c. No statistics of any accuracy showing the quantity exported are obtainable. Rough carpets *(darí)* are made in the district jail and bázárs of Banda town. A few cotton fabrics of a rough texture are also manufactured, such as *nawár* (or broad tape) for cots. Leather, mostly of very inferior quality, is manufactured in Banda, Kalinjar, and one or two other large towns and villages. The ordinary earthen vessels *(ghará*, *matká*, &c.,*)* of the country are manufactured by Kumhárs.

In Augási and Pailání Parganahs sackcloth *(tát)* is manufactured, and forms an article of trade in the neighbourhood. Rope and twine of an inferior quality

are manufactured by Kewats and Kahárs. Common native shoes are made by Mochís of the district, and appear to supply the wants of its inhabitants in this respect. A few artisans are found in Banda who work in tin, iron, &c., and suffice for the simple requirements of a purely agricultural population. Bricks are manufactured by Kumhárs, but are not exported to any extent, nor are bricks usually imported into the district.

Country spirits and drugs are manufactured in small quantities in almost every village. There are two or three goldsmiths capable of executing easy work in gold and silver, and a large number of the ordinary *sonárs* (or goldsmiths) who manufacture the common ornaments of the country.

Land revenue.

At the last settlement of the Banda District, made under Regulation IX. of 1833, the total Government demand was originally fixed by the Settlement Officer at Rs. 17,23,066.[1] This was not confirmed, however, until after extensive reduction had been made, and a final revenue of Rs. 15,46,842, to rise to Rs. 15,85,890 in 1853-54, was sanctioned by Government on the 23rd October, 1848. The district suffered in subsequent years from successive bad seasons, and the difficulties and distress of the people were vastly increased by the disturbances of 1857. A revision of the settlement, with a view to a reduction of the land revenue, had been sanctioned by Government previous to the outbreak of that year, and a survey was in progress early in 1857. It was deemed desirable, however, after the re-occupation of the district in 1858, to make immediate reductions to a large extent, and these were carried out by the late Mr. Mayne, then Collector of Banda. "The result of this revision was a decrease in 1859-60 of Rs. 2,73,408 on the land revenue of 1858-59, leaving the highest revenue to be reached in 1864-65 at Rs. 13,25,145."

The *chaukidári* assessments were also revised, and an addition made for resumed *muáfi* (revenue) and *gang-barámad* (alluvion, &c.,) villages, making the permanent reduction Rs. 2,78,028, so that the zamíndárs had to pay (in 1864-65) Rs. 13,89,406, to which must be added Rs. 40,746 paid to *patwárís* (or village accountants), making a total demand of Rs. 14,30,151.

This has continued to represent the Government demand from the Banda District up to the present time. The thirty-years' settlement ends in 1874, and arrangements have been made for the commencement of operations with a view to a revision of the existing settlement. The incidence of the land revenue on the total area and on the cultivated and cultivable areas is—for Banda Parganah, 14 annas on the total area and Re. 1-0-4 on the cultivated and cultivable area; Sihonda, Re. 0-12-8 and Re. 0-12-2; Augási, Re. 0-13-2 and Re. 0-15-2; Pailáni, Re. 0-15-7 and Re. 0-15-10; and Badausá, Re. 0-12-6 and Re. 1-6-0, respectively.

1 Thom. Des., I., 78, 452; Board's Report, 1859, 280.

There were eight settlements of the district previously to that made under Regulation IX. of 1833. The first settlement was of only a portion of the district. The second, third, and fourth settlements were made on a land revenue varying from Rs. 13,75,530 in 1214 *fasli* (A. D. 1806-87) to Rs. 14,94,908 in 1222 *fasli* (A. D. 1814-15); and the collections during the same period varied from Rs. 13,03,055 in 1214 *fasli* to Rs. 14,64,545 in 1222 *fasli*. These assessments were generally allowed to be fair and moderate. This was exclusive of Parganah Khandeh (now included in Banda Parganah), which was not assessed until the fifth settlement. In 1222 *fasli* (or A. D. 1815-16) the ever-memorable settlement by Mr. E. Scott Waring was made. "To raise the revenue seems now to have been the main object, and let the means be what they might, so long as an increase of revenue was obtained, it was receivedas an indication of prosperity, and limit to the power and possibility of paying appears never to have been contemplated. The land revenue was raised in 1223 *fasli* (A. D. 1815-16) from Rs. 14,94,908 to Rs. 19,21,226, which in 1819-20 rose to Rs. 20,36,508 (including Rs. 1,12,000 for Parganah Khandeh), and, strange to say, the demand was paid; but there is no doubt it was paid by extensive drafts on the prosperity of former years, and transfers of property became very numerous." At the sixth settlement, in 1820-21, the former land revenue was carried on, with alterations in estates that had begun to suffer from over-assessment.

The seventh settlement commenced in 1233 *fasli* (or A. D. 1825-26) on a reduced land revenue of Rs. 18,78,906. The zamíndárs had gone on for ten years paying the revenue by every means at their command, and their patience and industry under unusual sufferings are on record, and show that the subsequent calamities which overtook them were in no measure due to idleness or apathy on their part. By degrees, however, they became dispirited; the soils became unproductive, throughout the greater part of the country the *káns* weed—that great enemy to the agriculturist—made its appearance, and to crown their misery a series of bad seasons ensued, so that towards the close of 1229 *fasli* (A. D. 1829-30) the district presented the melancholy spectacle of almost universal bankruptcy.

The demand for cotton as the American marts were opened became less, and its cultivation, depending as it does on the means of producing cotton from new soils, decreased. The comparative order and security, moreover, introduced into neighbouring Native States, which had till then been involved in anarchy, caused cultivators no longer to flock to the British districts, and gave a wider field for investment. Nothing could be more gloomy than the prospects of the district about the close of 1237 *fasli*. Out of a revenue reduced to Rs. 18,69,716 only Rs. 13,48,460 were found realizable, and transfers of land from the old proprietors took place to an alarming extent. This sad state of things was

forced upon the attention of Government, and a proclamation was issued that all who pleased might resign their engagements for the land with Government. Five hundred and eighty-eight estates, paying more than two-thirds of the revenue of the whole district, were resigned and placed under direct management, and remained so during the years 1238-39 and 1240 (or until A. D. 1832-33). In Bundelkhand the season of 1241 *fasli* (or A. D. 1833-34) was one of absolute famine, and bad seasons followed. In 1241 *fasli* (A. D. 1834-35) Mr. Begbie settled the resigned villages, and this made the eighth settlement of the district. The total demand for the district was fixed at Rs. 13,49,047, or Rs. 5,72,179 less than that fixed by Mr. Waring in 1223 *fasli;* a gradual increase was fixed in some estates, which in A. D. 1837-38 (or 1245 *fasli*) made the land revenue amount to Rs. 14,19,869. The relief was very great and beneficial, and the assessment was generally supposed to be fair. It more nearly approached in amount the revenues of the second, third, and fourth settlements, and the district began gradually to recover itself. Mr. Begbie's assessment was, however, unfortunately progressive, and rose gradually to Rs. 15,24,177 in 1842-43, and as soon as it began to rise balances began to accrue. The crops, too, again began to fail, and the people were not well prepared to enter on a thirty-years' lease, which was now made with them under Regulation IX. of 1833. The district required a long spell of light assessment, and had this been sanctioned we should then probably have heard of no further difficulties.

Mr. Wright, however, who was appointed Settlement Officer in 1841, made an increase on Mr. Begbie's full revenue demand of nearly Rs. 29,200, exclusive of Rs. 31,377 for resumed revenue-free lands, making a total demand of Rs. 16,27,764 land-revenue, to which should be added Rs. 76,991 on account of *chaukidari* or watch and ward cess, making a total of Rs. 17,04,755, and, including road fund and postal cesses, a grand total of Rs. 17,23,066. This, as stated above, was not confirmed, but a revenue of Rs. 15,46,842, to rise to Rs. 15,85,890, was sanctioned in October, 1848. The destruction of the great majority of the Government records in the mutinies renders it impossible to give any trustworthy account of the sales for arrears or land-revenue under former assessments. The general transfer of proprietary rights since the mutiny has been alluded to above. Mr. Wright, in the settlement under Regulation IX. of 1833, made it a leading principle to restore estates to the ancient zamíndárs whenever feasible. For twenty-eight estates there were no owners forthcoming, and these were settled with farmers. Since this settlement the changes of proprietary right have been frequent and extensive. In Parganah Sihonda alone, which has suffered perhaps most severely from *kâns* grass and former high assessments, one hundred and three estates out of a total of one hundred and eighty-four have since the occupation of the district passed, in whole or part, from the former holders by public or private sale.

The following table showing the particulars of collection for the ten years 1860-61 to 1870-71 will best illustrate the success of the assessment:—

Year.	Demands.	Collections.	Balances.	Particulars of balance.				Percentage of balance on demands.
				Real.				
				In train of liquidation.	Doubtful.	Irrecoverable.	Nominal.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1860-61 ...	12,99,738	12,96,872	2,836	467	1,820	...	579	·22
1861-62 ...	13,03,487	13,02,250	1,237	...	...	1,237	...	·09
1862-63 ..	13,05,075	13,04,776	299	...	...	49	250	·02
1863-64 ...	13,04,262	13,02,162	2,100	...	..	...	2,100	·16
1864-65 ...	13,03,787	13,03,456	331	...	...	...	331	·02
1865-66 ...	13,04,051	13,04,051	...	...	...	...	...	...
1866-67 ...	13,04,447	13,04,447	...	...	...	...	...	...
1867-68 ...	13,04,684	13,04,684	...	...	...	...	...	...
1868-69 ...	13,13,324	12,64,912	48,412	5,685	42,727	...	...	3·69
1869-70 ...	13,04,823	13,03,844	879	43	829	7	...	...
1870-71 ...	13,01,823	13,04,769	57	54	...	...	3	...

The outstanding balance at the close of the year amounted to Rs. 42,731, the whole of which has since been remitted and removed from the accounts.

Revenue and expenditure.

Owing to the destruction of records during the mutiny, the only data which we possess for comparison of receipts and expenditure refer to 1858-59 and subsequent years. The income during the year 1858-59 amounted to Rs. 17,52,479, and the expenditure to Rs. 6,40,471, both items, owing to the mutiny, being in excess of the average. The following statement gives the revenue and civil expenditure of the district for 1860-61 and 1870-71, compiled from the district accounts, and omitting details:—

Receipts.	1860-61.	1870-71.	Payments.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land revenue ...	13,99,329	13,12,757	Refunds ...	222	4,248
Tribute ...	13,782	38,486	Land revenue ...	1,14,970	98,619
Excise ...	35,888	28,035	Excise ...	3,450	9,127
Stamps ...	25,477	35,743	Stamps ...	483	1,913
Law and justice ...	5,917	12,520	Law and justice ...	86,572	46,302
Income-tax ...	34,579	35,025	Income-tax ...	3,755	295
Police ...	2,288	1,520	Police ...	1,28,227	75,726
Post-office ...	6,867	7,012	Post-office ...	11,018	9,787
Sale of houses ...	69,828	295	Medical ...	6,748	5,111
Service funds ...	6,060	...	Jail ...	3,260	10,763
Local funds ...	...	2,02,231	Education ...	9,969	7,545
Schools, ferries, &c. ...	18,029	...	Ecclesiastical ...	496	192
Public works ...	25	611	Pension ...	38,354	6,068
Customs and salt ...	...	323	Miscellaneous ...	1,31,901	3,58,554
Carriage-tax ...	...	60			
Miscellaneous ...	147	271			
Total Rs. ...	16,09,216	16,74,889	Total Rs. ...	5,39,725	6,34,250

The following statement gives the number of estates and proprietors, and the average land revenue paid by each estate and proprietor for the same years :—

	1858-59.	1860-61.	1870-71.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Number of estates	1,442 0 0	1,441 0 0	1,474 0 0
„ registered proprietors or coparceners	2,777 0 0	2,598 0 0	2,967 0 0
Total land revenue paid ...	16,22,983 0 0	13,74,796 0 0	13,04,832 0 0
Average land revenue paid by each estate	1,125 8 2	954 0 10	885 3 8
Ditto ditto by each proprietor or coparcener ...	584 7 0	529 2 9	439 12 6

Income-tax.

The actual assessment at six pies in the rupee of the Banda District, calculated on all incomes above Rs. 500 a year for the purposes of the Income Tax Act of 1870 was, during 1870-71, Rs. 34,749 distributed among 1,102 persons. There were 776 incomes between Rs. 500 and Rs. 750 a year ; 110 between Rs. 750 and Rs. 1,000; 98 between Rs. 1,000 and Rs. 1,500 ; 38 between Rs. 1,500 and Rs. 2,000 ; 76 between Rs. 2,000 and Rs. 10,000, and only four above Rs. 10,000.

Excise.

At the close of the year 1871-72 there were twenty-four shops for the sale of native liquor, and one shop for the sale of English spirituous and fermented liquors in the district ; ten licensed stills were at work, and 1,161 gallons of liquor were issued during the year. The receipts and charges on account of excise were :—

Year.	Receipts on account of liquor vend, &c.	Drugs.	Madak.	Opium.	Fines and miscellaneous.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	5,845	8,091	214	13,707	10	9,549	18,317
1871-72 ...	6,221	7,246	160	10,560	4	6,769	17,421

Stamps.

Stamp duties are levied under the General Stamp Act (XVIII. of 1869) and the Court Fees Act. The following statement shows the revenue and charges under this head :—

Year.	Hundis and adhesive stamps.	Blue and black document stamps.	Duties and penalties realised, &c.	Gross charges.	Net receipts.	Court fees stamp sales.	Gross charges.	Net receipts.	Total net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	847	8,471	807	720	9,404	25,114	1,204	23,910	33,314
1871-72 ...	651	6,486	202	413	7,125	21,813	304	21,524	28,649

Registration.

In 1871-72 there were 1,538 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the amount of Rs. 3,590 were collected. The expense of establishment, &c., during the same period amounted to Rs. 3,171. There were 644 registrations affecting immovable property in which the registration was compulsory under Section 17 of Act VIII. of 1871, and 513 in which the registration was optional. The other registrations effected refer to movable property, wills, &c., and the total aggregate value of all the documents registered amounted to Rs. 2,66,795.

History.

The name Banda, which is also the name of the district, is probably connected as to its derivation with Bámdeo,[1] the name of a sage who is mentioned in Hindú mythology as the contemporary of the mytho-heroic prince Rama Chandra, whose son Kusa is said to have migrated from Ayodhya or Awadh, and settled in Bundelkhand. There are two temples on a hill near Banda said to have been founded by Bámdeo—one is known as that of Bámesvari Devi, and the other as that of Bámesvar Mahádeo. Bhúrendi, Durendi, and Kanwara, villages in the outskirts of the town, and the Banganga, a rivulet between Banda and Kanwara, are names connected with the heroes of the Mahabhárata, Bharesrava, Duryodhana, Karna, and Arjun. The legend connected with the rivulet is that Arjun and his army, overcome with thirst, halted here, and Arjun shot an arrow into the earth and so caused a stream of pure water to issue forth. Tradition makes the three villages Bhúrendi, Durendi, and Kanwara the scenes of three battles between the Pandavas and Kauravas, the former of whom had taken refuge with Raja Virat, the ruler of these parts.

In the interval between Bámdeo and Virat, Banda is said to have been inhabited by hill tribes (Kols and Bhils), who erected a rude hamlet at the foot of the hill, which they called Khutla Banda, the name by which a *mahallah* of the town is still known.

Their spiritual guide—and also their leader in predatory excursions—was a Dúbe Brahman. He and the gangs of robbers who acknowledged him as their head were defeated in battle by Brij Lál or Brij Raj,[2] the Chief of the Mauhárs who occupied Mataundh, a town distant about fifteen miles from Banda. Brij Lál left his two brothers Bhawáni and Laraka in possession of the conquered territory. Their names have remained in the villages Larankapurwa and Bhawánipurwa which now form part of Banda.

1 Banda and Bámdeo are both derivable from Sanskrit: *bám* (mental desires) and *daatit* (giver). (Mr. F. Fisher, C. S.) 2 This tradition is given from the account of the living representative of the Dúbe Brahman's family in Banda. The Mauhárs of Mataundh deny that Brij Lál ever conquered Banda, but agree that the Mauhárs under some leader or other defeated the hill tribes and took their possessions.

We next hear of Banda in connection with the Chandels. (See MAHOBA). The Chandels,[1] who occupied Kalinjar and Mahoba, are said to have expelled the Mauhárs from Banda. Their rule continued until their overthrow by the Bundelas. On the partition of his territories by Pahár Singh at his death,[2] Banda fell to the share of Gumán Singh, grandson of Jagatráj.

In the reign of Raja Gumán Singh, the Nawwáb Vazír Shuja-ud-daulah detached a force, under the joint command of Karámat Khan and Raja Himmat Bahádur, to conquer Bundelkhand, conceiving that it was defenceless and would soon yield to the power and vigour of his arms. Those Chiefs accordingly invaded that province and encamped at the town of Tendwari, which is seven *kos* north of Banda. Gumán Singh, finding himself unable to repel the force which had invaded his territory, solicited the aid of Raja Hindupat of Panná and the other Bundela Chiefs, who accordingly uniting their troops formed a powerful army, with which they advanced and attacked the forces of the Nawwáb. The battle commenced with great fury and was long, obstinate, and sanguinary. The Musalmáns at length, overpowered by numbers, were obliged to give way, and fled in disorder and precipitation, and were closely pursued with great slaughter to the bank of the Jamna, into which Karámat Khan and Himmat Bahádur, attended by only a few horsemen, plunged and effected their escape, with the loss of nearly the whole of their army, which had consisted of about four thousand men.

After this victory jealousy and distrust prevailed in the minds of the Rajas of Panná and Banda, each secretly aspiring to effect the ruin of the other and to become sole master of Bundelkhand. Thus the seeds of discord were sown, which, producing envy and animosity, ripened into a war that deluged the province with blood, and occasioned the subversion of the power and the final subjugation of the Bundela Chiefs. The first battle between the rival States took place at Múrwal, when Raja Hindupat attacked Ahmad Khan, the Nawwáb of Tarahwan; that district had been granted to Rahim Khan, the father of Ahmad Khan, as a jágír, by a former Raja of Panná, and on Hindupat attempting to resume the grant, Ahmad Khan resolved to defend and maintain it to the last extremity, and bravely fighting until he had only five horsemen left, at length, only when overwhelmed by numbers, reluctantly quitted the field. Another battle was soon after fought at Dúrga Tal, near Tarahwan, between Beni Huzúri, who commanded the forces of the Raja of Panná, and Kaimjí, the Chaubé of Kalinjar, in which the latter gained a complete victory. The loss on both sides was very great, many valiant Chiefs and brave men lost their lives on that memorable day.

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1 The Chandel Rajas are mentioned by name in the inscription on the hill of Kalinjar.
2 Pogson's Bundelas, 113, 114.

A battle was likewise fought near Maudha by Raja Khumán Singh, the father of Biji Bahádur, the ancestor of the present Raja of Charkhári. While enjoying the pleasures of the chase, and attended by only five hundred horsemen, Khumán Singh found himself suddenly attacked by the whole army of Noni Arjun Singh, who commanded the troops of Raja Gumán Singh of Banda; a slight encounter only then took place, for Raja Khumán Singh, on account of the inferiority of his force, retired to his camp, when making immediate preparations for battle, he advanced, and near the village of Pandori made a furious attack on the force of Noni Arjun Singh. The armies engaged with the utmost vigour, and on both sides thousands were slain. Raja Khumán Singh received a shot in his breast and fell dead on his elephant. Several of his relations and many brave chiefs and soldiers were likewise slain, and Arjun Singh obtained a signal victory. Raja Gumán Singh, who had no issue, appointed his nephew Bakht Bali, the son of Dúrga Singh, his successor, and Noni Arjun Singh, guardian, during the minority of Bakht Singh. After the death of Gúmán Singh, which happened about this period, Noni Arjun Singh having, as stated in the account of the Panná Raj, determined to support the claim of Sarmed Singh to the sovereignty, attacked the army of Dhaukal Singh, commanded by Beni Huzúri, near the village of Gathauri. The battle raged with great fierceness and slaughter. Beni Huzúri was killed, and Noni Arjun Singh, surrounded by foes, received many wounds; still he bravely fought, until his troops rushing to his assistance, and the death of Beni Huzúrí appalling the enemy's forces, he escaped the impending danger and obtained the victory.

The battle of Chachhariya, which was next fought, is represented to have been perhaps more obstinate and sanguinary than any on record. It took place four *kos* from Tarahwan, between the forces of Raja Dhaukal Singh, commanded by Rajdhar Huzúri, the son of the late Beni Huzúri, and the army of Arjun Singh, which was commanded by Kírat Singh. The battle lasted for many hours; Kírat Singh and the Raja of Marpha and almost all the chiefs of both armies and men were slain. This bloody conflict proved disastrous to the Bundelas and thoroughly exhausted the combatants on both sides, so that it may be said to have been the last battle that was fought between the States of Panná and Banda.

Gumán Singh died childless about 1787 A. D., and was succeeded by his nephew Bakht Bali. The Charkhári Raja regarded Bakht Bali as a usurper, and, as already noticed, fell in fight with the Banda troops; his son fled as a fugitive to the Court of Daulat Rao Sindia at Gwaliar, and there he obtained the assistance of the Marhattas. Ali Bahádur was despatched by Nana Farnavís, the minister at Púná, with a body of troops, to co-operate with Madhuji Sindia, and bore an efficient part in the operations which gave Delhi and Shah

Alam to Sindia, but was not altogether satisfied with the requital which his exertions received. Ali Bahádur therefore quitted Sindia, and at the instigation of Himmat Bahádur invaded Bundelkhand and reduced it to his authority. Arjun Singh fell in a battle fought near Ajegarh with Ali Bahádur, who himself died at the siege of Kalinjar in 1802 A. D., and was succeeded first by Ghani Bahádur, as guardian of the minor, Zulfakár Ali, and again by his elder son Shamsher Bahádur, and eventually in 1803 by the British through the treaty of Púna.[1] Banda remained in the district of Bundelkhand till March, 1819, when it was separated and formed into the district of Southern Bundelkhand, with the head-quarters at Banda, which gave its name to the new district. Khaddí, the *jagír* of Paras Ram, lapsed in 1850, and was annexed to the district.

The district of Banda remained tranquil under British rule until the mutiny.

The British.

Zulfakár Ali, the brother of Shamsher Bahádur, succeeded to the titular rank of Nawwáb and to the pension of four *lakhs* of rupees upon the death of his brother. Ali Bahádur, son of Zulfakár Bahádur, became Nawwáb in 1850, and was the last of the family who resided in Banda. On the outbreak of the mutiny at Meerut on the 10th of May, 1857, Banda was under the management of the late Mr. F. O. Mayne, C.B., as Magistrate,[2] and Mr. Cockerell, stationed at Karwí, as Joint Magistrate. For some time subsequently, by means of personal influence and great exertion on the part of the district officers, the country was kept in some kind of order until the advent of the Cawnpur and Allahabad mutineers and convicts, when the flame burst out at Marka in Parganah Baberu, and Mau on the Jamna in the Darsendá Parganah. The Tahsíli of Mau was plundered by the zamíndárs of Mau, and one by one all the tahsílis in the district fell to the neighbouring villagers, notwithstanding that in many places a spirited defence was made by the native revenue and police establishments. Banda Parganah and town remained quiet for a few days with some assistance from the troops of Gaurihar and Ajegarh, the Charkhári Raja professing his inability to assist. There were three companies of the 1st Native Infantry in garrison, whose conduct at length became so suspicious that all the Europeans assembled at the jail, which was provisioned and garrisoned, but was afterwards abandoned, owing to a severe outbreak of cholera, for the Nawwáb's palace. Here it was unfortunately found that the followers and adherents of Ali Bahádur, the Nawwáb of Banda, were even more dangerous and implacable enemies than those outside. It was not long before the 1st Native Infantry seized on the jail, treasury, and magazine, and were joined by the Nawwáb's troops and followers, who proclaimed death to the foreigners and all who assisted them. Every effort

[1] Khandeh was incorporated in the district in 1817: Aitch., III., 75, 6. [2] From Mutiny Narrative by the late Mr. F. O. Mayne, C.S., C.B. (1858).

having been made to retain the town on the evening of the 14th of June, it was resolved to abandon it, and nearly the whole party, including the Fathipur fugitives under Mr. Sherer, proceeded, *viâ* Kalinjar, to Nágaudh. Mr. H. E. Cockerell, having nobly resolved to stand at his post as long as possible, did not arrive with the Karwí treasure till the morning of the 15th of June, when he reached the Nawwáb's palace, within the precincts of which he was murdered by the palace attendants. In this matter the Nawwáb is by no means free from blame, and it is clear he allowed the corpse to remain there naked and exposed all day, until at night it was dragged away and thrown to the dogs. The murder of Mr. Cockerell was followed by that of Messrs. Benjamin Bruce and Lloyd, Eurasian officers in the service of the Nawwáb, who now set himself up as Governor of Banda and endeavoured to win over the rebel troops. They on their own part set up Muhammad Sirdár Khan, a Deputy Collector, as Nazim for the "*Subahdár Sipáhi Bahádur*," and he subsequently filled a similar office under the Nawwáb. Then commenced a scene of plunder and destruction which lasted as long as anything remained, and the example of the capital was eagerly followed in the district. In the words of Mr. Mayne—

"In the parganahs the news spread like wildfire, and the villagers rose in every direction and plundered and murdered each other promiscuously. Old enmities and the long-smothered wish for revenge were forthwith satisfied. Auction-purchasers and decree-holders were ousted, travellers and merchandize plundered, and the servants of Government compelled to fly for their lives; and in all instances Government buildings and property of every description were plundered and destroyed. Every man's hand was against his neighbour, and the natives revelled in all the license and madness of uncheeked anarchy and rebellion in a manner such as only Asiatics can revel in those pleasures. *Talwárs* and matchlocks were scarce in Bundelkhand, but armed with spears and scythes, and iron-bound *latties* and extemporary axes formed of chopping knives fastened on sticks, they imagined themselves to be warriors, chose their own kings, and defied all comers. Never was revolution more rapid, never more complete."

A third claimant appeared in the person of one Ranjor, Dauwá, whose ancestors had held rule under the Bundelas long before the bastard family of the Nawwáb was heard of, and the rebel troops endeavoured to effect a compromise between the Nawwáb and the Dauwá leader, on the ground that there should be no internal strife until their common enemy, the English, had been entirely destroyed; but the Dauwá would not be persuaded, and on the 8th of October the forces of the Nawwáb and the mutineers made a joint attack on the Ajegarh fortress at Nimnipar. The Ajegarh matchlockmen bravely defended themselves against the superior and trained forces of their adversaries, but on the third day, owing to a lack of provisions and ammunition and want of water, they were compelled to surrender, and their three chiefs were impri-

soned in the Nawwáb's palace until the day of his defeat by the British, on the 9th April, 1858, when they were cruelly murdered in their prison and their mutilated corpses left for the edification of the British. The fortress and buildings in Nimnipar belonging to the Ajegarh and Gaurihar chiefs were subsequently completely destroyed by the Nawwáb.

On the departure of the troops the actual administration was left with the Nawwáb, who formed a council of state, composed of Muhammad Sirdár Khan as Nazim; Mír Inshallah, in command of the troops; Wiláyat Husain; Imdád Ali Beg, and Farhat Ali, all of whom acted except the last. On the 30th of June, a portion of the Naugaon fugitives came in and were assisted on to Nágaudh, while others who tried to cross the country in small parties were hunted from village to village through Parganahs Sihondá and Badausá and plundered of all they possessed.

Meanwhile Naráyan and Madhu Ráo in Karwí had proclaimed their rule there; the Jalaun *Pandits* took possession of Khandeh, and the remaining parganahs were parcelled out amongst various claimants. All through, however, Kalinjar was held by Lieutenant Remington with the assistance of the Raja of Panná on the side of the British. After the departure of the district authorities, the Nawwáb of Banda lent himself entirely to the designs of the unscrupulous men with whom he had surrounded himself, and from this time to the re-occupation of Banda showed an unswerving hostility to the British, unredeemed by a single act of mercy or contrition. In this conduct he was much encouraged by the rebel troops from Dinapur, the 5th Irregular Cavalry, and the force under Kunwar Singh, who passed through Banda on their way north, and were *féted* and rewarded by the Nawwáb. The Madras column under General Whitlock advanced towards Banda in April, 1858, and the first action was fought at Kabrai, twenty-four miles west of Banda. The town was again occupied by British troops on the 20th April, after an action begun at a village named Goera Mughali, eight miles west of Banda, with the Nawwáb's forces, in which the rebels were driven across the Ken, leaving 800 dead on the field and nine guns. Naráyan and Madhu Ráo, descendants of the Peshwa, on this surrendered unconditionally at Karwí, and gave up forty-two guns and the immense treasures since so notorious as the source of the Karwí prize-money. The punishment awarded to the Nawwáb was much milder than his deserts. Though he was a passive spectator of the murder of Europeans, and his pension was declared forfeited, he was allowed to retire to Indúr with a smaller pension of 36,000 rupees per annum, and in 1872 his name might be seen amongst the chiefs invited to meet the Governor-General at Bombay.[1]

[1] It does not appear clear why this man, the great-grandson of a Muhammadan concubine, and perhaps the Peshwa's son, should have been treated so leniently, and the legitimate descendants of the Peshwa so strictly as rebels. The first held out against us to the very last, while the others gave in as soon as we obtained possession of the district.

The measures taken after the mutiny to punish the rebels and re-establish permanently the authority of the British Government were characterised in many instances with well-merited severity. The most notorious of the rebels were executed or transported and their estates confiscated. Naráyan Ráo, who had established his rule during the rebellion over part of the district, was sentenced to transportation for life, but the sentence was remitted by the Governor-General, and he was placed under surveillance at Hazáribagh, on an allowance of Rs. 700 a month. To minor rebels a similar leniency was shown, while all those who had in any way assisted fugitives were rewarded by grants of land and employments under the State. A revision of settlement was effected by Mr. Mayne in 1859-60. Since then Banda has, happily, no history beyond the ordinary routine of a district. The new settlement is about to be commenced, and will, it is to be hoped, tend to the prosperity of this very backward district and revive the life of its towns, which now show so many symptoms of sure and steady decay. (See BUNDELKHAND).

Medical aspect of the district.

The natives of the district seem to enjoy the usual average of health, but among Europeans the climate appears to be productive of fever and ague, which often only yields to a change to purer air. The only endemic disease in the district is a mild form of malarial fever, which is perhaps due to the constant exhalations of moisture that arise from the black soil already noticed. The disease appears in an epidemic form during the months of August, September, October, and November—September and October being the worst months. It is usually of a mild type and seldom proves fatal to the patient if otherwise healthy; but although it does not actually kill, yet constant attacks so weaken and depress the system and affect various organs that the patient is predisposed to and unable to resist other diseases. In 1871 the deaths recorded throughout the district were entered as due to the following causes:—cholera, 35; small-pox, 174; fevers, 6,532; bowel complaints, 1,601; all other causes, 1,323; or a total of 9,665, being in the ratio of 13·34 to each one thousand inhabitants. During 1871-72 there were 7,013 vaccine operations, of which 4,770 were successful; the small-pox mortality was only ·24 per 1,000. Amongst the deaths from "all other causes" are—265 from snake-bites and wild animals; 167 from accidents; 31 from wounds, and 32 from suicide, being a total of deaths from injuries of 495, or ·68 per thousand: the ratio of deaths from fever amounted to 9·01 per thousand inhabitants. The percentage of deaths to population in 1866 was 1·42; in 1867 was 1·96, in 1868 was 1·30; in 1869 was 3·69, and in 1870 was 1·985. The total number of deaths in 1869 was 26,742, of which 12,960 were due to remittent fevers; 7,046 to small-pox; 1,752 to diarrhœa and dysentery, and 1,394 to cholera.

The *baids* (or native physicians) of Banda have a high reputation and an extensive practice. The following list of indigenous medicines has been given

by one of their leading members, and will serve as a catalogue of the drugs of the native pharmacopœia in Bundelkhand :—

List of Indigenous Medicines, vegetable and mineral, in use in the District of Banda.

No.	Hindústani names.	Scientific name.	Actions.	Diseases in which given.
1	Abnús (ebony) ...	*Diospyros melanoxylon.*	Astringent ...	Impurity of blood.
2	Adrak (ginger) ...	*Zinziber officinale.*	Carminative, tonic,	Dyspepsia.
3	Akarkará ...	*Spilanthes oleracea, Pyrethrum Indicum.*	Irritant ...	Toothache; spontaneous salivation.
4	Akásbel or Akásber,	*Cuscuta reflexa* ...	Alterative ...	Itch.
5	Al ...	*Morinda citrifolia,*	Ditto ...	Impurity of blood.
6	Alsi (flax) ...	*Linum usitatissimum,*	Demulcent ...	Special diseases.
7	Amaltás ...	*Cathartocarpus fistula.*	Purgative ...	Fever, colic, dyspepsia.
8	Amla, aonla ...	*Emblica officinalis,*	Astringent, tonic ..	Dysentery.
9	Amrúd (guava) ...	*Psidium pyriferum,*	Astringent ...	Dyspepsia.
10	Anjír Baghí ...	*Ficus carica* ...	Ditto ...	Fever.
11	„ Sahrái ...	*Ficus caricoides* ...	Alterative ...	Impurity of blood.
12	Am, Ambh (mango),	*Mangifera Indica.*	Astringent, tonic ...	Colic.
13	Aphím (opium) ...	*Papaver album* ...	Astringent ...	Cholera, rheumatism.
14	Arind (castor-oil)...	*Ricinus communis...*	Laxative ...	Colic
15	Arind khurbuza ...	*Caricapapaya* ...	Tonic ...	Spleen.
16	Arús ...	*Justicia adhatoda...*	Anthelmintic ...	Cough, asthma, boils.
17	Asgand ...	*Withania somnifera*	Alterative ...	Impurity of blood.
18	Anár ...	*Punica granatum* ...	Anthelmintic ...	Tape-worm.
19	Babaiya tulsí ...	*Ocimum basilicum..*	Demulcent and emollient.	Catarrh, dysentery, and chronic diarrhœa.
20	Babúl ...	*Acacia Arabica* ...	Astringent ...	Dysentery.
21	Bahera ...	*Terminalia Bellerica*	Ditto ...	Dyspepsia.
22	Bájrá ...	*Penicillaria spicata*	Ditto ...	Boil.
23	Bakáyan ...	*Melia composita* ...	Alterative ...	Hæmorrhoids.
24	Bánoá ...	*Rhus cotinus* ...	Expectorant and astringent.	Cough.
25	Bandaul ...	*Luffa acutangula...*	Purgative ...	Spleen.
26	Bargad ...	*Ficus Indica* ...	Astringent ...	Pain and swelling.
27	Bathuwa ...	*Chenopodium album*	Demulcent ...	Cough, asthma, hæmorrhoids.
28	Benaula (cotton seeds.)	*Gossypium herbaceum.*	Tonic ...	Blood.
29	Bel ...	*Ægle marmelos* ...	Astringent ...	Dysentery.
30	Ber ...	*Zizyphus hortensis,*	Refrigerant ...	Dyspepsia.
31	Bhang (hemp) ...	*Cannabis sativa* ...	Narcotic, anti-spasmodic, &c.	Special diseases.
32	Bhanphulí ...	*Corchorus olitoria,*	Diuretic ...	Ditto.
33	Bhatkataiyá ...	*Solanum xanthocarpum.*	Expectorant ...	Cough.
34	Bháuta ...	*Solanum melongena*	Diuretic and diaphoretic.	Boils.
35	Bhiláwa ...	*Semecarpus anacardium.*	Irritant ...	Rheumatism.
36	Bhindí ...	*Hibiscus esculentus*	Demulcent ...	Special diseases.
37	Brahm dandi ...	*Sarcostemma brevistigma.*	Alterative ...	Impurity of blood.
38	Chameli ...	*Jasminum grandiflorum.*	Ditto ...	Special diseases.
39	Chanchára (plant),	.....	Absorbent ...	Irritation caused by stings.
40	Chaulái ...	*Amaranthus blitum*	Demulcent and tonic.	Spleen.

List of Indigenous Medicines, vegetable and mineral, in use in the District of Banda—(continued).

No.	Hindústani names.	Scientific name.	Actions.	Diseases in which given.
41	Chawal (rice) ...	*Oryza sativa* ...	Nutritious ...	Affections of lungs, bowels, and kidneys.
42	Chiraunji ...	*Buchanania latifolia.*	Alterative ...	Dandriff.
43	Chirchira (grass) ...	*Achyranthes aspera*	Diuretic ...	Special diseases.
44	Chitraka ...	*Plumbago zeylanica*	Stimulant ...	Rheumatic and paralytic affections.
45	Chitra ...	*Plumbago Europea*	Ditto ...	Special diseases.
46	Chúka ...	*Rumex vesicarius*...	Refrigerant ...	Dyspepsia, dysentery, and fever.
47	Deona ...	*Artemisia Indica*...	Substitute for Artemisia.	Worms.
48	Dhák or dhákh ...	*Butea frondosa* ...	Anthelmintic ...	Impurity of blood.
49	Dhaniya ...	*Coriandrum sativa,*	Refrigerant ...	Headache and fever.
50	Dhatúra safed ...	*Datura alba* ...	Narcotic, anodyne,	Epilepsy, mania, and obstinate headache.
51	„ siyáh ...	*Datura metel* ...	Anti-spasmodic ...	
52	Dudhí ...	*Wrightea Rothii* ...	Alterative ...	Special diseases.
53	Ganja (preparation of hemp.)	*Cannabis sativa* ...	Narcotic, anodyne, anti-spasmodic.	Ditto.
54	Genda ...	*Tagetes erecta* ...	Astringent ...	Hæmorrhoids.
55	Ghamoi ...	.....	Stimulant ...	Ulcer.
56	Ghí kuár ...	*Aloe perfoliata* ...	Absorbent ...	Boils.
57	Ghumra ...	*Mollugo cerviana*	Alterative ...	Impurity of blood.
58	Ghunchhi ...	*Abrus precatorius*	Demulcent ...	Obstinate cough.
59	Gúrch ...	*Tinospora cordifolia.*	Diuretic ...	Fever and cough.
60	Har ...	*Terminalia chebula*	Astringent ...	Dyspepsia
61	Harjor ...	*Vitis quadrangularis*	Tonic ...	Rheumatism.
62	Hulhur or hurhur...	*Cleome pentaphylla*	Anthelmintic and stimulant.	Earache.
63	Imlí ...	*Tamarindus Indica*	Laxative ...	Fever and cholera.
64	Indarjau ...	*Wrightea tinctoria*	Astringent ...	Diarrhœa and dysentery.
65	Indráyan ...	*Cucumis pseudo-colocynthis.*	Purgative ...	Head and stomach diseases.
66	Jamálgota ...	*Croton tiglium* ...	Ditto ...	Colic and constipation.
67	Jámun ...	*Eugenia jambolana*	Astringent ...	Spleen.
68	Jangli gobhí ...	*Emilia sonchifolia*	Absorbent ...	Ulcer.
69	„ piyáz ...	*Scilla Indica* ...	Expectorant ...	To relieve burning sensation.
70	Jawár ...	*Sorghum vulgare*...	Astringent ...	Cholera.
71	Jhar ber ...	*Zizyphus nummularia.*	Astringent and refrigerant.	Dyspepsia.
72	Kaddu ...	*Cucurbita pepo* ...	Astringent and tonic.	Diarrhœa and dysentery.
73	Kag changí ...	*Vernonia cinerea*...	Alterative ...	Lepra.
74	Kaitha ...	*Feronia elephantum*	Absorbent ...	Spleen.
75	Kakri ...	*Cucumis pubescens*	Diuretic ...	Serviceable in renal affections and for the passage of sand or gravel.
76	Kanguní-ki-pat, (leaf.)	*Setaria Italica* ...	Emollient ...	Substitute for marshmallow.
77	Kanguní ...	*Ditto* ...	Astringent and tonic.	Diarrhœa and dysentery.
78	Kaner ...	*Nerium odorum* ...	Narcotic ...	Rheumatism.
79	Kanwal gata (stalk),	*Nelumbium speciosum.*	Refrigerant ...	Small-pox.

List of Indigenous Medicines, vegetable and mineral, in use in the District of Banda—(continued).

No.	Hindústani names.	Scientific name.	Actions.	Diseases in which given.
80	Karela (gourd) ...	*Momordica charantia*	Anthelmintic ...	Leprosy and malignant fever.
81	Kásní ...	*Cichorium intybus*...	Febrifuge ...	Fever.
82	Kasaundi ...	*Cassia sophera* ...	Alterative ...	Lepra and special diseases.
83	Kaseru ...	.....	Astringent ...	Headache.
84	Kat Karaunja ...	*Cæsalpinia Bonduc*	Anthelmintic, tonic,	Intermittent fever, &c.
85	Kautha ...	*Acacia Catechu* ...	Astringent and tonic.	Dysentery.
86	Kela ...	*Musa sapientum* ...	Refrigerant ...	Fever and headache.
87	Keora ...	*Pandanus odoratissimus.*	Stimulant ...	Used as a powerful errhine.
88	Khariyá (mineral),	.....	Astringent ...	Diarrhœa.
89	Khari Nún (salt) ...	.....	Purgative ...	Fever.
90	Khaskhas ...	*Anatherium muricatum*	Stimulant ...	Ditto.
91	Khirní and Khinuí,	*Mimusops kanki* ...	Astringent and tonic.	Diarrhœa.
92	Khíra ...	*Cucumis sativus* ...	Diuretic ...	Serviceable in renal affections and for the passage of sand or gravel.
93	Khurpha ...	*Portulaca sativa* ...	Demulcent ...	Fever.
94	Kuchnár ...	*Bauhinia variegata*	Astringent and tonic.	Diarrhœa.
95	Kukraundha ...	*Blumea aurita* ...	Astringent ...	Mouth sore.
96	Kumhrá ...	*Cucurbita pepo* ...	Tonic ...	Apoplexy, headache, and fever.
97	Kutira ...	*Cochlospermum gossypium.*	Demulcent ...	Special diseases.
98	Labherá ...	*Cordia myxa* ...	Ditto ...	Cough and special diseases.
99	Lahsan (garlic) ...	*Allium sativum* ...	Irritant and purgative.	Spleen.
100	Lal mirchí (red pepper.)	*Capsicum fastigiatum.*	Irritant ...	Rheumatism.
101	Laukí ...	*Lagenaria vulgaris*	Tonic ...	Apoplexy, headache, and fever.
102	Madár ...	*Calotropis procera*	Emetic ...	Fever.
103	Mahuá ...	*Bassia latifolia* ...	Absorbent ...	Rheumatism.
104	Makoi ,,	*Solanum incertum*...	Ditto ...	Ditto.
105	Mautha ...	*Cyperus rotundus* ...	Tonic ...	Dyspepsia.
106	Maulsárí ...	*Mimusops elengi* ...	Astringent and tonic.	Diarrhœa.
107	Mehdí ...	*Lawsonia inermis* ...	Astringent and alterative.	Impurity of blood.
108	Methí (fenugreek),	*Trigonella fœnum-græcum.*	Condiment ...	Dysentery.
109	Molí, múlí (radish),	*Raphanus sativus* ...	Refrigerant ...	For purifying blood.
110	Nagar motha ...	*Cyperus longus* ...	Tonic ...	Dyspepsia.
111	Narangí (orange) ...	*Citrus aurantium*...	Carminative and stimulant ...	Scurvy.
112	Níbú (lemon) ...	*Citrus limonum* ...	Refrigerant ...	Dyspepsia and fever.
113	Níl (indigo) ...	*Indigofera tinctoria,*	Alterative ...	Hepatitis.
114	Ním ...	*Azadirachta Indica,*	Ditto ...	Lepra.
115	Pan ...	*Piper betel* ...	Tonic and sialogogue ...	Paralysis.
116	Panwár ...	*Cassia tora* ...	Alterative ...	Itch and ringworm.

List of Indigenous Medicines, vegetable and mineral, in use in the District of Banda—(concluded.)

No.	Hindústani names.	Scientific name.	Actions.	Diseases in which given.
117	Pathar chatee safed,	.....	Astringent ...	Boil.
118	„ „ surkh,	.....	Ditto ...	Ditto.
119	Patpápra ...	*Fumaria parviflora,*	Tonic and febrifuge,	Fever.
120	Paunda (sugar-cane),	*Saccharum officinarum,*	Demulcent, tonic ...	Ditto.
121	Phálsá ...	*Grewia Asiatica* ...	Demulcent, tonic...	Fever and head-ache.
122	Pindol ...	.....	Absorbent ...	Scrofula.
123	Pípal ...	*Ficus religiosa* ...	Astringent ...	Diarrhœa and dysentery.
124	Piyaz (onions) ...	*Allium cepa* ...	Absorbent ...	Boil.
125	Pudina (mint) ...	*Mentha viridis* ...	Carminative ...	Dyspepsia.
126	Ratanjot ...	*Onosma echioides* ..	Demulcent ..	Special diseases.
127	Ritha (soap-nut) ...	*Sapindus detergens*	Expectorant ...	Epileptic paroxysms.
128	Sahjan ...	*Hyperanthera moringa.*	Diaphoretic ...	Rheumatism.
129	Sarson kála (mustard.)	*Brassica nigra* ...	Emetic ...	For producing vomiting.
130	„ „ safed,	„ *alba* ...	Ditto ...	Ditto.
131	Sarífa (custard-apple.)	*Anona squamosa* ...	Absorbent, irritant,	Ulcer and boils with worms.
132	Satpatuja ...	.....	Demulcent and emollient.	Cough.
133	Sawan ...	*Oplismenum frumentaceum.*	Astringent and tonic.	Ditto.
134	Semi ...	*Canavalia gladiata*	Demulcent ...	Special diseases.
135	Senna ...	*Cassia elongata* ...	Alterative ...	Ringworm.
136	Singhárá (water caltrops.)	*Trapa bispinosa* ...	Absorbent ...	Special disease.
137	Siras ...	*Acacia sirissa* ...	Ditto ...	Ophthalmia.
138	Soya ...	*Anethum sowa* ...	Carminative ...	Colic and dyspepsia.
139	Sudarshan ...	*Crinum Asiaticum,*	Emetic ...	For producing vomiting.
140	Talmakhna ...	*Hygrophila spinosa*	Absorbent ...	Special diseases.
141	Tamáku ...	*Nicotiana tabacum*	Narcotic ...	Rheumatism.
142	Tarái ...	*Luffa acutangula* ...	Demulcent ...	Constipation.
143	Tar ...	*Borassus flabelliformis.*	Absorbent ...	Spleen.
144	Tendú ...	*Diospyros melanoxylon.*	Astringent ...	Dysentery.
145	Thúhur ...	*Euphorbia royleana,*	Diuretic, purgative, and deobstruent	Rheumatic and asthmatic attacks, and for removing obstructions.
146	Tilí ...	*Sesamum Indicum* .	Demulcent ...	Rubbed on the skin to produce outward friction.
147	Tidhára ...	.....	Diuretic, purgative, and deobstruent.	Rheumatic and asthmatic attacks, and for removing obstructions.
148	Taroi ...	*Luffa acutangula* ...	Absorbent, tonic, ...	Dropsy and spleen.
149	Tulsí safed ...	*Ocimum sanctum* ...	Demulcent ...	Fever.
150	Tiyali ...	.....	Ditto ...	Ditto.
151	Tút (mulberry) ...	*Morus Indica* ...	Expectorant ...	Quinsy.
152	Unt katárá ...	*Solamum xanthocarpum.*	Ditto ...	Cough and asthma.

HAMIRPUR DISTRICT.

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PART I.

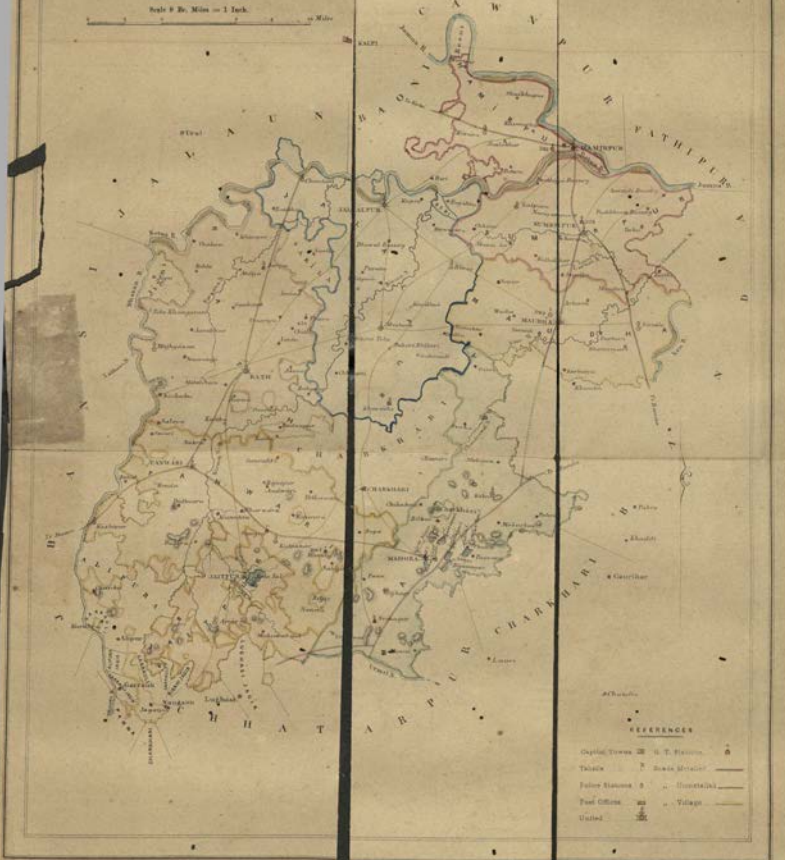
PHYSICAL GEOGRAPHY.

HAMÍRPUR, a district in the Allahabad Division, is bounded on the north by the Jamna, which separates it from the Cawnpur District; on the north-east by the Native State of Báoni and the Betwa river; on the west by the Dhasán river, the Jhansi District, and the Jigni, Bíhat, and Alipura States; on the south by the Alipura, Chhatarpur, and Charkhári States; and on the east by the Banda District, from which it is separated by the river Ken. The Native States of Saríla, Jigni, and Bíhat, and portions of Charkhári and Garrauli, are situated within the Hamírpur District. The district lies between north latitude 25°-5′ and 26°-10′, and east longitude

Boundaries.

District of HAMÍRPUR

Scale 8 Br. Miles = 1 Inch.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, FEBRUARY 1870.
From an original supplied by [illegible] T. Atkinson Esqr. in charge of the N. W. P. Gazetteer.

79°-22′-45″ and 80°-25′-15″, with an area of 1,464,641 acres[1], or 2,288·501 square miles, of which 320,057 acres are barren and 1,144,584 are culturable, and of these 762,212 acres are cultivated. The population according to the census of 1865 was 520,941, and in 1872 was 529,137 souls, or 231·21 to the square mile.

Area.

Administrative divisions.

The following statement shows the administrative divisions, past and present, their revenue, area, and population :—

Present Tahsíl.	Includes						In the police jurisdiction of station
	Parganah.	Included in the Ain-i-Akbari in	Number of estates.	Land-revenue in 1872.	Area in acres in 1872.	Population in 1872.	
				Rs.			
I. Hamírpur,	1 Hamírpur,	Hamírpur ...	134	71,898	81,232	33,401	Hamírpur, Kurara.
	2 Sumerpur,	Maudha ...	116	1,39,237	153,981	61,987	Sumerpur, Lalpura; out-post at Pithaura.
II. Maudha,	3 Maudha ...	Maudha ...	106	1,38,662	148,474	51,820	Maudha, Sirsála; out-post at Kumahta.
III. Jalálpur,	4 Jalálpur ...	Khandaut ... Kharaila ...	183	1,98,276	269,130	83,356	Jalálpur, Muskara, Bíwar Kharela, Chandaut.
IV. Ráth ...	5 Ráth ...	Ráth, Kharka,	185	2,10,381	244,434	1,02,499	Ráth, Majhgaon, Jariya; out-post at Kaitha.
V. Mahoba...	6 Mahoba ...	Mahoba ...	106	1,09,196	210,661	72,163	Mahoba, Kabrai, Srínagar.
VI. Panwári,	7 Panwári ...	Ráth ...	253	1,80,691	263,602	94,380	Panwári, Kúlpahár, Kashipur.
	8 Jaitpur ...	Ráth ...	54	34,481	93,127	29,531	Ajnár; out-post at Jaitpur.
	District total ...		1,137	10,83,122	1,464,641	529,137	

Of the Parganahs abovementioned Maudha and Mahoba were included in Sirkár Kalinjar and Subah Alláhabad, and the remainder in Sirkár Kálpí and Subah Agra, in the time of Akbar. Sumerpur, Jalálpur, and Panwári seem to have been created by the Bundelas during the reign of Aurungzeb, and Jaitpur by ourselves on its lapse. Kharka was formed out of parts of Muhammadabad, Urai, Khandaut, and Ráth, and was absorbed in Ráth some time since the last settlement in 1842. Jalálpur, in 1841, received a considerable portion of Ráth, the whole of the small Parganah of Kharaila, and still occasionally bears

[1] Mr. W. Martin, C.S., has supplied much of the materials for this notice.

the name of Jalálpur Kharaila.[1] Hamírpur received sixteen villages from Parganah Kálpí in 1841. The Munsif of Hamírpur has original civil jurisdiction throughout the district. Appeals lie to the Judge of Banda in both civil and criminal cases. There are twenty-five police stations in the district, at most of which there are also post-offices.

There were ten Magisterial Courts in the district in 1860-61, and the same number in 1870-71, *viz.*, the Magistrate of the District, Joint Magistrate, Assistant Magistrate, and seven Deputy Magistrates. There is only one Civil Court, that of the Munsif of Hamírpur. In 1860-61 there were nine Revenue Courts, and in 1870-71 there were ten. In 1860-61 there were four covenanted officers at work in the district, and in 1870-71 two. In 1873 there were the Magistrate and his Assistant, a Settlement Officer, one Deputy Collector, and five Tahsíldars with subordinate judicial powers. The Judge of Banda holds Criminal Sessions at stated intervals in Hamírpur. There are also a District Superintendent of Police and a Civil Surgeon.

General appearance.

Excluding Parganah Hamírpur, which is situated in the north-east corner of the district and separated by the Betwa from the other Parganahs, the general shape of the district is that of a parallelogram, flat in the northern parts and hilly in Mahoba, Jaitpur, and part of Panwári. Throughout the whole district the absence of trees gives it a bare and desolate appearance in the hot season, and even in the hilly portions the jungles are not very extensive nor are the trees of a large size. The waste land consists for the most part of ravines on the banks of the rivers that flow through the district, and only to a small degree of *usar*. The only large pasture ground is one of about six hundred acres, between Sayár in Maudha and Bharkheri in the Jalálpur Parganah.

Length and breadth.

The greatest length of the district (from the village of Jamrehí Tír in Parganah Hamírpur to the village of Dhawara in Panwári) is about ninety-four miles, and the greatest breadth (from Ramgarh in Ráth to Garha in Maudha) is about fifty-six miles. The medium distances are, however, about sixty and fifty-three miles respectively.

The heights (ascertained by the Great Trigonometrical Survey) are Maudha, 399·17 feet above the level of the sea; Sumerpur, 379·12; and the station of Hamírpur, 361·62.

Soils.

The soils in the Hamírpur District are the same as in the rest of Bundelkhand, and consist of *már*, *kábar*, *parúa (pandúa)*, and *rákar*. *Már* is a rich black soil, occurring generally in plains of many hundred *bíghas* in extent, said by Dr. Adam to contain more argillaceous earth and carbonized vegetable remains than is found in lands to the north of the Jamna. It is peculiar for its power of retaining moisture, and the rifts and

[1] Beames' Elliot, II., 94, 110: Set. Rep., II., 834.

cracks which its contraction through drought causes.[1] In the rains it forms a mire of so clayey a nature as to render roads made through it impassable. *Kábar* is very similar to *már*, but lighter both in character and colour. The crops on it are not so good, gram being the favourite. It is not much sought after by cultivators; it bears high rates, and is very uncertain, an excess or want of rain being equally injurious. *Parúa* is a light earth of a yellow brown colour, very favourable for cotton, and almost exclusively used for sugar-cane in consequence of its fitness for irrigation. Of *rákar* there are two kinds, termed "*moti*" and "*patlí;*" the latter is the poorest of all soils. When the rains are favourable it gives good *kharíf* crops, but any lack of moisture causes a failure. Its power is soon exhausted, and it is necessary to allow it to lie fallow and recover itself after every two or three years. *Khera* and *kachhár* are classes of soil deriving their names rather from position and circumstance than from being in themselves different. *Khera* or *khirwa* is that land, generally near the village, which is manured and irrigated from wells; it may be of many species, and often is *rákar*. The treatment it receives, however, makes it fertile, and when garden cultivation takes place in it, it is termed *kachwará*. *Kachhár* is the land in the vicinity of streams or overflowed by lakes in the rains. It is generally rich, and is of necessity confined to *rabí* (or cold-weather) crops.

The following statement gives the percentage of the extent of each kind of soil as compared with the total area according to the settlement returns of 1842, excluding Mahoba and Jaitpur:—

Parganah.	Tari.	Kachhár.	Már.	Kábar.	Parúa.	Rákar.	Total acreage.
Kharka ...	1·3	7·6	18·4	25·6	11·6	35·5	16,806
Maudha ...	0·2	2·1	34·2	21·9	20·2	21·4	82,624
Panwári ...	...	0·6	29·5	15·7	23·6	30 6	126,398
Ráth ...	0·1	0·7	15·4	28·6	36·8	18 3	106,353
Sumerpur ...	0·5	1·1	24·9	34·5	20·9	18·1	73,647
Hamírpur ...	2·3	6·0	36·7	22·0	18·0	14·0	81,968
Jalálpur ...	·7	5·0	32·5	17·5	31·5	21·7	320,726
Total ...	·85	3·3	27·5	23·8	21·8	22·8	708,522

Hills.

The hills of the district consist of two ranges, one running from Nayagaon to Mahoba, and the other from Kulpahár to Ajnár in Parganah Jaitpur. There are in addition a few isolated hills, few of which are known by any other name than that of the village near which they are situated. Those that have particular names are Kahaipahár, near village Mahuabándh, Mariya in Bachechar, Bagrajan in Bharkhera, and Kálí in Ajnár, all in Parganah Jaitpur. The general elevation of these hills is about 300 feet. There are numerous high barren rocks in Panwári; a few in Ráth

[1] See C. Allen's Hamírpur Settlement Report, II, 713; Sir W. Muir's Kálpí Parganahs *ibid*, 228; Freeling's Mahoba, 5.

and Jalalpur, but none in the other Parganahs. The plains of the district are level, dry, and culturable. They consist for the most part of black soil (*már*), known as cotton soil, or blackish (*kábar*), both of which, as already noticed, dry up and form large holes and fissures during the hot season. There are no very large jungles, though those of Bilkí in Parganah Mahoba and Pasinabad in Parganah Jaitpur give cover to a considerable quantity of game.

Plains.

The Jamna, the only navigable river in the district, flows by Parganah Hamírpur, receiving the Betwa about three miles below the head-quarters station, which is also the only town of importance on its banks in this district. (See HAMÍRPUR.)

River Jamna.

The Jamna keeps up its character here, having on the Hamírpur side very high banks, in some places perhaps sixty feet high, and on the opposite side a low and shelving shore. There are ferries over the Jamna at Chandarpur, Hamírpur, Barágáon, Pataura, and Saraúli Buzurg; it is nowhere fordable in the district. In the rains it sometimes overflows its banks and deposits a fertilizing mud. Cotton and grain are carried downwards, and rice, sugar, and iron upwards, in country boats.

Many attempts have been made to improve the navigation of the Jamna between Allahabad and Agra, and works were undertaken for that purpose, especially on that portion bordering on the Hamírpur District. The principal obstacles met with were *(a)* clay banks and shoals; *(b)* rocks; *(c)* kunkur shoals, and *(d)* sunken trees. Clay banks are formed of isolated and detached portions of the first alluvial stratum by an accumulation of sand forcing the stream into a new channel formed by the whole of the second and third alluvial strata; and the least tenacious part of the first strata having been swept away at high levels, only such portions of it as were sufficiently compact to withstand the force of the stream are left. These are generally those parts where the natural toughness of the clay is increased by seams of kunkur, which run in every direction through it, literally lacing it together and giving the clay a durability which the action of the strongest current has perhaps less effect upon than it would have on a similar mass of stone of average texture.

Another cause of the formation of these clay banks is occasioned by the current sapping the abrupt and high banks during the rains, by washing out the seams of sand where they occur, and thus masses of compact indurated clay are precipitated into the channel and defy the efforts of the stream to dislodge them. If this be not speedily effected, in a short time the outer portion is cleared of all loose matter which, together with the sand, is deposited immediately in rear, when every hour serves to strengthen them in their position against the stream.

Of the rocks:—This term rocks (as understood on the Jamna) is applied to four distinct formations,—namely, superior sandstone; volcanic isolated masses,

the remains of beds of nodular kunkur, and conglomerated rocks composed of kunkur and extraneous substances.

The only strata of superior sandstone occur at intervals between the neighbourhoods of Bhariaru and Dhauri, two villages on the right bank of the river, and near Mau, a village in the Banda District. Near Bhariaru a great deal of good stone for building purposes, and of any dimensions, is quarried and sent to Allahabad. A portion of this stratum, thrown together in large masses by volcanic irruption, forms the curious rocky island on which a *shiwala* is so picturesquely perched in the centre of the river opposite the village of Dhauri, about two days' journey by stream from Allahabad.

Volcanic rocks occur in two separate situations,—namely, at Marka and Mau. The mass at Marka, consisting of rough spheroidal blocks varying from one by two to three by five feet, lies on the right bank of the river; those at Mau overlie, but are entirely detached from their bed (sandstone), and the same quantity is scattered over a greater space than at Marka. Their exterior is jet black and so highly polished that it is impossible to examine them for any length of time when the sun shines: the great light and heat they reflect during the day is peculiarly distressing to the vision. The interior is a mottled dark and light red, one view of which is conclusive of its volcanic origin. Wherever isolated masses (the remains of beds of nodular kunkur) occur, the river is, by their considerable extent, generally contracted in its course, causing the water to rush through the narrow but deep passages between the isolated masses of what was once one continuous bed. The passage at Karím Khán (the *point d'appui* of the former Jamna works,) is now, and has been perhaps for centuries, solely affected by the presence of the remains of an extensive bed of nodular kunkur, and is at the present moment the worst pass in the river for boats passing downwards at all seasons and upwards in the monsoons.

This bed has originally been, and is still, partially connected with, and resting on, the right bank of the river; its surface is about seventy-five or eighty feet below the average level of the Banda bank, and the bed of the river is about sixteen feet below the level of the surface. The left (or Duáb) bank is not above two-thirds the height of the opposite one, and is protected by a very extensive shingle shoal; had it been a bank on which the stream would have made any impression, the river would have certainly taken a course more free from impediments than the one it now pursues. The stream being thus confined has, by the gradual deepening of the river throughout its course, been at last thrown over this bed of kunkur with sufficient force to break it up partially, and the remains present a number of detached masses protruding across two-thirds of the river from the right bank, standing from four to five feet above the surface of the water at low levels, exposing the whole thickness of the bed, which varies between three and five feet and an average of two feet of sub-

stratum of stiff clay, and between them deep channels are worn. The action of so rapid a stream on all sides of these bases of clay (the supports of the superincumbent kunkur,) is gradually, but surely, reducing them, and in the course of time, becoming too feeble to support its weight, the kunkur will be deposited in the bed of the river some twelve or fourteen feet lower than its present position.

These masses, which vary from a few feet to many yards in size, are externally very compact and hard; but on penetrating eighteen inches, it will be found that they maintain inside this crust a similar appearance and quality with any bed that might be opened in the centre of the Duáb,—namely, the interstices between the nodules are filled with a loamy clay, and have every appearance of having been undisturbed since the formation of the bed.

The conglomerate rocks are composed of nodular kunkur and extraneous substances, and consist of two separate formations, both of which are strictly mechanical, together composing one-third of the rocks of the Jamna. Their difference consists in one formation being consolidated by means of cement, the other by the intervention of carbonate of lime, deposited whilst in solution in all the interstices of any mass, thus connecting the whole together. It will be necessary here to explain how these nodules of kunkur and extraneous substances are accumulated, and then show the method of application of the consolidating bodies. In all the high and nearly perpendicular banks of the Jamna, ravines are cut out by heavy runs of water at short and irregular intervals, which serve as drains to the surrounding country. During the heavy periodical rains considerable bodies of water rush through these ravines with great violence, bringing down drift wood, rubbish of every description, nodular kunkur, and large portions of clay detached by the water from the sides and beds of the ravines. The latter generally arrives in the river rolled into figures varying between a prolate ellipsoid and spheroid of all sizes, and from twenty pounds to quarter of an ounce in weight. The clay, being softened in its rolling progress, attaches to its circumference every substance hard enough to make a sufficiently deep impression to secure its hold; this continues until every portion of the outer surface is covered, when of course the accumulation ceases; in this state it is washed from the ravine into the bed of the river, on reaching which it is carried forward in a new direction by the current of the river, which deposits it in the nearest hollow in its bed, where, after being a sufficient time, the body disunites; the lighter earthy particles are swept away by the stream, whilst the clay, kunkur and other substances which may have been brought down with them remain as deposited there;—thus are all the necessary ingredients at once provided for the formation of a conglomerate rock except the sand, which in the course of a few hours generally proves the most abundant article of the composition, when only a sufficient time for the cement to set is necessary to

present a rock, which the carbonate of lime (filling all the interstices that may be left) ultimately renders the hardest, and from their situation very frequently the most dangerous, rocks of the Jamna.

The conglomerate, in which carbonate of lime is the consolidating medium, is generally produced by the breaking up of the beds of nodular kunkur, by the supporting pillar of clay (its substratum) being washed away, or other causes, the loose or interior nodules of which are then deposited in the nearest hollow lower down the stream that can detain them, when from the absence of clay (excepting this dislodgement occurs in the monsoon), the cement cannot be produced, and the deposit remains until, by the usual process of tufa formation, the whole becomes one consolidated mass; this, however, must be the work of time, during which sand often fills many of the interstices and becomes part of the conglomerate body.

The kunkur shoals are composed of every variety of substance that is ever in motion in the Jamna, the most common of which are broken bricks, bones, shreds of earthen vessels, wood, fragments of granite, sandstone, quartz, agate, water pebbles, petrified clay, and composition shingle of every variety of mixture that the clay of the surrounding country and the sand of the Jamna will admit of. This last bears a proportion of four-fifths to the whole, which being mistaken for kunkur (of which the quantity is very trifling,) has occasioned the misnomer of kunkur shoals. Sunken trees prove dangerous obstacles to navigation, and are so well known from their occurrence about all navigable rivers whose banks are covered with wood that little need be said of them here. The trees have originally occupied a position on the verge of the bank, which the stream having undermined, they have fallen into the river, with a quantity of earth attached to the roots, the weight of which firmly anchors them to the bottom, the head laying with the stream.[1]

Betwa.

The Betwa (Bedwanti) rises in the Bhupál State, and flowing in a north-easterly direction, enters this district at village Chandwári in Parganah Ráth, whence it flows, with many windings, but generally in an easterly direction, into the Jamna, a little below Hamírpur. It receives the Dhasán at Chandwári, the Kalahu torrent at Barhat, also in Ráth, the Parwan torrent at Rúrwa Buzurg in Parganah Jalálpur, and the Birmán stream at Kupra in the same Parganah. It is quite unnavigable, but may perhaps be used for irrigation purposes. It has been proposed to form a large reservoir on the Dhasán by the construction of a weir 45 feet high near the village of Lachaura, from which canals will permeate the Parganahs of the Hamírpur District lying on the right bank of the Betwa. The works are estimated to cost about 12½ lakhs of rupees, and a net return is anticipated of Rs. 1,40,000 per annum from the irrigation each year of

1 J. A. S., Ben., IV., 264.

67,000 acres in this district. The right bank of the Betwa is in many parts abrupt, but for the most part the banks are low and do not present any marked features. The Betwa is generally fordable within a month or so after the rains, and the only ferry necessary is at Hamírpur. The bed is for the most part sandy, with rocks in a few places, and when it overflows it deposits a loam. The discharge at Hamírpur has been estimated at 400,000 cubic feet per second, and in extraordinary floods at 700,000 feet. The water is clear and drinkable in the cold weather, but in the rains it brings down a great quantity of silt.

Dhasán.

The Dhasán river rises in the Vindhya hills above Ságar, and flowing in a slightly north-easterly direction, enters the district at the village of Chauka in Parganah Panwári, and continuing its course, falls into the Betwa at Chandwári in Parganah Ráth. It is similar in its character to the Betwa, and might be utilised in the same manner. The only ferry is at Kashipur in Panwári. Except in the rainy season it is everywhere fordable. When it overflows its banks it sometimes deposits loam, but for the most part only sand. Its bed is sandy, with rocks at intervals near where it enters the district.

Ken and other streams.

The Ken flows along a portion of Parganah Maudha, which it separates from the Banda District. The Birmá or Birmán rises in Parganah Jaitpur, and joins the Betwa at Kupra in Parganah Jalálpur. It receives the Gunchí at Itaurah in the Panwári Parganah, the Kalari at Kaitha, and the Arjun at Balaun in Parganah Ráth. The Chandráwal rises in Parganah Mahoba, and flowing through Parganah Maudha, receives the Síhú and Syám before it joins the Ken in Parganah Pailání of the Banda District. The Birmán and Chandráwal have water in their beds all the year round, but are of no importance; in the rains they are mere torrents, subsiding in a few hours. Other small streams are the Karonan, Larhar, and Parwáhá. There are no communities on any of these rivers that subsist by fishing or river traffic only. The neighbourhood of all these streams is full of ravines; the banks are for the most part high and barren, while the lands below in the beds of the rivers are generally very rich.

Lakes.

The lakes for which this district is so noted are all artificial, and are formed by hills on two or three sides, the others being dammed up by immense embankments. The largest in this district, besides those from which it is hereafter noted that canals have been taken, are the Ráhilya, Kirari, Darhat, Pahra, Urwara, Pawa, Sijhari, and Bilki lakes, all in Parganah Mahoba. (See MAHOBA.) Rawatpur is in Parganah Jaitpur. They vary in size considerably from large tanks to large lakes. Bijanagar is probably five miles in circumference, and is very deep, but the actual measurements are not accurately known. The Madan Ságar is an extensive lake; its arms

running far back, and half-enclosing rocky tongues of land surmounted by picturesque temples, give the idea of numerous islands, of which there are several temple-crowned on the lake. One of these island temples, the Kakri Math, is entirely built of granite quarried in the neighbouring hills, and deeply and quaintly carved. Some of the blocks used weigh fully seven or eight tons; they have apparently been split by the insertion of short iron wedges in a series of holes along the line of cleavage. This temple, now in a ruinous state, is about 103 feet in length by 42 feet in breadth, and consists of an open portico supported by pillars, ornamented with bell-shaped carving, leading into an inner apartment under a massive tall spire, having every portion of the exterior carved and ornamented to the summit. On the hills around are *baithaks*, or summer-houses, supported on carved stone pillars, where the old Chiefs used to sit and enjoy the cool breezes from the lake.

The Ráhilya Ságar is very shallow. The remains of a fine temple stand on the embankment, consisting of a circular portico or vestibule of large size, covered by an elegantly carved domed roof of sandstone, supported on granite pillars, and connected by a passage with the low temple under the spire. Paswara, called also Thána, from the village built on the embankment, is prettily situated amongst a mass of rugged hills. The hills surrounding both the Bíjanagar and Paswara lakes have walls carried to a sufficient height to prevent the escape of game; there are also numerous remains of buildings for sporting purposes, which would lead one to suppose that the whole was once a large game preserve.[1]

Tradition ascribes, and justly, the construction of these noble lakes to the Chandel Rajas of Mahoba. Their works are easily recognized from the immense blocks of stone used in their construction, those of the Bundela Rajas being far less substantial. The following lakes are supposed to have been named after their Chandel constructors:—Kírat, Madan, Kalyán, Ráhila, Rúp at Pahra, and Bál or Bela. It is said that the lakes at Bíjanagar or Bíjpuria at Sijhari and at Pawá were originally formed by the Gaharwárs one thousand years ago, and that Mohan Singh, son of Chhatarsál, Bundela, raised the Bíjanagar embankment to its present height, and built the palace, *baithaks*, and temples of Madan Ságar.

Canals.

The waters of several of these lakes are applied to the purpose of irrigation by means of small canals. The first canal in the district was constructed, in 1855, by Lieutenant Burgess, from the Bijanagar lake; since the mutiny other canals have been drawn from the Bela Tál in Jaitpur and from the following artificial lakes in the Mahoba Parganah:—Paswara or Thána, Dasrápur, Madan Ságar, Kírat Ságar, Kalyán Ságar, Tikamau, and Nayagáon. Under the management of an overseer superintended by the district officer, these canals have not proved remunerative, but they are now about to be placed under professional superintendence, in conjunction with

[1] Burgess, Sel. Rec., N.-W. P., III. (N. S.), 135.

the existing lakes. Under this arrangement they will probably be made to pay more than their expenses.

There are fourteen of these canals, varying in length from less than half a mile to over six miles, giving a total length of 33·4 miles, and an irrigable area of 6,352 acres; but in 1871-72 the actual irrigated area has only been 820 acres, yielding a revenue of Rs. 1,394. The total acreage irrigated and revenue collected from 1860-61 to 1871-72 was:—

Year.	Irrigated acres.	Revenue.	Cost of maintenance.	Year.	Irrigated acres.	Revenue.	Cost of maintenance.
		Rs.	Rs.			Rs.	Rs.
1861 ...	241	324	...	1867 ...	659	1,160	3,223
1862 ...	591	800	1,189	1868 ...	627	1,024	1,991
1863 ...	702	1,219	260	1869 ...	1,220	1,834	800
1864 ...	646	1,162	724	1870 ...	840	1,309	886
1865 ...	862	1,424	392	1871 ...	794	1,326	1,083
1866 ...	627	958	714	1872 ...	820	1,394	575

During the same period Rs. 1,303 were expended in construction, but the most expensive works were finished before the mutiny, and regarding them all record has been lost. The total expenditure from 1860-61 to 1871-72 has been Rs. 13,140, and the total income Rs. 14,892, while the benefit to the inhabitants of the district has been very great.

Communications.

The nearest railway station is Mauhar, on the East Indian Railway, situated about twenty-eight miles from Hamírpur by the shortest route, but about thirty by the ordinary road, *viâ* Jahánabad in the Fathipur District. The route *viâ* Cawnpur is also much used. The roads are under the Public Works Department since April, 1872.

The principal roads through the district are:—(1), the only metalled road in the district is that between Hamírpur and Naugáon cantonments, passing through Sumerpur, Naraich, Maudha (about a mile to the right), Kabrai, Mahoba, and Srínagar; its total length within this district is seventy miles, and it is to be metalled and bridged throughout: from Kabrai onwards it forms a portion of the Cawnpur, Banda, and Ságar Road. (2), Hamirpur and Banda, passing Sumerpur and Sisolar, is a fair, useful road, much frequented. It has a length of twenty-six miles in this district. (3), Hamírpur and Maú Ránípur, passing Bewar, Maskara, Ráth, Panwári, and Kashipur, has a length of seventy-eight miles; it is a good fair-weather road, partly raised for sixteen miles between Banda and Ráth. (4), Ráth to Kálpí, passing Chandaut, is a good fair-weather road, made as a relief work during the famine of 1869. (5), Panwári and Kulpahár, by Bharwaru and Súngra, is a good raised earthen road, about twelve miles in length. The two latter will be raised and bridged throughout. There are eleven

other unraised and unmetalled lines of road in the district, which are almost all that are required for its agriculture, trade, or the importation of food during times of scarcity. Attention should now be given to raising and bridging those that are already in existence. The principal towns in the district, with their distances from Hamírpur civil station, are given in the alphabetical arrangement. The following towns, containing more than 2,000 inhabitants in 1872, have been omitted :—In Parganah Hamírpur, Patara, 2,033: in Parganah Sumerpur, Chháni Khúrd, 2,162 ; Pauthiya Buzurg, 2,114: in Maudha, Karhaiya, 2,269: in Jalálpur, Umri, 2,034; Bajahta, 2,226; Imilia, 2,075; Pahári Bilhari, 2,380: in Ráth, Chili, 2,138; Gauhand, 2,563 : in Panwári, Bharwaru, 2,034; Nanera, 2,023; Nagara, 2,172 : in Mahoba, Bilbai, 2,241; Chikahra, 2,039, and Pawá, 2,058.

The climate is very dry, and in the hot season rather oppressive, owing to the general absence of trees and the existence in the south of high barren rocks. Parganah Mahoba is comparatively cool, which is probably due to the number of lakes it contains.

Rain-fall.

The following table gives the total rain-fall at the principal stations of the district for the years 1844-45 to 1849-50 from returns existing among the records of the Board of Revenue :—

Name of station.	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	Average.
Hamírpur	27 63	34·70	37·21	35 09	22·80	24·68	30·35
Sumerpur	30·89	34·60	41·10	33·88	26·71	18 23	30·90
Maudha	32·96	19 62	33 31	23 24	38 36	21·87	28 23
Panwári	25·26	21·03	24 23	31·38	17·40	26·53	24·31
Ráth	42·13	36·33	24·26	25·78	25·	28·03	30·26
Garrauli	47 86	39·89	24·95	19 68	26·03	19 82	29·71
Jalálpur	39·41	33 59	25·82	34·06	26·43	26·29	30·93
Bewar	...	...	9·15	25 15	34 91	29·17	24·60
Kashipur	...	...	...	·76	15·48	23·38	13·21
Súpa	...	...	...	·77	19·08	24·54	14·80
Islámpur	...	...	...	·35	18·38	20·24	12·99

The average total rain-fall in the Hamírpur District for the years 1861-62 to 1870-71 is given below:—

Period.	1861-62.	1862-63.	1863-64.	1864-65	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September ...	25·4	31·3	34·5	18·2	38·4	30·3	4·3	15·5	28 8	33·0
1st October to 31st January ...	·4	1 9	2·2	1 8	0·4	1·2	3 7	·5	7·5	2·8
1st February to 31st May ...	·2	·2	1·4	1·9	0·6	·9	·6	1·2	·8	2·3
Total ...	26·0	33·4	38·1	21·9	39 4	32·4	48·6	17 2	37·1	38·1

PART II.

PRODUCTIONS OF THE DISTRICT.

Animals.

THE wild animals found in the district are the tiger occasionally in Parganah Jaitpur, leopards, hyenas, wolves, jackals, antelope, and pigs. The deaths from the attacks of animals from 1866 to 1869 were from hyenas, 1; wolves, 5; leopards, 1; snakes, 184; scorpions, dogs and domestic animals, 41—total 232.

Rewards are granted for the destruction of noxious animals on the certificate of the Tahsíldar or other district authority:—for wolves, male, two rupees; female, three rupees; male cub, eight annas; female cub, twelve annas: leopards, male, two and a half rupees; female, five rupees. There are no remarkable breeds of cattle in the district. The cost of ordinary bullocks for agricultural purposes varies from fifteen to twenty-five rupees each. Horses are not bred in the district, and the pony or *tattu* is worth only from ten to thirty rupees each. In 1867 six bulls were imported by the zamíndárs from Hansi and Hissár, but, owing to the inferiority of the cows, the cross seems to have had but little effect in improving the district breed.

Fish.

The fish usually caught and used for food are the *máhásír*, *rohu*, *pariyá i*, *tingná*, or *kantúa*, *parhan*, *saur*, *sauli*, *siang*, *múi*, *karáʻa*, *bajúri*, *bans*, *gaunch*, *karosor*, *kalbús*, and *káli mach*. None of these weigh ordinarily less than four pounds, and most of them considerably more. The *andwári*, *baili* or *bachúa*, *bám* (or eel) and *jhingna* are also found. Nearly all of these are caught at all times in the rivers and lakes of the district. Oil for medicinal purposes is extracted from the *sagcha* and *sús*. Nets are used, but for several kinds the hook and line affords fair sport. With the exception of the Kewats and Dhímars, the inhabitants seldom make fish an important article of food, though all castes except Brahmans and Baniyas occasionally eat it. In the rains the price varies from half an anna to one anna per two pounds, and in the cold season from one to one and a half annas.

Vegetable kingdom.

The crops usually grown are:—

Cereals.—Spring, wheat, barley, *pisí* wheat; *autumn*, rice in small quantities.

Pulses.—Spring, gram and peas in a few places; *autumn*, *arhar*, *múng*, *urd* or *mash*, *masúr*, *moti*.

Fibres.—Autumn, hemp and cotton.

Oilseeds.—Spring, mustard (*sarson*, *rai*), *alsí* (flax); *autumn*, *til*, castor-oil.

Dyes.—Safflower and indigo to a small extent, and *al* largely. The last is sown in June and the roots dug up in the third year.

Millets.—Autumn, *joár*, *bajrá*, *sáwan*, *kodon*, *kakuni*.

The garden vegetables commonly cultivated are ginger, red pepper, *baigan*, *pálki*, fenugreek; and in the cold season, radishes, onions, carrots, garlic; in the hot season, melons of every kind; in the rains, *kudú*, *lauki*, *taroi*, *bhindi*, cucumber, and turmeric. The principal fruit is the mango and *mahúa*. Sugar-cane, *pán*, tobacco, opium, and the *singhára* (or water-caltrop) are also grown to a considerable extent throughout the district. There is a small export trade in oil-seeds. There is no jungle produce except firewood, and a few wild fruits of no value and roots and herbs used in medicine.

Proportion of crops.

The proportion of the *kharíf* (autumn) and *rabí* (spring) crops in Parganahs Ráth, Panwári, Maudha, and Sumerpur in 1842 was as follows:—*Kharíf* crops, sugar-cane, 0·7; cotton, 15·8; rice, 0·2; *bájrá*, 9·4; *joár*, 25·5; *mash*, 0·3; *til*, 4·9; indigo, 0·2; hemp, 0·3; *kodon*, *samán*, 2·4; garden produce, 0·2; or a total *kharíf* crops of 59·9. The *rabí* crops were wheat, 7·4; barley, 0·8; gram, 27·3; *masúr* and *arhar*, 2·2; flax *(alsí)* 0·3; *al*, 1·6; *kusúm* (safflower), 0·4; and garden produce, 0·1; or a total of 40·1 *rabí* crops. In the Hamírpur and Jalálpur Parganahs, including Kharaila, the percentage during the same year was, *kharíf* crops, *joár*, 17·5; *bájrá*, 13·3; cotton, 14·4; sugar-cane, 0·1; *múng*, *mash*, 3·2—total, 48·5. *Rabí* crops, wheat, 20·7; gram, 25·5; *al*, 2·3; *alsí* (flax), *arhar*, *kusúm* (safflower), 3·5—total 51·5. The principal *kharíf* crops in Mahoba were *joár*, cotton, *kodon*, and *til*, and the *rabí* crops were wheat, *arhar*, barley, *al*, and *alsí* (linseed).

Agriculture.

Mr. C. Allen in his report records[1] all that is peculiar in respect to the husbandry of the district. The *kharíf* (autumn) crops are all sown in the district broadcast, and the *rabí* (spring) crops by drill in the usual mode. No irrigation is required for wheat, or indeed for anything except sugar-cane, tobacco, barley, and garden produce. Besides the common plough, similar to that in use in the Duáb, there are two others used in this district,—the *nagar* and *bakhar*. The *nagar* is only used in the western Parganahs and for planting sugar-cane. It is very heavy and requires six and even eight bullocks to draw it, and enters very deep into the ground. The cane is put into a hole in the wooden part of the plough, through which it is passed, and deposited in the earth immediately behind the coulter as deep as the coulter ploughs. Mr. Mercer, the American cotton planter, was much pleased with this plough, and preferred this manner of sowing sugar-cane to any he could adopt with the American plough.

The *bakhar* (or hoe-plough) is used both to take off the crust which is formed on the land by sunshine after rains, and to clean the land from young grass, weeds and stubble; it only skims the surface. Previously cultivated or prepared land is "bakhared" after a shower of rain and the seed sown, which may be either ploughed or "bakhared" in. The instrument or share, a long iron scythe let into a piece of

[1] Sét. Rep., N.-W. P., I., 779.

wood about three feet long by about one wide, is drawn by a pair of oxen and rapidly loosens the surface. *Tari* and *kachhár* yield the best wheat and gram, besides garden produce. *Már* yields cotton, *al (Morinda citrifolia)*, *joár*, and wheat; *kábar* yields cotton, *bájrá*, and gram; *paríia* yields sugar-cane, cotton, *bájrá*, *til*, wheat, gram, and the castor-oil plant; and *rákar* yields *til* chiefly.

The mode of husbandry does not differ materially from that described in the BANDA District. Manure is little used, except for the few acres cultivated by Káchhis in the immediate vicinity of the villages. Irrigation is not general, except for sugar-cane and garden produce. *Már* and *kábar* lie fallow when infested with *káns* grass, and *rákar* from its natural poverty: the usual term of fallow for *rákar* appears to be five or six years. The system of rotation of crops varies very much in different villages, even on apparently the same soils: on *már* soil the *joár* is followed by gram, then wheat, *joár* or cotton, and does not lie fallow, if possible to prevent it; *kábar* has *joár*, cotton or gram, wheat or gram, cotton or wheat, and again *joár*; *paríia* has *til*, *bájrá* or *kodon*, cotton, sugar-cane, barley or *pisi* wheat; and *rákar* has *til* or *kodon* for three years and then lies fallow for five or six years. Wheat, gram, *til*, *joár*, and *bájrá* are the staple crops, but the most common is gram. No improvement has taken place in the quality of the staple crops during the last twenty years, nor have any superior cereals been substituted for inferior. Cotton cultivation has increased, but not so as to appreciably affect the area devoted to the production of food grains. The zamíndárs, as a rule, have no capital, and the few that have are not inclined to venture it in improvements in agriculture or the production of new staples or crops.

Bájrá.

Bájrá (Penicillaria spicata) is sown in *Sáwan*, which varies from July 1st to August 15th, and is reaped in *Kárttik* (October, November). It requires land of moderate quality, but is sometimes grown in *kachhár*, a rich soil, and often in *rákar*, the poorest soil; but in this latter case the outturn depends entirely on the rains, and it is sown rather with the hope than with the expectation of a crop. It is grown chiefly for home consumption, but all in excess of the cultivator's requirements is of course sold. The amount of seed required per acre does not exceed two and a half *sers*, and the outturn varies so much with the soil, the season, and skill of the cultivator, that it is difficult to take an average, but seven to eight *mans* per acre may generally be expected, the season being ordinarily favourable. The land previous to sowing is ploughed three or four times, is weeded once or twice, and after having been once weeded is again ploughed. The cost of cultivation may be estimated at Rs. 7-2-6 per acre, and the outturn at Rs. 10-12. From the gross profit must be deducted the expenses of feeding cattle, wear and tear of instruments, interest on capital laid out in oxen, plough, &c., so that all things considered, the profit from the cultivation of *bájrá* may be put at twenty per cent. on the rent,—apparently a high percentage; but the risks of the season are great,

especially in Bundelkhand, where, there being few canals, the crops depend almost entirely on the rains.

Til.

Til is also sown during *Sáwan* and cut during *Kárttik*. It requires land of moderate quality. The outturn is perhaps about six *mans* per acre. It is grown as much perhaps for home consumption as for export. The land is usually ploughed from two to four times. The amount of seed per acre required does not exceed two *sers*. It is weeded once or twice. The cost of cultivation may be estimated at Rs. 4-8-10, and the outturn at Rs. 12. But from the gross profit must be deducted the expense of feeding cattle, &c., and the real profit may perhaps be found to be about forty per cent. on the rent.

Sugar-cane is little cultivated, except in the Mahoba Parganah, and there only where the *parúa* soil predominates and water is procurable. The sugar, too, is generally inferior, owing to the poor descriptions sown. Where water is scanty a peculiar process, known as *palwar*, is had recourse to. This consists of a covering of leaves, grass, and straw to the depth of three to six inches placed over the land in which the seed has been sown, which receives the night dews or showers and acts as a sort of hot-bed. This dry cultivation of sugar-cane is not unknown in other parts of India.

The castor-plant *(Ricinus communis)* is common in the Hamírpur Parganah, and tobacco obtains a large share in the cultivation of garden produce.

Noxious weeds, blights, droughts.

The *káns* grass *(Saccharum spontaneum)* is a great enemy to agriculture in Hamírpur as well as in the rest of Bundelkhand. When once it appears in a village it spreads rapidly and cannot be weeded out, its roots penetrate the soil so deeply and spread so widely. The custom is, therefore, to throw the land where it gains a head out of cultivation. Some consider that by this means it dies of itself in eight or nine years, while instances are known of its continuing to flourish for fifteen years. Again, some assert that it can only be eradicated by careful cultivation, while others hold that loosening the soil about its roots only gives it fresh strength.

This district is not particularly subject to blights or to floods except in the immediate vicinity of the rivers; *girúa* is the name of the blight which frequently attacks wheat. Droughts caused by failure of rains during the rainy season are, however, common. There is no complete record of the last great famine in this district, which took place in 1837, being the era whence natives often calculate their age, and the famine of 1860-61 does not appear to have been severely felt in Hamírpur. There was, however, in 1868-69 very great scarcity, which induced diseases that were the cause of the death of several thousand people. It was

Scarcity of 1868-69.

due to the failure of the rains in 1868, there having been only two heavy showers,—one about the 20th July and the other about the middle of September, and the latter was not general. The scarcity pressed severely on Parganahs Ráth, Panwári, Jaitpur, and Mahoba, and less so on the other parganahs. Signs of distress appeared towards the beginning of the year 1869 and lasted until the end of November. Poor-houses were opened at Ráth, Kúlpahár, Jalálpur, Mahoba, and Maudha. Relief was given in rations of uncooked food, 1¼lb. of flour and quarter of a pound of split pulse to those employed on light labour; one pound of flour and two ounces of pulse to those from whom no labour was taken; and half a pound of flour and an ounce of pulse to children. The first poor-house was opened on the 4th of March, and the last was closed on the 30th of November. During that period the daily average relieved was 546 souls; in March the daily average was 200; April, 483; May, 728; June, 916; July, 895; August, 740; September, 768; October, 137; and November, 15. The pressure remained well on into September, when portions of the rain crops commenced to ripen. The classes that principally sought relief were Muhammadans, Koris, and Brahmans, and about 200 persons from Native States. The sum of Rs. 7,904 was expended on local relief works, principally in opening out a road from Chandant Ghát on the Betwa (which leads to Kálpí) to Lahchúra Ghát in Parganah Mau of the Jhansi District; in constructing a road from Kúlpahár to Panwári, and one from Bhuraru to Naugáon. The earth-work of the two first was completed and the third was nearly finished. The daily average employed in these works from January to October in Parganah Ráth was 1,680, and in Parganah Panwári was 1,056. Besides those assisted through the poor-houses and the special relief works, a total number of 199,374 people, or a daily average of 730, were employed on works other than relief works. The total daily average of persons relieved was—by gratuitous relief, at an expenditure of Rs. 7,904, 546 souls; famine works, costing Rs. 51,380, 2,736 souls; and other public works, costing Rs. 50,995, 730 souls;—total expenditure Rs. 1,10,278, and total persons relieved 4,012. These figures undoubtedly show a very severe and widespread distress, and there can be no doubt but that they fairly represent the actual distress reached.

The following memorandum, written by Mr. G. Adams, Joint Magistrate and Deputy Collector, gives a very sad picture of the famine in July, 1869:—

"Grain has to a great extent disappeared as a chief staple of the diet of the poorest classes, and for some time past even those above the poorest have largely substituted other things for it. It has been replaced by such things as the refuse of oil-seeds after the oil has been extracted, the fruit of the *mahúa* (not the flower, but the fruit, which is not usually eaten here), and the stems and roots of the *lotus* and other water-plants, and in some villages (though it is said to have

been nowhere the case in the Mahoba Parganah) the bark of the *barged (Ficus Indica)* and *semal (Bombax heptaphyllum)*. The poorer Muhammadans have also eaten largely of the flesh of the starving cattle, which have been bought for a nominal price and slaughtered, and this beef is the cheapest food they can obtain, costing only one pice for two *sers* or more. Grain sells at 12 *sers* for the rupee; oil-cake of *til*, 6 pice the *ser*; oil-cake of *alsi*, 5 pice; and *mahúa* fruit dried, 5 pice the *ser*. Many hundred—in fact, thousand—head of cattle have died since the commencement of the year, and their carcases have rotted where they fell if they died on the road or in the fields. If the animal died in the village, it was removed just to the outskirts and there left. Bhatipura was particularly exposed to the influence of this, combined with malaria and stench from the dry bed of the Madan Ságar Lake; the west wind blowing to it over this last, while the east wind bore to it the stench of the numerous carcases lying in the fields and waste land between it and Sháhpahári. Not only Madan Ságar, but every pool or tank except the Bíja Nagar lake, dried either entirely or to such an extent as to be only a small pool of water in the centre of a wide expanse of black mud with rotting water-plants. Towards the end of the hot weather the stench abated and ceased, but with the first fall it revived again."

No record has been kept of the grain traffic, which must have been considerable from Cawnpur, Futhipur, and Banda, though, on the other hand, much of this was a transit trade to Jhansi and Jalaun.

The maximum prices of food recorded were in September, 1869, at the very end of the scarcity, but it reached a very bad pass in March, 1869, and continued to increase till the beginning of the rains, which, by giving employment again to thousands, supported them till the harvest. Wheat sold at eight and a quarter *sers*; barley at ten and a half; gram at ten and a half; *bájrá* at ten; and *joár* at ten and a half *sers*. Prices have returned again to their ordinary rates. If prices-current were an absolute criterion by which to judge a famine, it would appear that when gram (which is the great staple of the common people) sells at 13½ *sers* per rupee the state of pressing scarcity is reached which renders Government relief operations necessary. But it is doubtful whether this can be considered a good test; it may be that there is no grain in the country, and prices are merely nominal; besides, as scarcity approaches, those who employ labour gradually cease to employ it, and thus the great mass of the employed, who live from hand to mouth, are rendered destitute of the means of subsistence, and to them it does not matter whether food sells at ten or fifteen *sers* the rupee, as they have not the means to purchase it. The relief operations in this district were absolutely necessary, and they were not begun too soon. They were started about the middle of February, but were limited to the Ráth and Panwári Parganahs, where distress was greatest.* The scarcity of 1868-69 is not considered to have been a famine, to cause which there must be a failure of rain for two years; but even as it was, the mortality to man and cattle was very great, and though matters are recovering their former state, everything has by no means yet become what it was previous to 1868.

Famine prices.

The following statement gives the prices ruling during the months of scarcity:—

Year.	Wheat. White.	Wheat. Red.	Barley.	Gram.	Bájrá.	Joar.	Arhur.	Urd.	Múng.	Rice of district.	Salt.	Karwa oil.	Bhúsa.
	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Mds.
September, 1868 ...	14¼	15½	18½	18½	17½	17½	19	16	16	10½	6	2⅜	1½
October „ ...	13½	16	19	18	18	18	19	16	17	19	5⅜	2⅜	1½
November „ ...	12½	13¾	14	14	14½	18	15	13	14	11	5¾	2⅜	1½
December „ ...	11½	12½	15	14½	14½	16	14	10½	12	9	6	2⅜	1¼
January, 1869 ...	11¼	12½	14½	13½	14	15	12½	11¼	12½	9½	6	2¾	1¼
February „ ...	11½	12	14½	14½	14	15	13	11	11½	10	5¾	3	1¼
March „ ...	13½	13	15	13½	13½	14	14	11	10¾	10½	5¾	4½	1¼
April „ ...	12	...	15	15	13¾	14	16	11½	11½	9½	5¾	3½	1 1/16
May „ ...	11½	...	13	13	3	13½	15	11	11	9	5¾	4½	1
June „ ...	9½	...	11½	11¾	12	12	12	10½	10¼	...	5½	4¼	¾
July „ ...	9	9¼	10½	10¾	10½	10½	9	9	8½	8½	5½	3¾	½
August „ ...	9	9¼	10½	10½	10	10½	9½	9	8	7½	5	4	½
September „ ...	8¼	8¼	10½	10½	10½	10½	9	9	8½	7½	4 11/16	4	½

In the portions of the Hamírpur District settled by Mr. (now Sir William) Muir, *viz.*, the Jalálpur and Hamírpur Parganahs, as well as the Parganahs Kálpí and Kúnch of the Jalaun District, a scale of limitation of the Government demand and of rent from cultivators was drawn up for future guidance. Seasons of famine were divided into droughts of moderate intensity, of great intensity, and of extreme intensity. Whether the particular famine to which the standard was to be applied belonged to the first, second, or last degree of intensity was to be judged of by the Collector. The demand per cent. on the Government revenue in a season of moderate drought should be in *kachhár* land, 84; first-class *már*, 80; second-class or *kábar* and *parua*, 70; third-class or light soils, 60. In a drought of great intensity in *kachhár* and first-class land, 50; second-class, 35, and third-class, 24 per cent. In a drought of extreme intensity 22, 18, 12 and 7 per cent. respectively. The indulgence granted to the zamíndár should be extended to the ryot, who should be instructed to pay according to the annexed table, and no claim beyond the rate there laid down should be recovered by process of law:—

Scale of relief in times of scarcity.

Soil.	Moderate drought.	Great drought.	Intense drought.	Soil.	Moderate drought.	Great drought.	Intense drought.
Már ...	87	65	23	Rákar ...	48	17	5
Kábar ...	75	38	16	Tari ...	100	72	35
Parúa ...	70	30	14	Kachhár ...	92	53	22

There are no mines in the district. Stone consisting of an inferior granite, useful for rubble masonry in foundations, walls, and bridges, is procurable in the hills in the south of the district at the cost of quarrying and carriage.

Building materials.

Bricks burned in the ordinary native kiln, measuring $12 \times 9 \times 1\frac{1}{2}$ inches, can be purchased at 800 for a rupee; measuring $10 \times 6 \times 1$ at 1,200 for a rupee; measuring $6 \times 4 \times 1$ at 1,500; and measuring $10 \times 5 \times 2\frac{1}{2}$ at five rupees per 1,000 in Hamírpur and three rupees in Kúlpahár. There are no professional brick-makers in the district as the demand is not great.

The woods principally used in native houses are *mahúa (Bassia latifolia)* and *ním (Azadirachta Indica)*, but both are abundant in the district and cost under a rupee per cubic foot. Sâl *(Shorea robusta)* purchased at Cawnpur costs from Rs. $2\frac{1}{2}$ to Rs. 4 per cubic foot in Hamírpur.

Kunkur lime burned with *uplas* (cow-dung) and other similar refuse costs Rs. 10 per 100 *mans*. Stone lime from Kalinjar and Chhatarpur, owing to the distance, costs one rupee per man.

There is a soapstone quarry in the village of Gauhari, of Parganah Panwári, owned by the zamíndárs, who levy from Rs. 2,000 to Rs. 3,000 per annum from the stone-workers for the privilege of quarrying. The stone is used for making toys, *hookah* bottoms, pots, vases, &c.

In the south of the district, roads are metalled with broken granite; in the rest with kunkur collected from rivers and ravines, the cost of which varies with the distance. The cost of metalling a mile of road varies from Rs. 900 to Rs. 1,800. Kunkur stacked on the road costs three rupees per 100 cubic feet at Hamírpur, and five rupees farther west; broken granite costs Rs. 3 to Rs. $4\frac{1}{2}$.

PART III.

INHABITANTS OF THE DISTRICT.

THE first census of the district was taken in 1842, with the exception of Mahoba, which was not taken until 1853, and again in 1855; the population of Jaitpur was not taken until 1865.

Population.

The following statement shows the results of Mr. Allen's census of the five Parganahs under his charge:—

Name of Parganah.	Number of square miles.	Adult Males.				Total population, with women and children.	Number of souls to each square mile.
		Agriculturists.	Non-agriculturists.	Hindús.	Musalmáns.		
Kharka	64	969	526	1,387	108	3 212	50·2
Maudha	232	9,763	5, 97	10,874	4,186	33,046	146 7
Panwárí	424	15,465	6,867	21,454	878	49,376	116·9
Ráth	318	10,864	8,732	17,931	1,065	40.841	128·4
Sumerpur	240	10,614	3,461	13,561	574	27,249	113·4
Total ...	1,278	47,675	24,883	65,147	7,411	1,53,894	120·5

The result of Mr. (now Sir William) Muir's census of Hamírpur and Jalálpur Kharaila is as follows:—

Name of Parganah.	Number of square miles.	*Agriculturists.*		*Non-agriculturists.*		Total.	Number of souls to each square mile.
		Males.	Females.	Males.	Females		
Hamírpur	128	4 474	3,751	3,969	4,092	16,286	127·6
Jalálpur	501	16,935	17,262	10,239	11,629	56,065	111·9
Total ...	629	21,409	21,013	14,208	15,721	72,351	121·5

The great difference between the number of males and females in the Hamírpur Parganah is accounted for by the unwillingness of the Rajpúts to state the number of their females and to the practice of female infanticide still prevalent amongst them.

The census[1] statistics of Mahoba taken by Mr. Freeling in 1855-56 give the population and castes of the owners of villages only. There were 22,626 men, 20,137 women, 13,267 boys, and 9,147 girls, or a total of 65,387 souls, spread over ninety-one villages. These returns are too incomplete for making any comparison with the present census, and do not contain the statistics of Jaitpur.

The general census of 1853 is little better for the purpose, and does not include the entire area of the present district. The census of 1865 gives agriculturists: Hindús, males 157,030, females 135,618; Musalmáns, males 5,306, females 5,073; or a total of 303,027 souls. Non-agriculturists: Hindús, males 100,509, females 95,006; Musalmáns, males 11,313, females 11,088; or a total of 217,916 souls;—giving an average of 228 souls to the square mile, the area of the district being estimated at 22,885 square miles, distributed among 918 villages or townships. The total population in 1865 was 520,941, and in 1872 was 529,137.

Census of 1872.

The following statements give the statistics of the census of 1872 as far as they can be ascertained, owing to the census report not having been completed up to the present time. There are 79,645 enclosures in the district, of which 5,247 belong to Muhammadans: nearly

[1] In this district only those whose sole or chief occupation is agriculture have been entered under that head. The word 'zamíndár' in the district is often restricted to the lambardár, or person who engages for the Government revenue. Hence the total number of zamíndárs does not represent the numbers entered in the record of rights.

16,000 enclosures, or one-fifth, are to be found in the Ráth Parganah. The houses number 121,011, of which 19,891 are built with skilled labour, and following these are nearly all to be found in the north-eastern part of the district. The table gives the sex, age, religion, and occupation of the inhabitants of each fiscal subdivision:—

Parganah.	Hindus.				Muhammadans and others.				Total males.	Total females.	Landowners.	Agriculturists.	Non-agriculturists.
	Males.		*Females.*		*Males.*		*Females.*						
	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.					
Hamirpur ...	5,481	11,209	4,838	9,609	372	779	338	775	17,841	15,560	3,092	10,567	19,742
Sumerpur ...	10,817	20,491	9,271	18,675	615	936	418	864	32,759	29,228	7,167	27,617	27,203
Jaitpur ...	5,592	9,344	4,786	9,021	143	267	123	255	15,346	14,185	598	13,421	15,512
Jalálpur ...	14,579	27,178	12,493	25,009	740	1,389	676	1,286	43,886	39,470	1,805	36,579	44,972
Maudha ...	7,926	15,311	6,883	13,857	1,531	2,310	1,353	2,649	27,078	24,742	1,692	25,195	24,933
Ráth ...	17,262	31,292	14,795	31,503	1,390	2,307	1,195	2,755	52,251	50,248	13,904	26,727	61,869
Panwári ...	17,214	29,357	14,442	28,932	817	1,478	733	1,407	48,866	45,514	1,567	38,804	54,009
Mahoba ...	12,822	23,320	10,900	21,124	703	1,324	659	1,311	38,169	33,994	1,745	28,726	41,692
District Total,	91,693	167,502	78,414	157,730	6,211	10,790	5,495	11,302	276,196	252,941	31,570	207,636	289,931

The house and enclosure statistics for the year 1872 are as follows:—

Parganah.	*Enclosure occupied by*			*Houses built by*		
	Hindús.	Musalmáns.	Total.	Skilled labour.	Unskilled labour.	Total.
Hamírpur	4,759	396	5,155	1,363	5,899	7,252
Sumerpur	8,857	430	9,287	1,697	11,730	13,427
Jaitpur	4,483	166	4,649	346	6,279	6,625
Jalálpur	11,577	694	12,271	4,191	14,965	19,156
Maudha	6,440	786	7,226	1,791	10,965	12.056
Ráth	14,573	1,387	15,960	6,260	17,881	24,141
Panwári	13,971	752	14,723	2,883	19,269	22,152
Mahoba	9,738	636	10,374	2,060	14,142	16,202
District Total ...	74,398	5,247	79,645	19,891	110,120	121,011

Castes.

The caste or religion of the inhabitants is as follows:—Hindús, 493,877, or 93·6 per cent., and Musalmáns, 33,658, or 6·4 per cent. Of the Hindús, the Brahmans number 58,637, or 11·1 per cent; the

Kshatriyas, 43,092, or 8·1 per cent.; those called Vaisyas, as belonging to the trading classes, 19,147, or 3·7 per cent.; and those popularly ranked as Sudras, 373,001, or 70·7 per cent.

Thákurs.

The following are the principal subdivisions and numbers of the leading Kshatriya clans in the district:—(1) Bais (17,864), who are found almost entirely in Parganahs Hamírpur, Sumerpur, Maudha, Jalálpur, and Mahoba. They say that their ancestors came from Dúndia Khera in Oudh, either directly or after having settled in some intermediate place. They appear to have arrived in this district in compact bodies. Thus, there are eight Bais villages near Kabrai, twelve near Sumerpur, twenty near Bidhokhar, all claiming a common ancestor, though each arrived under separate leaders. (2) The Dikhits number 4,382, and are found in Sumerpur, but chiefly in Maudha. They claim descent from a leader who married the daughter of Hamír Deo, Karchúlí, the founder of Hamírpur, and received the twenty-four villages as dowry which the Dikhits now occupy. (3) The Parihárs (3,689) of Ráth alone claim to be genuine. They say that the other Parihárs are descendants of the offspring of thirteen illegal marriages contracted by the Parihár leader Jhajar Singh. They hold twelve villages on the Hamírpur side of the Dhasán and twelve villages on the opposite side. (4) The Gautams (2,694) are found almost exclusively in Parganahs Sumerpur and Jalálpur. (5) The three classes of Gaur Thakúrs (2,505)—Bhat, Bahman, and Chamar—exist, but they are nearly all Bhat-Gaurs in this district. (6) Pawárs or Panwárs (1,559) are said to intermarry only with Bundelás and Dundheras. (7) Banáphars (826), reputed descendants of Alha and Udal, the heroes of the Chandel-Chauhan war, are found principally in Jalálpur and Mahoba. (8) Raghubansis (824) are found almost entirely in Parganahs Maudha and Jalálpur. (9) The Bundelás number only 612, and are confined to Mahoba, Panwári, and Jaitpur. (10) The Chandels (548) are chiefly in Mahoba, Hamírpur, and Maudha, where many embraced Islam. (11) Nandwánís (521) occur only in Maudha and Mahoba. (12) Kachhwáhas (504) are found throughout the district, but (13) Karchulis (486) almost entirely in Hamírpur, Sumerpur, and Jalálpur. (14) Gaharwárs (475) occupy four villages in Sumerpur. They state that their ancestors, being expelled from the service of the Dehli ruler, came and married a daughter of the Bais of Sumerpur. (15) The Mauhárs (440) and Bagris (381) of Mahoba claim to be descended from the Chauhans, and to have been separated on account of some breach of caste rules. (17) Sombansis (438) have five villages in Ráth, and (18) Sengars (435), (19) Chauháns (412), (20) Rathor (250), and (21) Páiks (158) are scattered over the entire district. (22) Bisens (287) occupy Sumerpur and Maudha, (23) Jaiwárs (282) Panwári, and (24) Khágars (220) Ráth. (25) The Dundherís (158) are found only in Ráth, Mahoba, Panwári, and Jaitpur, and intermarry only with Bundelás and

Pawárs. (26) The Hárás (113) are found in Jalálpur; (27) Gahlots (107) all through the district; (28) Unái (85) only in Mahoba and Panwári; (29) Bhadauríya (67) throughout the district; (30) Tomar (65) in every Parganah; (31) Haihai or Haihayabansi (63) only in Parganah Mahoba. There are more than thirty-one other clans numbering less than fifty souls, but all of them more or less having some little pretensions to the name of Rajpút; they number 1,661.

Low castes.

The percentage to the population of the castes and trades entered as Sudras are:—Káyath, 1·5; Kalár, ·8; Lodhi, 11·1; Kurmi, ·7; Káchhi, Máli, Murái, 5·9; Ahír, Dawa or Dauwá, Ghosi, 5·5; Gargariya, 1·8; Bhát, Jasaundhi, 0·7; Gosáin, Joshi, 0·6; Bhurjí, 0·7; Tamoli, Barai, 0·5; Teli, 2·2; Sonár, Thathera, 1·2; Luhár, Barhai, 2·3; Chhípí, Darzi, 0·7; Patawá, 0·1; Kahár, Dhímar, 2·1; Nái, Bárí, 2·3; Kewat, 1·7; Khangár, 2·1; Arakh, 0·4; Kori, Kushti, Bungar, 5·2; Dhobi, 1·4; Kumhár, Chungar, Sunkar, 2·7; Khatik, 0·3; Chamár, 12·9; Kaurera, 0·3, and Basor, 2·7. Under the head of Khánabadosh, 0·1, are included Beriyá, Beldár, Kanjar, Nat, Kapriyá, Brajbási, and Khunkhuniyá. Other castes not enumerated above number 0·2, among whom are Lakherá, Churihár, Manihár, Chikwá, Ját, Jágá, Kirár, Sunariyá, Dhánuk, Gujar, Chhípá or Rangrez.

Brahmans.

The Brahmans of the northern Parganahs (Hamírpur, Sumerpur, Maudha, and Jalálpur) belong chiefly to the Kanaujia division, while those of the southern Parganahs (Ráth, Mahoba, Panwári, and Jaitpur) belong to the Jajhotía division of the caste. Except a very few who act as Purohits, and Pandits, or keep Baniyas' shops, or carry grain, iron, &c., they are all agriculturists, whence they have sunk in public estimation. The census of Rajpúts has been very minute, owing to investigations for the purpose of ascertaining what classes are addicted to infanticide. Of these, however, only three are now proclaimed, *viz.*, the Parihár, Chauhán, and Bais in eighteen villages: of these the Parihárs (at least those proclaimed) are by far the most addicted to the practice. The most remarkable classes in the district are the Chandels and Bundelás (see MAHOBA, BUNDELKHAND.) With respect to the Bundelás, a peculiar custom existing amongst them may be noticed here (the prevalence of which, however, except amongst the highest classes, may be doubted), *viz.*, that the mother does not suckle her offspring, which is made over to a female of the Ahír caste, the subdivision of which is called Dauwá (probably from the same root as "*dái*"). The close connection between Bundelá Thákurs and Dauwá Ahírs confirms this.

Dauwás, &c.

Marwarís.

The Vaisyas or Baniyas of this district are in no way peculiar: they belong chiefly to the Agarwala branch. The Marwarís, who almost without exception claim to be Brahmans, are very remarkable for their money-making qualities. Their pursuits naturally make

them disliked, though they number so few. Probably men, women, and children all told they do not exceed 200. It is strange that no one ever heard of a good Marwarí; yet a poor man among them is equally unknown, and almost all are wealthy. They seem to be destitute of a single good quality, and from their always being in the courts one sees more of them than of any other caste. This class has acquired a considerable portion of the district and bids fair to acquire much more, in what manner many a ruined man can tell, and the rapid acquisition of wealth and the civil court returns sufficiently will explain. Though resident in this district they occasionally visit their homes in Marwar. Amongst the Sudras the Dhímars and Khangars are to be noted; the former correspond and probably belong to the Kahár caste elsewhere, but the word is perhaps peculiar, probably being a corruption of the Sanskrit *dhivara* (fisherman). Here they are found only in the south of the district, and live by fishing and cultivation, chiefly of the *singhára* (or water-nut), which grows abundantly in the lakes and tanks. The Khangars were formerly the chaukidárs of the district, but latterly other castes have been admitted. The chaukidárs used to bear a bad character for theft and burglary, which still clings to them, and in the three or four villages where they are still zamíndárs they keep up their bad name; but as chaukidárs they are, as a rule, a fine intelligent set of men, and form excellent material for a good police. Indeed, in their present subordinate capacity they are the real police. In Parganah Jaitpur the chaukidárs are generally of the Basor caste, called elsewhere Bhangís and Mehtars. Of the less numerous castes the Bhats and Gosains received their villages from some one or other of the Bundelá Rajas. The Khangars would seem to have acquired possession in the first place by force or by favour of the ruler, for there is a tradition that a Khangar held Mahoba as a deputy of some Musalmán governor.

Musalmáns.

The Musalmáns are remarkable as being descendants of converted Hindús, and almost all these zamíndárs were Thakurs before their conversion, and their customs and habits closely resemble those of their Hindú brethren. The Lodhis, who hold such a large portion of the district, are excellent cultivators, and with few exceptions are orderly and apparently well-disposed. But they are grossly ignorant and are wanting in spirit; they fall much more easily than the Brahmans or Thakurs (who are equally as ignorant as they) a prey to the money-lenders, whether Marwarís, Baniyas, Brahmans, or Thakurs. As a rule, they are quite in the power of the patwári (or village accountant) of their village, and the latter, if thwarted, easily ruins the village either by an alliance with the money-lender or by false accounts. They make but little use of the means of improving themselves afforded by village schools. The question as to whence these castes came is so obscure and general that it can hardly be touched upon here. The Lodhis, for example, may be the descend-

ants of intermarriage between the Aryan conquerors and the aborigines, and certainly appear to have preceded the Brahmans and Thakurs in the occupation of this district. They seem to have no traditions as to any immigration here, though if they belong purely to the Aryan race, from their extensive settlements here, they must have immigrated in large bodies. The Kanaujía Brahmans appear to have come from beyond the Jamna, while the Jajhotías in all probability immigrated from beyond the Dhasán, but the time when this influx took place is unknown.

Customs.

Panchayats are not in any way peculiar here. Their function is chiefly to award punishment for often imaginary breaches of caste rules, cases of conjugal infidelity, &c., the punishment consisting of a fine for the benefit of the Panchayat or caste, and till it is paid the delinquent is excluded from eating, drinking, and smoking with members of his caste. Occasionally Panchayats are held to consider a matter of caste (whether, *e. g.*, a certain thing is lawful or not), and sometimes disputes are referred to Panchayats for settlement; but as their decisions are seldom recorded, and even when recorded are too vague to be executed, they are seldom final. Several castes, such as Kahárs, Koris, Náis, Baniyas, Sonars, &c., have Chaudhris appointed by themselves, either with or without the sanction of the zamíndárs of the village, and in some cases (*e. g.*, Kahárs and cartmen) of the Collector. These Chaudhris are utilized chiefly for obtaining supplies for Government purposes. The only towns containing more than 7,000 inhabitants are Ráth, Kharaila, and Hamírpur.

There is no sign of any change from agricultural to urban life or *vice versâ*.

Food, &c.

There is nothing peculiar in the food of the wealthy in this district, the number of whom is very small indeed, and each individual of whom spends more or less in this respect than his neighbour. The agriculturist who is tolerably well off eats wheat, *joár*, *bájrá*, *dál*, and occasionally rice and vegetables, oil, *ghí*, salt, and sometimes meat. *Chapatís* with vegetables and oil or *ghí* are the ordinary food, of which an adult consumes from one *ser* to one and a half *ser* per diem, the cost of which in ordinary times does not exceed five or six pice. The Baniyas, Kayaths, &c., of the same class of society, but whose occupation is sedentary, eat much the same food, with the addition of some spices, sugar, and milk, cooked perhaps with more care and costing much the same. The poorer classes, among whom must be numbered the zamíndárs of many villages, usually eat gram and *bájrá* with *dál* and salt, but often nothing better than the lighter grains (especially *kodon*, *samán*, and *kakún*), and gram flour mixed with *mahúa*. It has been noticed that the people in the south of the district are worse off for food than those in the north, the country and the inhabitants being poorer. The quantity of food consumed per diem by the lowest classes is (where they can get it) hardly ever less than one *ser*, and does

not cost more than two or three pice. Tobacco is in general use among all classes, females excepted, while *pân* is limited to those who can afford it, and even amongst these, excepting in towns, it is not generally used. Potatoes are little consumed, and garden vegetables are not common. Native spirits are used almost entirely by the lower castes, especially Kahárs, Chamárs, and Basors. Kayaths in the towns also often drink spirits.

Language.

The dialect spoken in this district, more, however, in the southern than in the northern Parganahs, is Bundelkhandi. It has apparently little traces of grammatical structure, and differs from the Hindi of the "Prem-Sagar" in the following particulars:—In pronunciation the diphthong '*ai*' is not sounded broad, but more like, though different from, the '*ai*' in 'daisy.' In the oblique cases substantives have but one affix, '*ko*,' which answers all the purposes of *ka*, *ke*, *ki*, and *ko*. The plural is either the same as the singular or ends in '*an*' instead of '*e*,'—*e. g.*, *larka*, *larakan*, for *larke*. Words appropriated to females end in '*ni*' instead of '*en*' or '*i*,'—*e. g.*, kahar-*ni* for kahar-*in*, tel-*ni*, &c., laraka-*ni* for larki, and this feminine affix is almost always employed even where unnecessary. Lastly, there is always a strong tendency to use the diminutive form of nouns, even when the sense is not diminutive, especially when a word ends in long '*i*,'—*e. g.*, *chhiriya* for *chheri*, a goat, and not a small goat; *gaiya* for *gai*; *pakhariya* for *pokhar*, a pond, but not necessarily a small one. So much is this the case that proper names in '*i*' are almost always used in the diminutive form—*e. g.*, Girdhariya for Girdhari, Dibiya for Debi, Hazariya for Hazári.

The infinitive, as in most Hindi dialects, ends in '*an*' instead of '*na*,'—*e. g.*, *maran* for *marna*. The gerund ends in 'wai ko,'—*e. g.*, *karwai ko* for *karne ko*, *khawai ko* for *khane ko*, &c., The present participle in '*at*' instead of *ta*, *te*, *it*,—*e. g.*, *marat* for mar*ta*, *te*, *ti*, ja-*at* for *jata*. The past participle ends in '*o*' instead of '*a*,'—*e. g.*, *maro* for *mara*, *gayo* for *gaya*. The present tense, formed from the present participle by conjugating it with the present of '*hona*,' is not otherwise peculiar, except in the structure of the present participle itself mentioned above.

The imperfect tense, being the present participle conjugated with the imperfect of '*hona*,' is doubly peculiar, the present participle itself being peculiar, and the imperfect of *hona* being '*hata*' instead of '*tha*,' the plural being '*hate*' for '*the*:' thus *main marat hata*, &c., *ham mirat hate*. The preterite follows the peculiarity of the past participle in ending in '*o*' instead of '*a*,' and is also peculiar in not taking the participle '*ne*,'—*e. g.*, *ham maro* for *ham ne mara*.

The future tense is peculiar, not ending in '*ga*,' but being the present of *hona* with '*a*' prefixed,—*e. g.*, *mar-aham* for *marúnga*, *mar-ahai* for *marega*, *marahain* for *marenge*. A long vowel is often shortened,—*e. g.*, '*ja ahun*' for *jaunga*. The vocabulary used is in some parts peculiar, as in the numerals the use of *dui* for *do*, *gairah* for *igarah*, *tairah* for *terah*, *sorah* for *solah*, and *pan-*

chas for *pachas;* in the ordinals '*o*' is substituted for the final '*a*,' as *dusro* for *dusra*. There are other differences which would be beyond the scope of this article to notice, such as the large number of words relating to common objects and occupations which seem to be peculiar to this dialect.

Education.

The Inspector of the Second or Agra Circle superintends the Educational Department in the Hamírpur District. The character of the education imparted in the several schools and the machinery employed does not differ from that in use in the Banda District (see BANDA DISTRICT, *s. v.* '*Education.*')

The Zila School teaches English, the Vernacular, and Persian. In the rest the Hindi language is in general use here as in the other districts of Bundelkhand. The Zila School was opened in 1867, the Tahsíli School in 1855, and the Anglo-Vernacular and Aided Female Schools in 1866-67, by Mirza Ahmad Ali Beg, Tahsíldar. The two latter classes are all situated in Maudha, one female school in each of the five *thoks* of the town. The Srinagar Halkahbandi School is said to have been the largest and best in the division; it had an attendance of 120 pupils, and proposals have been made to convert it and the Kharaila School into Parganah Schools. There are a few Persian indigenous schools in the district. The following table gives the more prominent educational statistics of the district. In 1872 there were 1,023 Hindú males, 4 Hindú females, 856 Muhammadan males and 9 females, who could read and write: —

Educational Statistics of the Hamírpur District.

Class of school.	1860-61.			1871-72.						
	Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils. Hindús.	Number of pupils. Musalmáns.	Average daily attendance.	Average cost of educating each pupil.	Proportion borne by the State.	Total charges in rupees.
			Rs.					Rs. a. p.	Rs. a. p.	
1. Inferior Zila ...	...	...	...	1	54	6	48	49 11 4	46 13 0	3,014
2. Tahsíli ...	8	324	1,627	6	231	102	244	5 1 7	4 5 4	1,530
3. Parganah ...	...	...	...	3	established in 1872			...	...	...
4. Halkahbandi ...	15	315	82	49	1,861	128	1,376	2 11 5	0 4 11	4,951
5. Female (Govt.),	...	...	...	2	16	20	24	3 14 10	3 14 10	130
6. Indigenous (Unaided.)	81	775	3,375	45	430	53	426	5 5 2	...	2,577
7. Anglo-Vernacular (Aided).	...	...	...	1	10	25	21	35 2 9	17 2 3	739
8. Female (Aided),	...	...	...	5	16	114	119	5 9 9	3 6 0	608
Total ...	104	1,414	5,823	112	2,618	448	2,258	...	...	13,549

In 1850-51 there were eighty-six Hindi schools, attended by 988 pupils; fourteen Sanskrit schools, attended by 90 pupils; ten Persian and one Arabic school. The majority of the teachers were of the Kayath (or writer) caste, and

there was not a single school-house exclusively devoted to educational purposes in the district.

Neither Christianity or the Brahmo Samaj have as yet appeared in the district, nor does Muhammadanism make any progress among the people. There are no institutions in the district devoted to the spread of the tenets of any religion. There is only one printing press at Hamírpur, owned by a resident of Agra, where common lithographic work is done in Hindi and Urdu.

Post-office.

The post-office statistics for three years in the last decade are shown in the following table for imperial post-offices only :—

Year.	*Receipts.* Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	*Charges.* Charges, fixed and contingent salaries, &c.	Mail service.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62 ...	28	106	...	4,221	1,201	5,556	4,051	106	1,453	...	14	5,624
1865-66 ...	38	...	...	3,866	1,383	5,087	1,038	2,628	1,384	...	37	5,087
1871-72 ...	86	...	2	6,461	2,474	9,024	3,816	2,676	2,529	3	...	9,024

In addition to the above, the receipts in 1860-61 from staging bungalows amounted to Rs. 186 and the expenditure to Rs. 118 ; the receipts from service postage to Rs. 2,776 and the expenditure to the same amount, making a total receipts of Rs. 8,518

There are nine imperial post-offices and thirteen district offices at the different police-stations in the Hamírpur District. The following tables give the number of letters, newspapers, parcels, and books received and despatched during 1861-62, 1865-66, and 1870-71 :—

	1861-62. Letters.	Newspapers.	Parcels.	Books.	1865-66. Letters.	Newspapers.	Parcels.	Books.	1870-71. Letters.	Newspapers.	Parcels.	Books.
Received ...	31,827	3,915	454	350	51,743	3,348	461	631	91,105	6,600	1,144	1,244
Despatched ...	29,187	736	198	76	58,186	675	244	96	69,742	1,474	209	234

The post-offices are Hamírpur, Kurára, Sumerpur, Islampur, Maudha, Sirsála, Muskara, Jalálpur, Kharaila, Chandaut, Biwar, Ráth, Majhgáwan, Mahoba,

Srinagar, Kabrai, Kulpahár, Panwári, Kashipur, and Ajnár. The district post-offices are supported from the district post-office cess *(dakána)*.

Police.

In 1871 the chaukidárs (or village watchmen) numbered 1,953, including 544 messengers *(khabar-rasán)*, or one to every 242 inhabitants. Their cost is met by a payment in cash averaging Rs. 2-6-3 per mensem each. The regular police enrolled under Act V. of 1861 numbered, in 1871, 534 men of all grades, and cost Rs. 80,586, of which Rs. 74,214 were paid from imperial funds. Proportion of police to area, one to 4·28 square miles; to total population, one to every 975 inhabitants. In 1871 there were seven cases of murder, eleven of robbery, four of dacoity, 288 of burglary, and 1,668 of theft, including attempts; property to the value of Rs. 12,554 was stolen, and Rs. 6,452 worth was recovered. Of 2,352 cases cognizable by the police, 1,345 were enquired into, and 680 were prosecuted to conviction; and of 1,250 persons tried, 1,088 were convicted. The quartering of extra police in the notorious village of Kabrai has had a good effect in putting down the robberies on the Banda and Naugaon Road. There are first-class police stations at Ajnár, Sumerpur, Maskhara, Ráth, Kalpahár, Mahoba, Maudha, Hamírpur, Jariya, Panwári, and Jalálpur; second-class stations at Kurára, Lalpura, Chandaut, Biwar, Kharaila, Majhgáwan, Kashipur, Kabrai, Srinagar, and Sirsála; and outposts at Pithaura, Kaitha, Jaitpur, and Kunahta.

Jails.

There is but one jail in the district, the statistics of which are as follows:—The average number of prisoners in jail in 1850 was 400, in 1860 was 72, and in 1870 was 129. The ratio per cent. of this average number to the population, as shown in the census of 1865 (520,941), was in 1850, ·076; in 1860, ·013; in 1870, ·024. The number of prisoners admitted in 1860 was 650, and in 1870 was 653, of whom 65 were females. The number of persons discharged in 1870 was 481. In 1870 there were 231 admissions into hospital, giving a ratio of admissions to average strength of 179·08; six prisoners died, or 4·65 of the average strength. The cost per prisoner per annum in 1870 was for rations, Rs. 18-14-7; clothing, Rs. 2-8-0; fixed establishment, Rs. 15-8-8; contingent guards, Rs. 5-14-9; police guard, Rs. 4-8-2, and additions and repairs, Rs. 8-5-3,—or a total of Rs. 55-11-8. The total manufactures during the same year amounted to Rs. 1,059-5-0, and the average earnings of each prisoner to Rs. 8-3-4. In 1870 the Muhammadan prisoners numbered 100 and the Hindu 331. There were 16 prisoners under 16 years of age, 387 between 16 and 40, 219 between 40 and 60, and 24 above 60. The occupations of the majority of the male prisoners were agriculturists, 170; labourers, 126; professional, 95; and men of independent property, 92.

Fiscal history.

The early settlements of Bundelkhand have already been noticed in the introduction to this volume. The district for the first settlement, or that of 1805-06 A. D. (1213 *faslí*), with

other portions of the newly-acquired trans-Jamna territories, was under the management of Captain Baillie, the Agent to the Governor-General, and (where possible without the intervention of the military) under Mr. J. Erskine, the first Collector of the new district. To the latter officer instructions for the settlement of that year were issued. The district, however, was so overrun with free-booters and the predatory bands of the leaders Paras Ram, Gopal Singh, and the Dauwás that the revenue was collected with much difficulty and much of it had to be remitted. To such a pitch had things proceeded that it was no uncommon practice of these robbers to swoop down from their hills and collect the revenue from the British villages and grant a receipt for the payment, and when a force was sent against them they either showed fight, or where prudential motives influenced them, melted away, to meet together again at some appointed place of rendezvous.

Second settlement.

With such people to deal with, and with the country in such a state, Mr. Erskine found some difficulty in preparing for the second settlement from 1214 to 1216 *fasli*. He commenced by making inquiries through the Kanúngoes, Patwáris, and Tahsíldárs concerning the past settlements of each individual village, and on this, with his personal inspection where possible, he made the assessments. These were completed in 1807 and appear to have been very fair, perhaps somewhat heavy comparatively speaking on the eastern parganahs; but up to that time Gopal Singh and his followers held more *de facto* possession of the western parganahs than any British force. Remissions were granted on this account in 1214 *fasli*. In the following year remissions were claimed and allowed on account of hail-storms and drought, and it was not until 1216 *fasli* that a really favourable year occurred in which the revenue was paid up without a balance.

Mr. Wauchope's settlement.

The third settlement was made for three years, 1217 to 1219 *fasli* (1809-10 to 1811-12 A. D.), by Mr. John Wauchope, who succeeded Mr. Erskine in December, 1808. He raised the assessment of the western parganahs forty per cent., which he justified by saying that "these parganahs had formerly been the scene of uninterrupted devastation or predatory warfare, while lately the cultivation had greatly increased." Mr. Allen thinks that a great deal of this enhancement was due to the intrigues of two rival claimants to the Kanúngoship of Panwári. The land-revenue of the eastern parganahs was not in the gross much raised, and many inequalities in the assessment were corrected. In the first year there was a deficiency of rain, but the other two years were favourable.

The attention of the authorities was now directed to inquiries into revenue-free holdings, with which the country appeared to be overrun. Mr. Wauchope was succeeded by Mr. Marjoribanks in May, 1811, who was followed by Mr. Moore in April, 1811, and in October of the same year by Mr. Scott Waring

who continued Mr. Wauchope's assessment with some trifling changes for a second period of three years,—namely, 1812-13 to 1815-16 A.D.

Mr. Wauchope's report.

The Collector in his report on this assessment states that the province was better cultivated at a former period, two-thirds of the arable land being now only under cultivation. The waste-land comprised one-third of the area of the district, while the progress of cultivation and population was most unequal in different parts of the district. The incidence of the revenue was only one rupee per *bígha*, though cotton was exported in large quantities to Mirzapur and *al* was also exported for dyeing. There was, however, little sugar cultivation, owing to the indigence of the proprietary body and the general absence of wells and other means of irrigation. The soil was too loose and the water at too great a depth to admit of the construction of wells. The crops, though produced with less artificial watering than in the Duáb, were entirely dependent upon the rains. Owing to their indebtedness the landlords were frequently supported by advances *(takkavi)*. These, added to the infinitesimal subdivision of the proprietary right in the very large number of estates held by cultivating proprietary bodies, were the causes given for the decrease in the estimated revenues derivable from the Bundelkhand districts. The following statement shows the method employed in assessing the revenue, and the estimates then given of the cost of production per *bígha* of the principal crops [1]:—

Crops.	Rate of assessment.						Total rent and expenses.						Produce.						Net profit.					
	Augási.			Kálpí.			Augási.			Kálpí.			Augási.			Kálpí.			Augási.			Kálpí.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Paddy ...	1	7	9	...			2	8	0	...			4	3	9	...			1	11	9	...		
Kodon ...	1	7	0	1	1	0	1	15	3	1	13	0	3	8	0	1	15	0	1	8	4	0	2	0
Til ...	0	3	6	0	7	0	0	9	6	0	15	0	1	8	0	1	0	9	0	14	6	0	1	9
Cotton ...	1	7	0	1	14	0	3	12	9	4	15	4	7	14	0	6	7	0	4	1	3	1	8	0
Sugar-cane ...	3	0	0	3	14	0	7	12	0	20	1	6	13	1	6	21	6	0	5	5	6	1	4	6
Joar ...	1	3	0	1	11	0	1	12	6	2	11	0	3	3	6	3	2	6	1	7	0	0	7	6
Wheat ...	1	10	9	1	12	0	3	3	6	3	14	6	4	11	6	4	8	6	1	8	0	0	10	0
Chaná ...	1	7	0	1	8	0	2	10	9	3	0	0	2	14	9	3	9	6	0	4	0	0	9	6
Tobacco ...	2	3	0	...			7	8	0	...			11	14	6	...			4	6	6	...		

During the six years of Mr. Wauchope's assessment the people in the eastern parganahs were in a flourishing condition, and even in Ráth somewhat improved; but in Panwári they were so impoverished that balances

[1] Much information regarding the earlier settlements of Bundelkhand is contained in the Revenue Records, North-Western Provinces, 1818-20, published in Calcutta in 1866.

yearly accrued. It is reported that many persons died from starvation during 1813-15 A.D. in Panwári.

Mr. Waring's settlement.

In this state of affairs Mr. Scott Waring undertook the fifth settlement, 1815-16 to 1819-20. He found Panwári poor and all the other parganahs rich, and increased the Government demand in the eastern parganahs quite 46 per cent. and in the western parganahs 21 per cent., exclusive of the assessment of resumed villages. After Mr. Waring had made this settlement he remained in charge for only two years, being relieved by Mr. Littledale in January, 1818, who was succeeded by Mr. Forde in October of the same year.

Mr. Forde's opinion.

At the time of settlement the Board of Commissioners were apprehensive that the assessment was excessive, but as Mr. Waring ably and strongly defended his proposals they were allowed to stand. Mr. Forde addressed the Board in September, 1819, giving his opinion that the district was over-assessed. He writes:—"On forming the settlement, the number of estates made over to farmers amounted to 178, and it is natural to conclude that, if the terms offered to the zamíndárs had been such as would have enabled them to pay the proposed assessment, so great a number of proprietors would not have refused to enter into engagements, as by such refusal they lost all prospects of having their estates restored to them until the expiration of the *fasli* year 1227, and until which period they must be content to be considered as ryots. A more convincing argument in favour of this assertion cannot be adduced than by referring to the sales which have taken place both at public auction, for the recovery of the arrears of revenue to Government, and also by private sale. The total number of estates in this district amounts to 815, and during the *fasli* years 1223, 1224, and 1225 (1814-15 to 1817-18 A.D.), thirty-nine estates were sold at public auction, the annual land-revenue of which amounted to Rs. 77,699, and the price at which they were sold only amounted to Rs. 29,780, affording the land-holders a sum exceeding in a trifling degree one-third of their yearly *jama*. The number of estates sold by private sale amounted to one hundred."

Mr. Valpy's settlement.

Mr. Forde was, however, six months afterwards relieved by Mr. Valpy, who was, entrusted with the next settlement, from 1228 to 1232, of the resigned and farmed estates. He differed in opinion from Mr. Forde, the native authorities, and the Board of Commissioners, all of whom thought considerable remissions were required. Mr. Valpy considered, and strenuously supported his opinion, that not only was no decrease requisite, but that in some cases an increase ought to be demanded. Mr. Allen considers Mr. Valpy to have erred "in supposing that fifteen per cent. deduced from the highest gross rental is sufficient." Mr.

[1] Board's Records, 1st September, 1819 : Set. Rep., I., 881.

Valpy spared no labour to get the highest possible rental; he encouraged communications, even from ousted *patwáris* and from subordinate native revenue officers who were candidates for new appointments consequent on the creation of a new *tahsíldari*, and who, to use Mr. Valpy's own words, "were anxious to bring themselves to notice." This settlement was for the most part merely a continuation of the expiring one, without increase or diminution. In many cases the zamíndárs who in 1223 refused were now persuaded to come forward and agree to what they had previously objected to, but otherwise there was very little change. Shortly after the completion of the settlement Mr. Valpy was relieved by Mr. Charles Tucker, who remained here less than a year, and as that year (1228) was a favourable one, he collected the revenue and gave the sanction of his high name and character to the fairness of the assessment.

After Mr. Tucker came Mr. Cathcart, who remained here three years and made the collections for 1229, 1230, and 1231, in which years the arrears were considerable, and every year greater than the preceding one. Mr. Cathcart was relieved by Mr. Valpy, who for the second time took charge of this district, in January, 1825, and in the succeeding cold weather—that is, in 1825-26—was again entrusted with the settlement of the resigned estates and lapsed farms. In some estates Mr. Valpy was now forced to great remission, for he could get no offers; but in by far the majority of cases the old assessment was preserved. He acted on the opinion expressed by him five years before, although the balances in 1232 (the last year of the previous settlement), when he himself was Collector, were very heavy. Balances occurred every year of this settlement, though every sort of means were resorted to for the collection of the revenue. It was common to stop the salaries of the tahsíldárs, and even of some of the clerks and messengers of the parganahs. In 1829 it was publicly reported that it was not infrequent in the previous years for some *tahsíldári* establishments to be in arrears for the long period of from six to ten or twelve months. A large number of watchmen and bailiffs were entertained every year, the greater number of the clerks of the headquarters station were deputed to take charge of certain villages, and still the balances increased yearly. At last the year 1237 proved most calamitous, particularly in the eastern parganahs, and the balances in them and in Ráth were very heavy. In Sumerpur Parganah they were about twenty per cent. of the demand. Meanwhile the new settlement was made of the resigned estates, which amounted to far more than half the whole number. At this settlement the relief given was large, but it was not judiciously distributed or apparently on any regular system. The Collector (Mr. Cathcart) had very little to say upon the subject, the Commissioner (Mr. Ainslie) giving to some villages very large present deductions, while to others, which were perhaps nearly as heavily assessed, nothing was allowed. During this settlement the dreadful year of

1241 occurred. After this, from 1243 *fasli*, Mr. Pidcock settled the resigned estates, which were very numerous, notwithstanding the reductions given by Mr. Commissioner Ainslie in 1238.

Drought of 1241 (1833-34 A.D.)

The injury done to this district by the drought of 1241 (1833-34) has been described by Mr. Pidcock in several letters. He writes thus:—

"The season of 1241 *fasli* was one of unparalleled distress to the people of this district and of loss to Government. The miseries of famine, pestilence, and exile, which denuded this district of nearly one-half of its population, are too well known to the world to require recapitulation here. But it is not equally well known that, in addition to all this, the avarice and corruption of the native officers of this district were employed in frustrating the charitable intentions of Government, and of hoarding for themselves wealth gathered from the wretched pittances devoted by humanity to the sustenance of the victims of hunger and disease." Mr. Pidcock reported that, although a very large portion of the balance of 1241 was suspended by Government, by far the greater portion was collected and embezzled by the native Government officers, several of whom were convicted and imprisoned. Mr. Pidcock went to England shortly after the completion of his settlement, and in the succeeding four or five months there were as many acting Collectors, till April, 1837, when Mr. Lean took charge; he within a twelvemonth was succeeded by Mr. Taunton, who found the district suffering from the extraordinary deficiency of rain which prevailed through the North-Western Provinces in 1837.

Although in other districts the season of 1245 (1837-38) was considerably more disastrous than that of 1241, in this district the drought was less felt than that of 1241, and the balances were less heavy. The year 1246 was very favourable and the balances were comparatively small; but in no year was the whole revenue realized. The famine of 1833-34 was felt most severely in the western parganahs, while that of 1837-38 visited those in the east. "By the former, thirty-five villages were totally destroyed in Jalálpur, and by both, seventy-two in Kálpí and Hamírpur were laid waste and left without an inhabitant." Considerable remissions were allowed in both years under the direction of the Commissioner of Allahabad, and relief works were opened throughout the eastern parganahs, which lasted more or less until the autumn crops of 1838 were gathered in. Famine coming in the wake of excessive assessments ground the people down to such a degree that Bundelkhand, formerly reputed as a wealthy country, became known as the chosen home of stricken poverty.

Existing settlements.

The existing settlements of the district in Parganahs Sumerpur, Maudha, Ráth, Panwárí, and Kharka, were made by Mr. C. Allen in 1842. Mr. W. Muir (now Sir W. Muir) made the settlements of Parganahs Hamírpur, Kálpí, Jalálpur, Kharaila, and Kúnch,

then in the Hamírpur District, in the same year; and Mr. G. H. Freeling made the settlement of Mahoba in 1855-6. Mr. Allen's assessment resulted in a decrease of thirty-one per cent., exclusive of a revenue of Rs. 37,434 derived from resumed villages, or a total reduction of Rs. 3,42,494 on the highest revenue of the third settlement, 1223 to 1237 *fasli*. The total sum assessed on his five parganahs, or Rs. 6,71,833, was not reached either until ten years had elapsed, the increase from the initial revenue of 1842-44 being paid in yearly increments spread over that period. Mr. Allen's assessment resulted in a decrease of thirty-one per cent., exclusive of a revenue of Rs. 37,434 derived from resumed villages, or a total reduction of Rs. 3,42,494 per annum on Messrs. Waring and Pidcock's assessment. His reasons for this radical revision were that the revenue of the previous settlements had been in reality paid from the capital of the landlords, and the sums realised were not to be taken as the result of fair taxation; again, the abolition of the Kaitha cantonment had removed a large and certain market for the surplus produce of the district, and owing to the tranquillity reigning in Bundelkhand, the Native States had become exporters of food grains instead of importers; that these causes, working with the withdrawal of the East India Company's investment in cotton from Kálpí, had seriously diminished the resources of the district and entirely precluded any attempt to keep up the previously existing high rate of assessment. The incidence of the land-revenue fell from Re. 1-15-3 on the cultivated area to Re. 1-10-1, and from Re. 1-4-6 on the culturable area to Re. 1-1-2. Similarly, Sir. W. Muir drew attention to the state of the parganahs in the Kálpí subdivision, and strongly recommended reductions in the Government demand in each. Numbers of estates had fallen into the hands of Government in default of purchasers, and land in general had no value, except in the few favoured places where an indiscriminate abatement had taken place.

The final result of Mr. Allen's settlement gave for Kharka (now in Parganah Ráth), Rs. 27,702; Maudha, Rs. 1,37,969; Panwári, Rs. 1,83,350; Ráth, Rs. 1,82,464, and Sumerpur, Rs. 1,40,348,—or a total of Rs. 6,71,833, against an average collection for the preceding eleven years of Rs. 6,59,816, and an average nominal land-revenue for the preceding five years of Rs. 7,81,286. In the Hamírpur Parganah the assessment amounted to Rs. 71,152, as compared with a former revenue of Rs. 77,600, and in Jalálpur the new land-revenue was fixed at Rs. 2,49,958, as compared with a previous assessment of Rs. 2,75,800. The settlements made by Mr. Allen and Sir. W. Muir lapsed in 1872, and preparations for a revision have been commenced. The assessment of 1842 is held to have been a fair one, and under it most of the inequalities of the former settlements have been removed. There have been few serious balances of late years, though the transfers of proprietary right have on the whole been more numerous and extensive than is ordinarily seen in the districts of these provinces.

The total area of the district, according to the most recent returns, gives 1,464,641 acres, of which 1,123,729 acres are culturable and 340,912 are barren. Of the culturable area 763,783 acres are cultivated. The land-revenue falls on the total area at the rate of 11 annas 10 pie per acre; on the total culturable area at 15 annas 2 pie nearly, and on the total area cultivated at Re. 1-6-9. The following statement gives the official returns for the ten years 1860-61 to 1869-70 of the demand, collections, and balances on account of land-revenue in this district:—

Year.	Demands.	Collections.	Balance.	Particulars of balance.				Percentage of balance on demand.
				Rent.				
				In train of liquidation.	Doubtful.	Irrecoverable.	Nominal.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	
1860-61	11,20,681	10,73,665	47,016	14,449	29,233	2,143	1,191	4·19
1861-62	11,09,306	10,92,897	16,409	3 089	11,889	290	1,141	1·47
1862-63	10,99,003	10,86,581	10.422	2,057	6,401	1,403	551	·03
1863-64	11,01,169	10,83,242	12,927	223	7,844	4,860	...	1·17
1864-65	10 69,324	10,56,820	12,504	2,281	9,395	...	828	1·17
1865-66	10 74,985	10,74,838	147	2	...	...	145	·01
1866-67	10 84,026	10,83,872	154	...	154	...	...	·01
1867-68	10,83,859	10,83,579	280	...	...	..	280	·02
1868-69	10,83,891	10,10,801	73,090	17,895	55,188	...	7	6·74
1869-70	10,84,121	10,83,920	201	...	...	...	201	·02

The total land-revenue demand for 1870-71 was Rs. 10,84,103, of which Rs. 10,83,327 were collected, leaving a balance of Rs. 776; of this balance Rs. 432 were in train of liquidation, leaving a nominal balance of Rs. 344. There were also Rs. 53,502 outstanding at the beginning of the year, Rs. 38,311 of which were collected, and Rs. 24 remitted and removed from the accounts, leaving a balance of Rs. 15,167 on account of these old outstandings; total balance Rs. 15,511.

Old families.

At the time of the conquest of this district there were no old farms or *talukahs* in existence, and no remarkable families living within its boundaries. At present the only influential families are the Purihars at Malehta and Majhgáwan in the Ráth Parganah, of whom the chief are Thákur Dín and Harbans Rao respectively. But they seldom visit the headquarters of the district, and take no interest in anything beyond the affairs of their own estates. Other large landholders are Mulchand Dube of Jalálpur; Sham Karan Seth of Banda; Khem Chand of Imiliya, in Parganah Jalálpur; Khem Chand of Bidhokar, in Parganah Sumerpur;

a few other Marwáris of less note, and the Pandas of Jalálpur. None of these are men of any mark or more than local influence. They care for nothing beyond what interests their income, and bestow most of their time in driving bargains as money-lenders or in looking after the economical management of their estates, on which they never voluntarily expend a single pice. The table showing the landowning castes of this district is too inaccurate for publication, but at the time of acquisition the land in the district was distributed among the following castes:—Of the total number of villages (918) the Lodhís held about 360; Thákurs, 320; Brahmans, 110; Musalmáns, 32; Kúrmís, 27; Ahírs, 26; Káchhís, 10; and eleven other castes, 33. In 1860-61 there were 1,144 estates on the revenue-roll, and in 1870-71 there were 1,127. The number of registered proprietors or sharers at the first period was 24,457, and in 1870-71 there were 28,086. The total revenue paid was Rs. 11,21,165 and Rs. 10,84,129 respectively; the average land-revenue paid by each proprietor in 1860-61 was Rs. 46, and in 1870-71 was Rs. 39, and by each estate Rs. 980 and Rs. 962 respectively.

Transfers of landed property.

There are few districts in these provinces whose history will more forcibly illustrate the evils of over-assessment, and the quiet ruin that can thus be brought on a people, than that of the Hamírpur District. As early as 1819, Mr. Forde, when Collector, brought to the notice of the Board of Commissioners facts which showed that the district was over-assessed. At the settlement of 1815-16 to 1819-20, concluded by Mr. Waring, 178 estates had been made over to farmers on account of the recusancy of the zamíndárs. Of the 815 estates in the district, thirty-nine, with a land-revenue of Rs. 77,700, were sold by public auction and realised but little more than one-third of one year's purchase, and the number of estates privately transferred was estimated at one hundred.[1]

Mr. Allen in his report[2] mentions the poverty apparent throughout the whole district in 1842, and the utter valuelessness of landed property, as indisputable proofs of over-assessment. He had endeavoured to trace the history of the speculators who came into the district, and through whose competition and capital the assessment had been raised and the revenue realised. He writes of them—that Kutb-ud-dín Husain Khan of Lucknow bought from 1817-18 to 1824-25 A.D. villages paying a revenue of Rs. 8,000, all of which have been sold for arrears of revenue. Zain-ul-abdín Khan at the same time bought villages paying a revenue of Rs. 7,000, but left the district a pauper, all his villages having been sold for arrears. Dya Rám, a banker, held in farm or mortgage villages paying a revenue of Rs. 12,000, but all were sold for arrears. Mirza Mahommad Khan came from Allahabad and bought two

[1] Set. Rep., II., 789.

[2] This refers to Parganahs Sumerpur, Maudha, Ráth, Panwári, and Kharka. Set. Rep., II. 791.

villages paying a revenue of Rs. 4,000, both of which were sold for arrears and bought in by Government for a nominal sum. Nunaiyat Rai, the Government vakíl, lost most of the villages that he had purchased. Díwan Madan Singh came from Native Bundelkhand, but lost all the four villages which he purchased (paying a revenue of Rs. 14,000) and absconded. A European farmer (Mr. Bruce) fared no better by his farming operations, which were at one time very extensive.

Transfers before 1843.

To such a state did matters come that, in the years immediately preceding the settlement under Regulation IX. of 1833, transfers and sales as a means of realizing the land-revenue were rarely tried from their known uselessness. The following statement gives the sales effected for ten years before Mr. Allen's settlement in the five parganahs under his charge :—

Year.	Villages bought by Government.				Villages sold by auction to private individuals.				Total number of villages.	Total land-revenue.
	Number of villages.	Land-revenue.	Arrears due.	Price.	Number of villages.	Land-revenue.	Arrears due.	Price.		
		Rs.	Rs.	Rs.		Rs.	Rs.	Rs.		Rs.
1833	11	30,560	21,489	325	11	23,755	14,759	6,069	22	54,255
1834	21	38,900	46,457	105	10	11,255	13,548	6,405	31	50,155
1835	5	3,350	4,883	25	8	7,993	7,253	5,622	13	11,343
1836	3	3,476	9,966	15	1	2,600	732	475	4	6,076
1837	3	4,550	6,575	15	7	10,650	16,207	2,337	10	15,200
1838	...	...	...	...	3	4,600	8,3-3	2,081	3	4,600
1839	4	5,800	5,399	20	19	31,385	55,746	4,521	23	37,185
1840	9	11,915	7,344	92	5	9,226	2,674	2,359	14	21,141
1841	2	12,400	7,252	2	4	9,150	2,342	2,623	6	21,550
1842	3	3,674	1,967	15	8	5,221	4,850	7,015	11	8,598

From the above it will be seen that of 137 villages brought to sale within this period, assessed at Rs. 2,30,000, no less than sixty-one were purchased by Government, while the remainder, sold to other persons, realised only Rs. 39,000, or about one-third their revenue for one year; and only one-half the villages put up to sale realized even this inadequate price, the remainder, not even rising to this, were bought in by Government, or the sale was postponed indefinitely when no purchaser could be found. Out of the total number of villages (amounting to 621) Mr. Allen found that only 139 had been preserved by the descendants of those who had been in possession when the British entered Bundelkhund. Seventy-five villages were in the possession of Government from arrears having accrued, and of these Mr. Allen settled thirty-five with the old zamíndárs and twenty-nine with farmers for the new settle-

ment, giving Government the option of admitting the old proprietors on its expiration.

Jalálpur, &c.

Besides villages transferred by public and private sale at the last settlement, in Jalálpur there were twenty-nine villages, and in Parganah Hamírpur there were twelve villages, restored to their original owners that had been held by Government for the same reason of no purchasers being found for them. Mr. (now Sir William) Muir writes that "the history of all these Government villages is nearly alike. The Government demand was so overwhelming that the zamíndárs soon fell into abject poverty, and either parted with their estates or suffered them to be let in farm.[1] In some cases they passed through many hands and underwent several sales, but at last they lost all marketable value, and as no other purchaser appeared, Government itself was obliged to buy them. I know not of one case among the whole in which such a course of events originated except in the intolerable oppression of extreme exaction."

Transfers since the mutiny.

The compulsory transfer of land under assessment by sales at public auction since the mutiny is shown in the following list where the land sold was expressed in *bíghas* or acres. At least an equal number of sales have taken place where the land sold was expressed in shares in the fractional parts of a rupee or *bígha*, without any specification of area or revenue, so that, to arrive at a correct appreciation of the number of compulsory transfers during the last decade, it will be necessary to double the numbers in each column:—

Year.	Area in acres of land sold.	Revenue.	Amount realized at auction.	Year.	Area in acres of land sold.	Revenue.	Amount realized at auction.
		Rs.	Rs.			Rs.	Rs.
1862 ...	447	1,821	4,250	1867 ...	204	292	6,116
1863 ...	5,907	6,523	14,016	1868 ...	681	127	2,406
1864 ...	2,099	2,414	13,316	1869 ...	1,435	1,775	12,268
1865 ...	436	579	3,770	1870 ...	2,322	2,077	19,189
1866 ...	953	867	3,197	1871 ...	1,745	1,435	24,027
Total ...	9,842	12,204	38,549	Grand total,	16,320	17,911	1,02,576

The rate per acre during the ten years averages Rs. 6-5-1, or nearly 5¾ times the land revenue. The transfers by private contract

[1] Referring to Parganahs Hamírpur, Jalálpur, Kálpí, and Kúnch.

for the years 1859 to 1870, as far as is ascertainable, have been as follows :—

Mode of transfer.	*Specified areas.*		*Specified shares.*	
	Number of transfers.	Area in acres transferred.	Number of transfers.	Share transferred in fractions of a rupee.
				Rs. a. p.
Limited mortgage	195	6,480	379	50 9 0
Unlimited mortgage	105	1,542	81	9 4 7
Deed of sale	298	14,017	496	52 15 9
Decree of Court	144	7,597	380	58 9 11
Arrears of revenue	8	2,624	53	45 13 10
Total ...	750	32,260	1,389	217 5 1

From this it will be seen that the number of private alienations during the twelve years have been 2,139, and if each estate be represented by one rupee, then over 217 estates out of the 1,144 in the district in 1860-61, or one-fifth *plus* 32,260 acres, have changed hands by private arrangement, and in addition about 33,000 acres by public auction, omitting the returns for 1859 to 1861, which are not available. These figures would seem to point to the existence of some causes inimical to the welfare of the great mass of the proprietary body in this district. Doubtless bad seasons, the want of irrigation and the means of communication, with, in a few places, the spread of *kâns*, may have contributed in a great measure to this result; but these are mere conjectures, and it will be the task of the officers revising the settlement to lay some firm basis on which the small surviving remnant of the ancient landowners of this district may hope to rebuild the ruined fortunes of their houses.

The following statement gives the official returns of transfers under orders of Court and by private arrangement for the years 1860-61 to 1870-71 :—

Year.	Under orders of Court.				By private transfer.				
	Sale.				*Sale.*				
	Number of cases.	Aggregate land-revenue of property transferred.	Number of other cases.	Total number of cases.	Number of cases.	Aggregate land-revenue of property transferred.	Succession number of cases.	Mortgage number of cases.	Total number of cases.
1860-61 ...	13	1,489	16	29	98	16,007	906	179	1,183
1861-62 ...	14	2,431	19	33	40	4,018	337	60	437
1862-63 ...	20	2,748	15	35	56	7,214	577	108	741
1863-64 ...	34	3,298	25	59	68	13,511	854	77	999
1864-65 ...	27	2,930	38	65	63	6,441	852	40	955
1865-66 ...	10	1,342	30	40	66	7,953	865	102	1,033
1866-67 ...	22	1,481	42	64	61	1,090	635	433	1,129
1867-68 ...	23	528	43	66	112	13,655	774	371	1,257
1868-69 ...	27	3,364	51	78	115	9,463	742	513	1,370
1869-70 ...	37	4,383	41	78	106	13,117	1,093	295	1,494
1870-71 ...	19	1,116	39	58	119	6,818	1,105	579	1,803

The 1,159 estates into which the district is divided may be classified as to their tenures as follows:—*zamíndárí*, 657; *pattidárí*, 317, *bháyachára*, 185; and in the form or incidents of these tenures there are no very marked peculiarities distinguishing them from similar holdings in the neighbouring districts. By *zamíndárí* is intended lands held in common, the rights wherein are denoted by fractions of a rupee; *pattidárí* includes severalty of possession, combined with in some cases the existence of *shámilat*, or lands common to the entire body of the proprietors. The *bháyachára* tenures are much more complicated, and almost all differ among themselves more or less in some particulars. The word *bháyachára* means custom of the brotherhood (*bháyá*), and the gain and loss is distributed in such tenures according to a fixed share or to custom. At the settlement in 1842 it was found that the apportionment of the Government demand in these tenures was framed sometimes on the cultivated area, sometimes on the total area, and in a few instances on the revenue-paying area, or on the fractional share held by each proprietor. The first plan was perhaps the most common, and in this case the right of a new periodical adjustment of liabilities was theoretically allowed but very seldom practised.

Tenures.

Bháyachára.

In the northern and western parganahs of the district these *bháyachára* communities were a continuous source of administrative difficulty in the matter of collections. The brotherhood were bound together by the closest ties of relationship and common responsibility for the revenue, and were formidable from their numbers and influence. "When one sharer, either from inability or contumacy, held back his quota of the land-revenue, it was a signal for the rest to follow his example; and it became a business of serious difficulty to enforce the demand." The real defaulters escaped among the crowd, who of course all shrunk back, and the result was usually the deputation of a sequestrator to collect the revenue of the estate, which thus became burdened with his salary. The enormous extent of many of these estates added to the evil. The village of Patárá in the Hamírpur Parganah contained 9,394 acres divided into twelve *berís* (or subdivisions), and further into fifty-seven *thoks* or *pattis*, belonging to 157 sharers; each *berí* was converted into a separate estate at the last settlement. Goindí in Parganah Jalálpur had an area of 12,033 acres and 395 sharers, and was divided into eight villages. The most remarkable of the *bháyachára* villages was Kharaila Khas, which had an area of 18,260 acres, or 28·5 square miles, of which only 1,090 acres were unculturable. This vast area was divided into six *thoks*, containing each a subdivision of *pattis*, and was always regarded as one estate. The sharers numbered 379, and were usually assembled by beating a drum on a high hill near the town. This was made into six separate estates at the settlement. At the time of the settlement there was one *barár* (or standard for apportioning the revenue) for the whole of Kharaila Khas, which

was founded upon a measurement of forty years' standing, and was formed by applying one rate to the cultivated area of that measurement. On the breaking up of the village into separate estates, the proprietors of three of the new estates still retained the old arrangement; one adopted the settlement measurements and a rate assessed on the varieties of soil, and the other two were re-measured according to the village system, but with a rate assessed according to soil. This shows that, once released from the pressure of the *barár*, the sharers were quite ready to adjust their liabilities on a more equitable basis than the old arrangements permitted.[1] The case of these villages is not peculiar. In Parganah Jalálpur Kharaila there were eleven villages having an average area of 8,294 acres, and thirty-four whose average was 5,111 acres. Efforts were made to reduce these overgrown estates, and in the portion of the district settled by Mr. Allen, the *berís* or other recognized subdivisions were regarded as separate estates in all the very large villages. Islampur formed sixteen estates, and altogether sixteen villages were formed into sixty new estates. Similar success attended this measure in the Kálpí parganahs, where eleven villages furnished seventy-one new estates in the Hamírpur Parganah alone. In carrying out the separation of the subdivisions of these large *bháyachára* holdings, it was often found impossible to effect such a division that all the lands of each estate should lie together; and in reply to the objections raised on this head Sir W. Muir writes:—

"The soils of Bundelkhand generally extend in tracts, and it most frequently happens that the *már* and richer soils lie in one direction while those in the other quarters are poor and productive only in the best seasons. Here it is obvious that each set of the proprietors will insist upon having a portion of the fertile tract, and it would be impolitic not to grant their request, because even if one party consented to take the bad lands, he would suffer and might break down in unfavourable years.

"It is to be remarked likewise that the capabilities of the land are in Bundelkhand entirely dependent upon the natural species of the soil. In the Duáb, by dint of irrigation and skilful tillage, the inferior *patti* might increase its fertility, but the relative capabilities of a *már* and of a *rákar patti* could never be altered; secondly, whatever might have been at first done, the arrangement by which the fields of one *patti* are intermixed with another *(khetbat)* is that in which these villages actually exist; it is that which was adopted by the ancestors of the present occupants, and has been long and carefully observed, and to desire the exchange of even a few fields would be to create the greatest confusion and discontent. It was entirely out of the question, therefore, under any circumstances, to require a new partition."

The incidents of the *bhej-barar* tenure prevalent here seems in some matters to differ from that in force in Banda. In some *bhayáchára* or *bhej-barar* villages

[1] See Set. Rep., *II.*, *810*, *867*, and Mr. Erskine under BUNDELKHAND.

there is no obligation on the solvent proprietors rateably to make good the default of the insolvent, "The defaulter being responsible for his own balances in his person, and with all his property, movable and immovable, groves and fields; his relations, in proportion to their propinquity, are then first called upon to pay the arrear and occupy his lands, and on default of them the other proprietors are admitted to the same privilege. The transaction may or may not receive the sanction of the Collector and of the superior authorities, but whether or no, it bears all the marks of a common transfer. In other villages this system is varied; the members of the *thok* pay according to their *baehh* (or allotment), and receive in return and hold in common the defaulter's lands; while in others they may pay, not according to their shares, but according to their pleasure, and receive a portion of the defaulter's lands in proportion to their payment. These arrangements are probably varied as the exigency demands, but they all bear the features of a transfer, and in no case is there any trace of the sharers in a *thok* being liable to pay the arrear of a defaulter without receiving his lands in return."

Rents, cultivators, labourers.

The estimated rent per acre for *tarí* or *kachhár* land is Rs. 6 to Rs. 12; *már*, Rs. 4 to Rs. 7; *kábar*, Rs. 3 to Rs. 4½; *parua*, Rs. 2½ to Rs. 4, and *rákar* and *moti*, Re. 1 to Rs. 2. The inferior kind of *rákar* is productive only in very favourable rainy seasons and after having been fallow for several years, it consequently rents at not more than eight annas to a rupee per acre. Rents are almost everywhere paid in money, and where paid in kind, the system of *batái* (or actual division of the crop) is resorted to. The rent law (Act X. of 1859) has had no influence in enhancing rents in this district. There are very few holdings amounting to 100 acres; 20 to 25 acres would be considered a fair-sized farm, 16 to 18 a middle-sized, and 3 to 4 a small holding. It is common for from 15 to 20 acres to be cultivated by a single plough. Every one who can afford it has two pairs of oxen, those less well off three oxen, and the poorest only one pair of oxen for each plough. A holding of five acres would not be in ordinary times equivalent to a cash salary of Rs. 8 a month.

The peasantry are not only in debt but hopelessly so. The lands held by tenants are chiefly held by tenants-at-will; tenants with rights of occupancy are, however, numerous. There are at present no records to show the proportion that one class of tenants bears to another; similarly, one cannot estimate what proportion of the district is held by small proprietors, who occupy and cultivate their own lands without either a zamíndár above them or a sub-holder or labourer under them. The minute inquiries which will no doubt be made at the settlement will throw light on this subject; but owing to the total destruction of all records during the mutiny, there is nothing now on which to base any estimate.

The implements and cattle required to cultivate the amount of land a plough can till comprises a plough, a *bakhar* plough, and one or two pairs of oxen; all might be had for from Rs. 25 to Rs. 50. The number of landless, unskilled daylabourers in this district is, according to the returns of the present census, 30,236; they are chiefly Chamárs. For the most part they hire themselves as field labourers. They are sometimes paid in money, sometimes in kind. During the sowing and reaping seasons they get money or its equivalent in grain to the amount of seven or eight pice per diem; during the rains, for weeding, &c., they do not get more than six pice. These are about the wages of men; women and boys would get six pice in the former seasons and only four in the latter. Men, women, and children are all largely employed in field labour.

Irrigation.

In this district irrigation is but little practised, but where it is in use, canals, tanks, and wells are all employed. The mode of irrigation from wells is by means of leathern buckets *(pár)* raised by the wheel or lever *(dhikuli)*, and the Persian wheel *(arhat* or *rahat)*: the last is principally used in the south, in Parganah Jaitpur. Tank irrigation is practised with the basket and ropes *(daliya)*, but to a small extent, and only in the south of the district, where large tanks, and even lakes, are numerous. Canal irrigation has already been noticed. It would appear that the total area irrigated from all sources is only 16,000 acres out of a culturable area amounting to 1,144,000 acres. There are three rivers—the Betwa, Ken, and Dhasán—which might perhaps be found capable of being utilised for irrigation, and for this purpose it has been proposed, as already noticed, to unite the Ken and Dhasán by a canal—a project which may probably be carried out. The soils of Bundelkhand are, however, the great obstacle to improvement in this direction, as those called *már* and *kábar* are supposed to be incapable of profitably retaining moisture. The soil called *parua* and the best kind of that called *rákar* are certainly irrigable, and are found largely in the district, but are everywhere interspersed with the *már* and *kábar*.

Exports and imports of food-grains, &c.

There are no returns of exports and imports, nor even of the increase or decrease of the cultivated area, that can be relied upon. Speaking generally, about one-fifth perhaps of the agricultural produce of the district is exported and four-fifths kept for home consumption. Cultivation has no doubt largely increased since the last settlement, but hitherto the village accountants *(patwáris)* have, as a rule, filed mere copies of the village-papers of past years, which are of course quite worthless for ascertaining the present cultivated area. During the year 1870-71 the *patwáris* have been taken in hand in earnest, each having to pass a practical examination in mensuration at Hamírpur, and it is hoped that

in two or three years a marked improvement in *patwáris'* papers will be made. The last return submitted to the Board of Revenue is as follows (May, 1871):—

Crop.	Area in acres.	Produce in *muns.*	Exported, *muns.*	Kept for home consumption.
Rice	782	2,080	108	1,972
Cotton	59,377	12,857	10,060	2,797
Joár and bájrá ...	243,674	369,396	81,424	287,972
Oil-seeds	37,211	34,087	10,166	23,921
Wheat and barley ...	198,389	643,469	135,972	507,497
Pulses	115,601	331,565	61,348	270,217
Other produce ...	107,478	278,110	76,174	201,936
Total ...	762,212	1,671,567	375,252	1,296,312

Trade, &c.

There are no municipalities in the district and no large marts. *Joár*, wheat, gram, cotton, *ál*, ghí, *pán*, oil-seeds, and a coarse kind of red cotton cloth called *kharúa* comprise the exports, and sugar, tobacco, spices, and Manchester goods the imports. There are no returns to show the quantity or relative importance of either the exports or imports. There are only two fairs of importance,—one at Badokha, in Parganah Sumerpur, held during the *Dasahra* in October; and the other at Raogarh, in Parganah Ráth, held for a fortnight in *Aghan* and *Pús* (or November and December). At the first, held in honour of one Rahila Baba, about 15,000 people assemble, and the chief articles of trade are English and country cloths, vessels of iron, brass, and copper, brass and glass ornaments, native saddlery, shoes, pedlar's ware, and sweetmeats. Similar articles are disposed of at the Raogarh fair, which is said to have owed its origin to one Rewa Gosain, whose hermitage was there. It is attended by about 12,000 people.

Manufactures.

The remarks of Mr. C. Allen in 1847 apply to this day to the whole district:—"The population is chiefly agricultural, and manufactures of little moment, consisting of coarse *kharúa* cloth, and in Gohrari of soapstone ornaments." The dyeing and printing of country cloth for local use is carried on in a few places, and a little saltpetre is occasionally made.

Wages.

The present wages of work-people are as follows:—smiths, 3 to 4 annas; bricklayers and carpenters, 2½ to 3 annas; labourers in towns, 2, and in villages 1½ annas. Wages are said to have risen 15 to 100 per cent. within the last twenty years.

Prices.

The following table gives the prices of the food-grains most used by the people:—

Year.	Wheat.	Barley.	Gram.	Bájrá.	Jowár.	Arhar (dal).	Urd.	Múng.	Rice of the district.	Oil (karwa.)	Cotton.	Gúr.
1861...	22½	29	27	28¾	29¾	18¾	19	20 1/16	14	6	3	8¼
1862...	26¼	35½	34	35¼	36	27¼	23¼	33¾	15¾	5⅝	2¾	7½
1863...	25½	30¼	29¾	32½	35	19	21	16¾	13¾	6½	3¾	8½
1864...	17½	21	20½	22¼	23¾	13	14¾	11½	9¼	4½	2½	5¾
1865...	14¾	17¾	21¼	21¾	22¼	16¼	15½	15¼	11⅜	5	2¼	8¾
1866...	11¾	14½	17¼	17½	19½	13	12½	12 5/16	9¾	4 1/16	2	7½
1867...	16½	28	27½	25¾	25½	25¼	21½	25¼	10½	3¾	2	7¾
1868...	13¾	18⅜	18	16½	17¾	19¼	15	15⅝	10½	4½	2½	7⅜
1869...	9¾	11¾	13½	17¾	18¼	11⅜	14½	14 9/16	9¾	4⅜	2½	7¾
1870...	16¾	27½	20¼	27¼	28½	22¼	21	22 1/16	11⅜	5	2	9½
1871...	25 7/16	38	34 1/16	27¾	30	32½	21 5/16	21⅛	13¼	2 15/16	3¼	7 15/16
Average.	18 3/16	24 11/16	23⅜	24¾	25 11/16	19⅞	18¼	19	11⅜	4⅜	2 9/16	7⅞

Interest, &c.

There is no evidence of any accumulation of coin amongst the people generally. Those who benefit by the export trade are very few, and they do not hoard but lend out their savings, or invest them in landed property or in enlarging their trade. The current rates of interest (*a.*) in small transactions where an article is given in pledge as security is from 15 to 20 per cent. per annum; (*b.*) in large transactions of a similar nature, 6 to 12 per cent.; (*c.*) in large transactions with mortgage of house or land, 10 to 12 per cent.; (*d.*) in petty agricultural advances or on personal security, 24 to 36 per cent. if in cash, and if in grain 50 to 100 per cent., but really much more, as the interest is at money rates, though the advance is in grain; (*e.*) in similar advances with a lien on the crops, 20 to 24 per cent. A fair return for money invested in buying an estate is 12 per cent. There are no large native banking establishments in the district, and only three or four who issue *hundís* or drafts. Loans are chiefly conducted by a few Marwarís and a few of other castes: village Banyas seldom can advance more than from five to ten rupees at a time.

Weights and measures.

The following weights and measures are said to be current from the time of Chhatarsál throughout his territory, and are still in use in the south of the district; in the north the ordinary Government weights are in use:—The *takka balasáhi* (255 grains troy) is the unit, but the *ser* varies from 16 to 28 *takkas;* one *adharí* is equivalent to 4 to 7 *takkas;* 4 *adharí* to one *adharn, karua, chaurí* or *ser*: 10 to 16 *adharn* to one *paila;* 4 *pailas* to one *mánu,* and 8 *mánu* to one *gon.* In some places the *mánu* is not recognized, and 20 *pailas* make one *gon.*

For ghí, oil, *gur*, &c., the following are used:—One *chatak* = 3½ *paisa; adhpao* = two *chataks; pawa*=7 *takká bhar* or quarter of a *ser*. Then follow the *adhser* or half *ser; arhaiyá* or 2½ *sers; panseri* or 5 *sers*, and *mun*.

The *angal*, or the average breadth of a man's finger, is the unit in cloth measures: 5 to 4 make a *girah*, 38 *girah* = one *háth*, and two *háth* = one *gaz*. A measure of length in use commences with the same unit of a finger's breadth or *angal*, and 16 *angal*=one *bitá; 2 bitá*=one *háth; 100 háth*=one *khet* or one *dhorí;* and 100 *khet*=one *kos*.

Jewellers make 3 grains of rice=one *rati; 5 ratis*=one *másha;* and 4 to 12 *máshas*=one *tola*. A common form of land measure is 4 to 6 *háths*=one *guttá;* 20 *guttá*=one *dorí;* 20 square *guttá*=one *bígha*. The Government *bígha* in Mahoba and Jaitpur is equivalent to 2,256·49 square yards, so that 2 *bighas* 2 *biswas* and 18 *biswánsis* make one British acre: in the remainder of the district the standard *bígha* contains 2,095·23 square yards, and 2 *bighas* 6 *biswas* and 4 *biswánsis* make one acre. The measures of time are those in general use throughout Bundelkhand: 60 *pals*=one *gharí;* 4 *gharís* = one *páhar; 8 páhars*= one *din bhar* or day; 15 days=one *pakhwárá* or fortnight.

Revenue and expenditure.

The following statement shows the receipts and disbursements on civil administration for 1860-61 and 1870-71:—

Receipts.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue ...	11,63,502	11,24 843	Salaries, savings, &c. ...	1,32,048	1,59,204
Excise ...	30,580	20,198	Excise ...	2,059	1,58,454
Sayer ...	1,10,625	1,12,904	Miscellaneous ...	46,391	2,077
Stamps ...	9,528	7,731	Police ...	1,39,950	17,070
Judicial ...	27,094	28,697	Public Works ...	17,264	16,085
Deposits and Revenue ...	8,85,413	34,093	Stamps ...	200	4,99,407
Public Works ...	5,281	1,97,087	Pensions ...	33,465	41,484
Remittances ...	2,12 698	2,63,142	Advances and deposits,	11,20,386	67,239
Post-office ...	4,001	8,977	Remittances ...	2,09,726	1 77,562
Income-tax ...	10,278	48,798	Post-office and money-orders.	4,204	22,584
Total ...	24,59,000	18,46,468	Total ...	17,05,693	11,64,166

Income-tax.

The actual assessment of the income of the district at six pais in the rupee, calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870, during 1870-71 was Rs. 43,151. There were 592 incomes between Rs. 500 and Rs. 750 per annum; 176 between Rs. 750 and Rs. 1,000; 137 between Rs. 1,000 and Rs. 1,500; 66 between Rs. 1,500 and Rs. 2,000; 130 between Rs. 2,000 and Rs. 10,000; and 9 above Rs. 10,000. The total number of persons assessed was 1,110.

Excise.

At the close of the year 1871-72 there were 22 shops open for the sale of native liquor alone in the Hamírpur District. Owing to its proximity to Native States and the facilities thereby afforded of smuggling illicit spirit over the border, the farming system has been introduced, by which the right of manufacture and vend of country spirit is farmed to an individual usually by parganahs. The receipts and charges on account of excise were :—

Year.	Receipts on account of liquor vend, &c.	Drugs.	Madak.	Opium.	Fines and miscellaneous.	Gross charges.	Net receipts.
	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	3,893	4,334	23	12,160	186	7,964	1,263
1871-72 ...	2,400	3,682	23	10,400	672	5,804	2,937

Stamps.

Stamp duties are levied under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges in rupees under this head for this district :—

Year.	Hundis and Adhesive stamps.	Blue and black document stamps.	Duties and penalties realized, &c.	Gross charges.	Net receipts.	Court fees stamp sales.	Gross charges	Net receipts.	Total net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	1,013	6 637	186	537	7,299	17,422	722	16,700	23,999
1871-72 ...	863	5,561	513	343	6,599	15,423	198	15,225	21,824

Registration.

In 1871-72 there were 1,021 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the amount of Rs. 2,398 were collected. The expenses of establishment, &c., during the same period amounted to Rs. 1,645. There were 493 registrations affecting immovable property in which the registration was compulsory under Section 17 of Act VIII. of 1871, and 276 in which the registration was optional. The other registrations effected refer to movable property, wills, &c., and the total aggregate value of all the documents registered amounted to Rs. 2,87,684.

History.

The early history of the district has been given under the heads of MAHOBA, JAITPUR, KÁLPÍ, and BUNDELKHAND; the fiscal history under the British Government has also been noticed, and that of the Native States within and adjoining Hamírpur is separately recorded. Gonds, Ahírs, Chandels, Bundelas, Musalmans, and Marhattas successively

occupied the district before the British conquest, which took place in 1803-04 A.D. Hamírpur was then included in the newly-formed District of Bundelkhand, and remained a part of it till in March, 1819, two districts were formed; one including Hamírpur to the north was called northern Bundelkhand or Kálpí, and that to the south Banda. The district was known as Kálpí till about 1821, when the head-quarters were fixed at the present station with a Deputy Collector at Kálpí, and the name of the station began gradually to be applied to the district itself. Hamírpur has no history beyond the general history appertaining to all Bundelkhand, until we come to the mutiny, when, in common with the neighbouring district, it was disgraced by the murder of unoffending Christians and the free indulgence of the lust of plunder which seems to be inborn in every native of the Bundela country.

Mutiny narrative.

Mr. Lloyd, Magistrate of Hamírpur, on hearing of the outbreak at Allahabad, sent for assistance to the Rajas of Charkhári and Beri and the Nawwáb of Baoni, and received 100 men and a gun from each, besides doubling and increasing the jail and police guards. The first to show disaffection were the zamíndárs of Ramari; but on the night of the 12th June, the heads of the various detachments, the subahdar of the 56th Native Infantry on duty at the treasury, and some of our own officials held a council, the result of which was that on the following day the entire force broke into open mutiny. The Baoni headman withdrew his men and guns from Mr. Lloyd's house and turned them on it. The same day Messrs. Raikes and Browne, fugitives from Urai, came in, and all attempted to make for Allahabad by boat. When half across the Jamna they were fired into from the bank, and jumping into the water swam to shore. The men of the Rampur village in the Cawnpur District then surrounded the fugitives, ill-treated and plundered them. Messrs. Lloyd and Grant, after escaping down the river some distance, were betrayed by their clerk, Ganga Sahái, and captured by a detachment of sepoys, who brought them to Hamírpur and shot them there. Messrs. Raikes and Browne set off across country for Fathipur; the first died of heat and want, but the second succeeded in joining Havelock's column, and died of cholera at Lucknow. Messrs. Murray and Crawford, with the Anderson family, at the first outbreak sought refuge with the Charkhári troops and were murdered by them. Mr. and Mrs. Bunter saved their lives by apostatizing, but were murdered a few days afterwards, and only one Christian escaped. To such a pitch did the lust of plunder proceed that three boats of sepoys who were disarmed at Agra were attacked with guns, and the sepoys plundered of all they possessed, which was distributed amongst the auxiliary chiefs. The treasure was taken off to Cawnpur to the Náná, and under his directions the Native Deputy Collector, Wahid-uz-zamán, set up the rule of the Peshwa, till the approach of our force to Fathipur obliged him to retire. The zamíndárs of Ramari, Sarauli Buzurg, and

Khúrd now took to plundering every one and committed all kinds of violence. To the Baoni Nawwáb the Parganah of Hamírpur Khas was made over in September, and owing to the influence of Mr. Carne, Deputy Collector, the Charkhári Raja was reluctantly induced to declare himself on the side of order and undertake the management of Jaitpur, Ráth, and Panwári. Mahoba had previously been seized upon by the Gúrsarái Chief and managed for his own benefit. In January, 1858, Charkhári was attacked and plundered by Tantia Topi's force, assisted by Despat of Jaitpur; while Maudha was held by the Nawwáb of Banda and Jalálpur by the Marhattas, and all joined in plundering Sumerpur. The Ráni of Jaitpur succeeded for a short time in establishing herself there, but was expelled by the Charkhári troops. Mr. Carne's influence ultimately induced the Raja to become actively loyal, and towards the end he threw all his influence in favour of the British, and caused the leader of his troops at Hamírpur to be executed for permitting the murder of the Europeans. The other chiefs and petty *jágírdárs* plundered as much as they could, and joined one side or the other according as they saw that it was for their advantage. On the 10th May Hamírpur was included in the Jhansi Division, which was formed into a Commissionership, and Mr. G. H. Freeling, C.S., was appointed Deputy Commissioner. He reported that in Mahoba most of the *talukahdárs* and *ubaridárs* were in open rebellion, and in Jaitpur, owing to the presence of Despat in Mau Ránipur of the Jhánsi District, the post was only held by an armed force, while Despat had a garrison in Kashipur. In August, Chhatr Singh from Jhansi made a descent upon the district, and plundering Ráth, put the chief civil officers (natives) to death. General Whitlock's force was at Mahoba early in September and destroyed the fort of Srinagar. In the meantime the rebels plundered unchecked the central parganahs, and extended themselves along the east bank of the Dhasán, from its junction with the Betwa to about Kashipur. Captain Thompson's detachment defeated Chhatr Singh's force near Garotha in the Jhansi District and drove them back on Ráth, where Brigadier Munsey entirely dispersed them, and Chhatr Singh was obliged to go into concealment. The district then soon settled into its normal state, and the work of reorganization was effectually commenced.

Medical history.

For the medical history of the district the materials are most meagre. The endemic diseases in 1871 were fevers, enlarged spleen, itch, ring-worm, and *chakaur* (a gangrenous sore, ascribed by the inhabitants to the use of bad water and poor food). During the year there were no epidemics or any change in the general health requiring notice. There are only two important fairs held in the district, and neither are of such a nature as to cause any fear of the breaking out of epidemics from over-crowding. For an account of the drugs indigenous to Bundelkhand see the BANDA District.

There is a principal dispensary at Hamírpur, and branch dispensaries at Mahoba and Ráth. In 1871 the deaths recorded throughout the district were given as due to the following causes:—cholera, 8; small-pox, 286; fevers, 5,804; bowel complaints, 3,182; all other causes, 1,935,—or a total of 11,215, being in the ratio of 21·52 to each one thousand inhabitants. During 1871-72 there were 10,287 vaccine operations, of which 7,690 were successful: the small-pox mortality is only ·54 per 1,000. The death from injuries were 264, or ·5 per 1,000, of which 68 are attributable to snake-bites and attacks of wild animals, 97 to accidents, 31 to wounds, and 38 to suicide. The fever death-rate is 11·14 per 1,000 inhabitants.

JALAUN DISTRICT.

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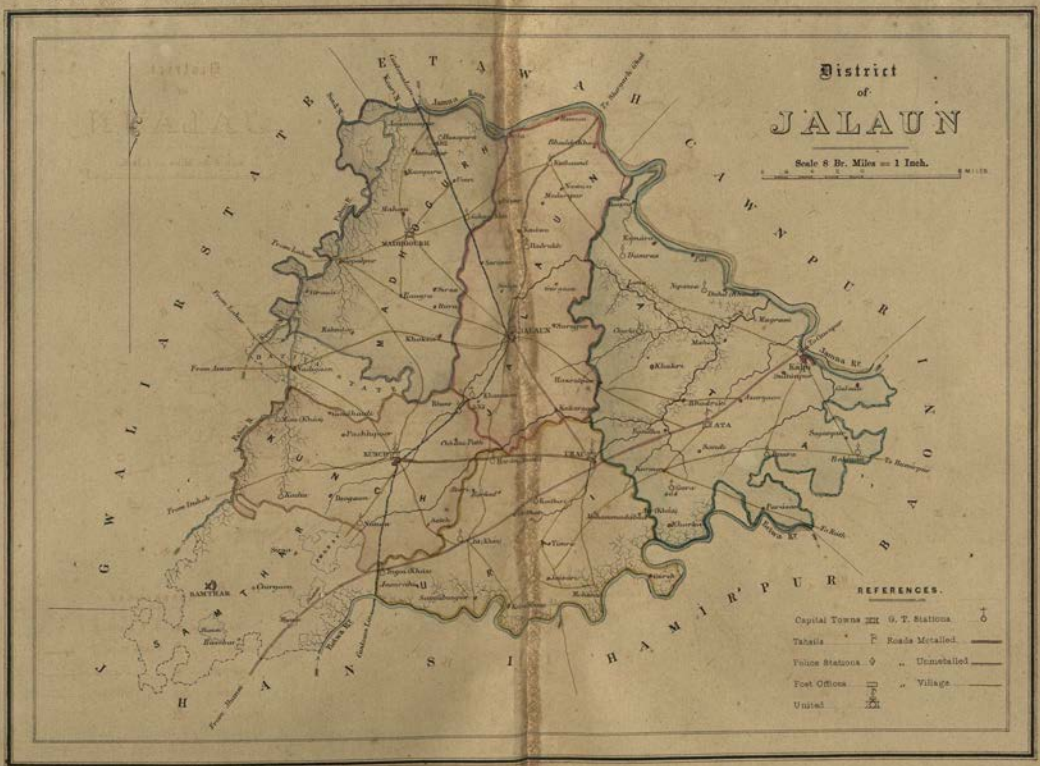
Part I.

Jalaun,[1] a district of the Jhansi Division, is situated in the tract of country to the west of the Jamna known as Bundelkhand. It is bounded on the north by the river Jamna, which separates it from Etáwah; on the east by the same river, here forming the western boundary of Cawnpur and the Baoni State; on the south by the river Betwa, which separates it from the Districts of Hamírpur and Jhansi, and on the west by the Gwaliar territory. Jalaun lies between 78°-59′-30″ and 79°-56′ east longitude, and 25°-45′-15″ and 26°-26′ north latitude, with an area of 1,553 square miles, or

Boundaries.

Area.

[1] The name of the district is taken from the town of Jalaun, the former residence of the Subahdars under the Peshwa of the Marhattas, to whom were entrusted the government of the districts of Bundelkhand to the north of the Betwa. The principal authorities for the facts mentioned in this notice are Colonel Ternan's Memoir and Report and Mr. P. J. White's Reports.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, FEBRUARY 1874.
From an original supplied by E. T. Atkinson, Esqr. in charge of the N. W. P. Gazetteer

994,381 acres.[1] Of this total, 54,568 acres, or 85 square miles, belong to the petty Chiefships of Jagamanpur, Rampur, and Gopálpur. The population in 1865 was 405,604, and in 1872 was 404,384 souls, or 262 to the square mile. The district consists of an immense plain measuring fifty miles from east to west and forty-five miles from north to south, having an ascertained height at Khanuwan, near Jalaun, of 532 feet above the level of the sea. The following table gives the administrative subdivisions past and present, their revenue and area :—

Administrative divisions.

Present Tahsíl.	Includes					Population in 1872.	In the police jurisdiction of station.
	Parganah.	Entered in the Ain-i-Akbari in	Number of estates.	Land-revenue in 1872.	Area in acres in 1872.		
				Rs.			
I.—Urai ...	1. Urai ...	Urai ...	140	1,65,181	188,901	63,446	Urai, Ait, Mohánáa, Kahta, Hardoí, Ingoí.
	2. Muhammadabad.	Muhammadabad.					
II.—Atá ...	3. Raipur ..	Raipur ...	244	1,64,851	283,023	93,294	Kálpí, Atá, Churkí, Damrár, Nipania, Babína, Itaurá.
	4. Kálpí.	Kálpí.					
	5. Itaurá.	Kanár.					
III.—Jalaun ..	6. Bhadek	Bhadek ...	274	2,16,206	206,785	91,438	Jalaun, Kutaundh, Hadrak.
	7. Kanár	Kanár.					
IV.—Kúnch ...	8. Kúnch ...	Kúnch ...	153	2,04,647	135,126	67,041	Kúnch, Mau, Kaliyá, Sonáu, Bhenr.
	9. Lahar.						
	10. Duboh.						
V.—Madhugarh.	11. Indúrki.	Kanar ...	171	1,28,072	125,978	89,165	Madhugarh, Gohan, Bangra.
	12. Kachwáhagarh.	Kúnch.					
	13. Bhander.						
		Total ...	982	8,78,957	939,813		
Jágirs.							
Jagamanpur ...	Madhugarh.		33	4,754	22,621	Included in Parganah Madhugarh.	
Rampur.			28	...	19,984		
Gopálpur.			11	...	11,966		
		Grand Total,	1,054	8,83,711	994,381	404,384	

Urai.

Parganah Urai, including Kharka, Muhammadabad, Sayyidnagar, and Kotra was ceded to Náná Gobind Rao by treaty, dated October 23rd, 1806, in exchange for fourteen villages in Raipur Itaurá and sixty-three villages in Kálpí. It lapsed in 1840 with the other parganahs of Jalaun, and has since then remained under British

[1] This is the area given by Mr. P. White at page 62 of the Settlement Report. The Board of Revenue gives the area as 1,546 43 square miles.

rule. At the revision of settlement in 1863 it contained 129 villages and in the same year Garha Kalán was received from Atá, making 130 villages, containing 140 estates.

Atá.

Parganah Atá was in Gobind Rao's possession until 1840. It then contained 99 revenue-paying villages; in 1841 there were 112 villages; in 1846 there were 114 villages, and in 1851 there was a total of 124 villages. At the settlement in 1863-64 five hamlets were formed into separate villages; 87 villages were received from the old regulation parganah of Kálpí; 9 villages were received from Parganah Kanár, which was then abolished, and 19 villages were received from the old regulation tract known from its principal villages as Raipur Itaurá. The parganah now contains 244 villages and the same number of estates.

Jalaun.

Parganah Jalaun in 1840 contained 119 villages; in 1863, four villages were transferred and eleven were received from Parganah Madhugarh, and sixteen hamlets were made separate villages, making a total of 142 villages. In the same year forty-two villages were received from the old Parganah of Kálpí, and seventy-eight villages from Parganah Kanár, while four villages were absorbed, making a total of 258 villages, divided into 274 estates.

Kúnch.

In 1863 Parganah Kúnch contained 92 old villages, made over to the British in 1806 by Holkar, 18 villages from Duboh and 43 from Lahar,—total 153 villages. The old villages were assigned as a life grant to Bhíma Bái Sahiba, daughter of Jaswant Rao Holkar, and were annexed to the District of Bundelkhand, and subsequently on its formation to the District of Hamírpur; in 1853 they were transferred to Jalaun. In 1858, on the death of the Bái Sahiba, the grant lapsed, subject to a life-pension to her grandson, Gobind Rao. In 1860 the regulation villages of Kúnch and Kálpí were deregulationised by Act XXX. of 1860. By treaty with Sindhia, dated January 13th, 1844, portions of the Parganahs of Lahar, Bhander, Garhmau, Mau Maheni, Indúrki, Nodha, and Kachhwáhagarh were assigned to the British Government for the maintenance of the Gwaliar Contingent, and by treaty, dated December 12th, 1860, 221 villages of those parganahs lying west of the Pahúj river were restored. Forty-three villages belonging to Parganah Lahar were retained and included in Parganah Kúnch. By the same treaty, those portions of Parganah Duboh which had been assigned by the Jhansi State for the support of the Bundelkhand legion, and which lay to the west of the Pahúj, were also ceded in full sovereignty to Sindhia, and the remaining eighteen villages were incorporated with Parganah Kúnch.

Madhugarh.

The Madhugarh Parganah is made up of those portions of the Gwaliar Parganah of Kachhwáhagarh lying east of the Pahúj and containing 107 villages; in 1863-64, forty-four villages

were received from Kanár on its absorption and eighteen villages from Kúnch. This parganah also includes the thirty-three villages of the Jagamanpur estate, the twenty-eight villages of Rampur, and the eleven villages of Gopálpur. Kanár, as already remarked, continued a separate parganah until 1863-64, when it was absorbed and its villages transferred to Atá, Jalaun, and Madhugarh. Kálpí and Raipur Itaurá remained separate until the same year, when their villages were given over to Atá and Jalaun. In the reign of Akbar, Parganahs Urai, Muhammadabad, Raipur, Kálpí, Bhadek, and Kanár were included in Sirkár Kálpí and Subah Agra, and Parganahs Kúnch and Madhugarh in Sirkár Irichh and Subah Agra. The village that gave its name to Parganah Kanár has been entirely swept away by the Jamna. Under British rule the head-quarters were at Kutaundh. Bhadek, that gave its name to a mahal in the reign of Akbar, is situated on the Jamna in Parganah Jalaun. The administration of the entire district is what is known as non-regulation, which unites the civil, criminal, and revenue functions in the same officer. At present there are one Deputy Commissioner, two Assistant Commissioners, three Extra Assistant Commissioners, and five Tahsíldárs, all invested with civil and criminal powers, under Act XVIII. of 1867, differing in degree. There are no covenanted civil officers in Jalaun. There are twenty-five police stations distributed over the parganahs mentioned in the table above given, at most of which there are also post-offices. The other principal civil officers are the District Superintendent of Police, the Civil Surgeon, and the Opium Agent. The Rajas of Rampur and Jagamanpur have certain powers as Honorary Magistrates.

General appearance.

Parganah Urai was formerly a barren plain, but now the culturable area is estimated at 73 per cent. of the whole, and of this all but 15 per cent. is under cultivation. The soil, except near the Betwa, is very good, being for the most part "*már*," which is particularly retentive of moisture, so that the periodical rains are found sufficient, except in seasons of unusual drought, for both the autumn and the spring crops. There is little irrigation and few tanks, so that only 457 acres of the total area are irrigated. The villages in the parganah number 130, and appear to be somewhat larger than those in the rest of the district. The cultivators are Brahmans, Lodhis, Káchhis, Rajpúts, Ahírs, Chamárs, and a very few Musalmáns. Urai produces excellent crops of cotton and wheat, and is in the season one continual sheet of cultivation. There are no rivers, and only a few streams, such as the Non Nadí, which forms a part of the natural drainage of the country and joins the Jamna six miles north of Kálpí. Parganah Jalaun lies to the north of Urai, with an excellent soil for red wheat *(katiya)*, and in good seasons cotton. There is here also, and indeed generally throughout the district, little irrigation except from wells, the general appearance of the country being a dead level. The principal cultivating castes in this parganah are

Brahmans, Thákurs, Gujars, Kumárs, and Kayaths, who hold among them 240 out of its 258 villages.

Parganah Atá lies between Jalaun and Urai and the Cawnpur District, and is bounded by the Jamna in that direction and on the south by the Betwa. The soil is generally poor, owing to the great number of ravines that intersect it in all directions and form the lines of drainage between it and the great rivers on its border. The Non spreads out into large ravines here, and with its numerous branches occupies the greater portion of the uncultivated land in the parganah. The Jondar Nala drains into the Jamna near Kálpí. The principal cultivating communities are Brahmans, Thákurs, Kayaths, Gujars, and Lodhis, who hold among them 199 villages out of the 244 in the parganah (see KÁLPÍ Parganah.) Towards the south-western corner of the district, Parganah Kúnch lies, between two Native States. Its appearance differs little from the rest of the district, being generally level, but much cut up by ravines along the Pahúj, which forms its western boundary. It is watered by the inundation called the *pau* from the Samthar State. The principal cultivators are Kúrmis, who hold 58 villages of good *már* land; Brahmans, who hold 25; and Gujars, occupying 37. The remaining 34 villages in this parganah are held principally by Thákurs, Kayaths, and Lodhis, and only four by Musalmáns (see KÚNCH Parganah.) Parganah Madhugarh is much cut up by the ravines on the Pahúj and Jamna, but in other parts consists of a plain, with a *paríya* soil and but little *már*. The principal castes are Thákurs, Brahmans, and Gujars, who hold 137 villages out of a total of 169. The soil of this parganah is well adapted for sugar-cane, and the well irrigation has more than doubled of late years.

Soils.

The soils of the district are those common to the rest of Bundelkhand, and consist of *már*, *kábar*, *paríya*, and *rákar*. *Már* (or black soil) is a first-class marly clay, very fruitful and retentive of moisture, and is formed of decomposed trap lying over a sub-stratum of clay often to the depth of six to ten feet. *Kábar* is a second-class *már*. *Paríya* is a greyish clay mixed with a light sandy soil, very productive when irrigated. It extends from within eight miles north of Jalaun to the Jamna on the north and north-east, and to the Pahúj on the west; a variety known as white *paríya* obtains in the old Kálpí Parganahs lying for some distance along the Jamna. In 1863, the area of *már* in the 677 villages assessed by Colonel Ternan was found to be 89,175 acres, and in the old villages of Kúnch and Kálpí 62,879 acres, or a total of 152,054 acres. The total *kábar* area will be 125,391 acres, *paríya* 132,758 acres, and *rákar* 37,302 acres. Besides these the varieties of inundated soils known as *tari* and *kachhár* exist to the extent of 7,719 acres.

Pasture grounds.

The district, as already noticed, is a level plain, much intersected by ravines on the banks of the Pahúj, Non, and Jamna. These ravines run two to five and even six miles inland, and

are clothed with grass and *babul* jungle, which has been made over to the zamíndárs. There are three *rákhs* or Government grass and wood preserves: Timrú, containing 958 acres; Dháng Pathariya, containing 1,075 acres, both in the Urai Parganah, and Malikpur in the Jalaun Parganah. Timrú grows grass only, and is a level and fertile stretch of land. Pathariya is a raviny tract, and besides grass, in which it is not rich, has numerous trees of a stunted, coarse, thorny character, only adapted for fuel. These *rákhs* bring little or nothing into the treasury. It is no doubt judicious to have such grass preserves at the command of the district officer, to serve against emergency in a district which is bare of herbage in the hot season; but the supply is immensely beyond the demand, and annually there is a large waste of valuable grass from the Timrú *rákh* especially. Instead of retaining them in the hands of the Tahsíldár, Mr. White recommended that these *rákhs*—particularly Timrú, which has no wood—should be leased to farmers for two or three years at a time, under adequate conditions for meeting any sudden wants that may arise for troops passing through. The leasing value of Timrú could not be less than from Rs. 1,000 to Rs. 1,200 per annum. It has also been proposed to plant them with *babul (Acacia arabica)* or *sissu (Dalbergia sissoo)* trees, to supply the district with wood for agricultural purposes and firewood, there being at present little demand for the grass and a great want of wood.[1] In accordance with Mr. White's recommendations the Timrú and Pathariya reserves have been lately (1872) assessed and made over to farmers. Ahírs living on the borders of the ravines of the Pahúj and the Jamna earn a livelihood by pasturing the cattle of the zamíndárs who reside more inland.

Pahúj and Jamna.

The Pahúj river touches the district at Sajaura in Parganah Kúnch, and forms the western boundary to its junction with the Jamna near Jagamanpur in Parganah Madhugarh. It receives on its left bank the Súr and other small streams, and on the right the ravine drainage. The bed of the stream is rocky or sandy, and in the rains is subject to sudden rushes of water, which render it for the time impassable. It is not navigable, and, owing to the steepness of the banks, is not used for irrigation. On both sides of the river the banks are to a considerable distance cut up into ravines and *nalas*. The principal ferry is at Gopálpur on the road to Gwaliar. The Jamna, which bounds the district on the north and east, is navigable for country boats during the greater part of the year. A small steamer has ascended as far as Agra, but owing to the numerous sandbanks and shallows, the Jamna can never here become an important commercial highway. The bed of the river is a very hard clay, in which good anchorage is difficult and uncertain. In May, the depth at 150 feet from the right bank was found to be 17 feet; at 390 feet, 33; at 630 feet, 21½; at 830 feet, 12½; at 990 feet, 10; and at

[1] Rec., N.-W. P., IV., N. S., 49.

1,244 feet, 7 feet. This river is said to rise upwards of sixty feet during the periodical rains, and averages from 1,259 feet in width in the hot season (May) to 1,541 feet in August and September, when the rains are at their height. In March the stream is at its lowest. There are fifteen licensed ferries, for easy communication with the Duáb Districts of Etáwah and Cawnpur, situated at Narhau, Raipur, Khargohi, Jíta, Purwa, Pál, Semia, Mainupur, Ramái, Bhadek, Motipur, Mahtauli, Haripur, Tarí, and Galauli. There is an excellent bridge-of-boats during the cold and hot seasons at Kálpí, which yields a revenue of from Rs. 10,000 to Rs. 12,000.

Betwa, Non, &c.

The Betwa forms nearly the entire southern boundary of the district. It is a rocky stream with a rapid current that forbids navigation. In the hot season it is fordable in many places. During the rains seven ferries are established, which successfully keep up communication with Hamírpur and Jhansi. It is proposed to base the canal system of this district on the water of this river, but Colonel Ternan thinks it may well be doubted whether the body of water available will ever be sufficient for both crops (see BANDA District and BETWA.) Of the lesser streams, the Non rises in the Urai Parganah, and after traversing Atá, joins the Jamna six miles north of Kálpí. The Jamna alone is used for navigation even during the rainy season. There are no lakes or *jhíls* in the district of any note, and no canals of any kind. The river traffic by Kálpí has little to do with this district beyond acting as an outlet for the through traffic from the Native States to the west. There are a few families of boatmen engaged in this employment resident within the district, but no community supported solely by it. The water-power of the several streams is never used as a motive power for any purpose.

Communications.

The principal road of commercial and military importance in the district is that from Kálpí to Jhansi, commenced in 1855. A commercial road partly metalled runs from Urai to Jalaun on to Shergarh, and serves as a feeder to the Phaphúnd Station of the East Indian Railway in the Etáwah District, which is only about sixteen miles from the Jamna, the eastern boundary of the district. The only other road of commercial importance is that from Urai to Kúnch, at present unmetalled, forming a communication with the Native States of Gwaliar, Samthar, and Datiya. The district would no doubt be much benefited by railway communication with Cawnpur, but it can hardly be said that this would prove a paying speculation, or that there is such a pressing need for it as to justify the expenditure of local funds on its construction. A tramway worked by bullocks following the line of the present Kálpí road would be practicable, and would undoubtedly secure the very large through traffic passing into the Duáb by the Kálpí ghât. There is no telegraph station in the whole Division.

Climate.

The climate of Jalaun is hot and dry, but not unhealthy. The mean temperature is about 81°·9, *viz.*, January, 65°; February, 75°·5; March, 80°; April, 90°; May, 96°·5; June, 95°·2; July, 90°·2; August, 87°·2; September, 86°·2; October, 82°·5; November, 68°·2, and December, 66°. The following are the rain-fall statistics:—

Rain-gauge Stations.	Fall of rain in						Average.
	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	
Kúnch	26·79	30·52	8·92	26·89	19·4	36·98	24·92
Kálpí	45·22	23 36	22·75	35·66	25·03	31·54	30·59
Bhadek	35 34	38 25	28·52	24·13	25·32	28·92	30·08

The average total rain-fall for the years 1861-62 to 1870-71 is given below:—

Period.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September ...	32·7	34·2	34·2	18·4	21·8	28·8	40·2	11·8	25·4	38·5
1st October to 31st January ...	·0	1·3	0·2	0·6	0·1	·4	3·9	·0	7·4	2·7
1st February to 31st May ...	·6	·0	0·7	1·7	0·3	·4	·4	1·4	·0	1·4
Total ...	33·3	35·5	35·1	20·7	21·9	29·6	44·5	13·2	32·8	42·6

PART II.

PRODUCTIONS OF THE DISTRICT.

Animals.

TIGERS are seldom met with, but wild pigs, antelope, leopards, hyenas, and the smaller mammalia are numerous. There are no breeds of cattle peculiar to the district. An attempt was made by the importation of Hissar bulls and sheep to improve the indigenous race, but this has failed. Bullocks ordinarily used in agriculture cost about Rs. 50 to Rs. 200 a pair. In 1868 a census of the agricultural stock in three-fourths of the district was taken, with the following results:—cows, 24,378; bullocks, 54,678; buffaloes, 26,702; ponies, 5,423; sheep, 22,504; goats, 19,442. During 1870-71 cattle disease broke out in the Jalaun District, and of 379 head of cattle attacked by rinderpest *(chachak, bhaunra)* 199 died; of 858 attacked by foot-rot *(kharsíta)*

161 died; and of 86 attacked by pleuro-pneumonia *(garara, ponka, gurkhai)*, 30 died. Segregation of the affected cattle, and a system of quarantine between the tracts where the disease first broke out and the adjoining villages, did much to prevent the spread of the disease.

The fish caught and used for food in the district are the *rohu, naini, kantala, siland, panki, bawás sankhára, karonchi, gonch, kursá, saunr, jambach, hilsá, bholá sindhí, mungora, jhingá, chilwa, paptá, sirí, bás, andwári, bachawá, sigwá, and rithá.* These fish spawn from June to September, and are caught by nets, some called *mahájál*, and others of a smaller description. The poorer classes living on the banks of the Pahúj, Betwa, and Jamna make fish to a great extent an article of diet, but it is little used in other portions of the district.

Husbandry.

The principal agricultural products of the district, with the number of acres under cultivation of each kind in 1869, are as follows:—

	Acres.
Cereals—	
Wheat *(Triticum vulgare)*	97,870
Barley *(Hordeum hexastichon)*	9,705
Coarse rice *(Oryza sativa)*	370
Bájrá *(Penicillaria spicata)*	62,383
Joár (Sorghum vulgare)	77,372
	247,700
Pulses—	
Gram *(Cicer arietinum)*	133,513
Arhar (Cajanus Indicus)	300
Peas *(Pisum arvense)*	464
Moth (Phaseolus aconitifolius)	156
Múng (Phaseolus mungo)	174
Kodon (Paspalum scrobiculatum)	1,270
Sámán (Oplismenus frumentaceus)	32
	135,909
Oil-seeds—	
Alsi (Linum usitatissimum)	2,476
Tili (Sesamun Indicum)	2,172
	4,648

	Acres.
Dyes—	
Al (Morinda citrifolia)	553
Indigo *(Indigofera tinctoria)*	544
Safflower *(Carthamus tinctorius)*	16
	1,113
Miscellaneous—	
Cotton *(Gossypium herbaceum)*	59,281
Sugar-cane	2,976
Hemp *(Crotolaria juncea, &c.)*	474
Spices of kinds, as *jira (Cyminum cuminum)* ...	992
Tobacco (220), Opium (174)	394
Vegetables and millets	1,707
GRAND TOTAL ...	455,224

The above list, though only containing the data collected at the settlement of three-fourths of the district, sufficiently indicates the relative importance of each kind of crop. Amongst the rain crops, *joár* and *bájrá* are the staple crops, and in the spring we find the largest area under gram and wheat. Cotton is extensively cultivated, and about five lakhs' worth is annually exported. *Masúr (Ervum lens), chaina (Panicum miliaceum),* and *manduwa (Eleusine coracana)* are also produced to a small extent.

Implements.

The implements and mode of husbandry do not differ from those in use in the other districts of this Division. The common plough is known as the *har* or *hal*, and the hoe or paring-plough as the *bakhar*. The latter is used for breaking up clods after the ground has been turned up by the *hal*. The *har* has a tube attached through which the seed is sown. In *parúa* soil the *har* alone is used, and a heavy beam called *mái* breaks up the clods; the seed is then sown broadcast. The *har* costs about two rupees, the *bakhar* the same, and the *mái* about one rupee eight annas. The last survey gives the following statistics:—cultivators, 45,588; *hars*, 23,946; *bakhars*, 20,284; carts, 5,600; sugar-mills, 1,351; wells, 5,636; houses, 46,641.

Már is the best soil for wheat of the red *(katiya)* kind and cotton; it also yields gram, *al* (dye), *dhaniya* (coriander), *jíra* (carraway), *ajwain* (lovage), and *alsí* (flax). Wheat and gram sown together, and known as *bhira*, is also a favourite crop. *Kábar* soil yields *katiya* wheat, wheat and gram, linseed *(alsí)*, cotton, *arhar*, and *joár;* also gram, peas, wheat, and barley mixed, known as *bijra*. If the September rains are good it yields as much as *már*. *Parúa* soil is said to yield five *muns* of produce to one *mun* of seed sown; if irrigated it is highly productive, and consequently wells are dug where it predominates, as in the Madhugarh Parganah. It is good for sugar-cane, and often yields a produce valued at Rs. 40 an acre. *Pisiya* wheat, gram, and barley are also

sown in this class of soil. The *tarí* and *kachhár* soils yield excellent crops of the *katiya* (or red wheat), the variety most commonly grown.

The only rotation of crops practised is that in the lighter soils only one crop a year is sown, and *kharíf* (or rain) crops are succeeded by *rabí* (or cold-weather) crops alternately. *Joár (Sorghum vulgare)* is never sown two years consecutively in the same field, but rotates with gram and wheat. *Jíra* (carraway) is sown only once in twelve years in the same soil. *Kodon (Paspalum scrobiculatum)* also is said to injure the soil very much. Cotton does not appear to have these injurious effects. The *káns* grass *(Saccharum spontaneum)* is as great an enemy to agriculture here as in the other districts of Bundelkhand (see BANDA and HAMÍRPUR Districts), and owing to its presence, the lands of a village often become so deteriorated as to be practically useless. *Dabh* is also noxious.

Irrigation.

Irrigation is only in its infancy in this district. Out of a cultivated area of 455,224 acres only 19,157 are returned as irrigated; and as 7,719 acres of this quantity are naturally watered by inundation, the actual artificial irrigation falls to 11,438 acres, being only a percentage of 2·51 on the cultivated area; of this only 289 acres are watered from tanks in the Atá Parganah, the remainder are watered from wells. Every soil has its portion of irrigation, and that wells are not more extensively used is due to the great depth at which water is to be found, and the great labour required to irrigate other than *parúa* soil. It is hoped that the Betwa irrigation scheme will meet the wants of the district in this respect. At Mr. White's examination of Colonel Ternan's settlement 19,442 acres of culturable waste were found to be recent fallow and 64,495 acres old fallow.

Manuring land, though receiving more attention than formerly, so that now about 4·56 per cent. of the cultivated area is manured, is seldom resorted to except for sugar-cane and garden produce. The yield of wheat in *már* soil is six *muns* (or eight bushels) per acre to one *mun* seed sown. The distribution of the principal crops is as follows:—

Crop.	Acreage.	Crop.	Acreage.	Crop.	Acreage	Crop.	Acreage.	Crop.	Acreage.
Wheat,	23,827	Sugar-cane,	2,976	Cotton,	59,281	Múng...	1,074	Al ...	553
Barley,	2,747	Garden vegetables.	1,306	Gram ...	52,514	Kodon...	1,270	Indigo ...	544
Coarse rice.	370	Spices ...	992	Arhar...	300	Sámán,	32	Safflower ...	16
Joár ...	77,372	Tobacco ...	220	Peas ...	464	Alsí ...	2,476	Hemp ...	474
Bájrá...	62,383	Opium ...	174	Moth ...	156	Tilí ...	2,172	Mixed crops, chiefly pulses and millets.	431
Barley and Gram.	13,905	Wheat and Gram.	148,085	Spices...	819				

Cotton.

Cotton is extensively grown in *már* soil, which yields fifteen *muns* of raw cotton per acre to seven *sers* of seed sown. The average price of cotton may be given at Rs. 18 per *mun*, but it is much influenced by the foreign markets, and fluctuates considerably almost every season. It requires three weedings and entails much expense. Mr. Bruce in his cotton report of 1836 says:—"Cotton, it may be stated, is always sown at the beginning of rains. If the season is favourable, picking commences about the middle of September on the poorer soils, but in the *már* and *kábar* not until the end of October. There are great differences in the yield per *bígha* between the better and inferior kinds of soils, and the same soil under more or less careful culture yields a better or worse crop. Average of clean cotton, *már*, 1½ *muns* per *bígha*, or 286 pounds per acre, taking the *mun* at 80 pounds, one-third being the proportion of the clean cotton in the raw produce; *paría*, 40 *sers* per *bígha*, *i. e.*, 191 pounds per acre, two-sevenths being the proportional part of clean or the seed cotton; *ránkar*, 30 *sers* per *bígha*, or 143 pounds per acre, one-fifth part of the produce being the weight of clean cotton. The cotton is never sown alone, so that the cost of cultivation is not capable of accurate determination. It is, however, considered that two ploughings and three weedings are necessary for cotton. The cost of this is estimated at Re. 1-4 per *bígha*. Where paid labour is necessary in picking, one-twelfth part of the produce is allowed for remuneration."

It was at Kálpí that the American planters passed their first season. They declared the cultivation of the American varieties impossible in this country; but the reason of these failures is not clear, and the question is still an open one. For further particulars regarding cotton in this district the reader is referred to the "Cotton Hand-book for Bengal," prepared by Mr. Medlicott, and published by Government in 1862. The outturn of cotton in 1862-63 was 1,763 *muns;* in 1863-64, 47,500 *muns;* 1864-65, 21,120 *muns;* 1865-66, 39,148 *muns*, 1866-67, 37,122 *muns;* 1867-68, 10,230 *muns;* and 1868-69, 4,895 *muns*. The cultivation of cotton has given way to cereals since the fall in prices.

The produce in grain of the district is calculated at 2,987,292 *muns*, to feed a population of 405,604, which at 1¼ pound per head would require 2,313,210 *muns*, leaving 674,081 *muns* for export, valued at Rs. 13,48,162. The surplus produce is exported to Gwaliar, Cawnpur, or the surrounding Native States.

Al dye.

The cultivation of the *al* plant *(Morinda citrifolia)* obtains a prominent place in the district, and the dyeing of cloths therewith is the staple industry of the towns of Kúnch, Kálpí, Sayyidnagar, and Kotra. *Al* grows best in *már*, *kábar*, or *paría* soils, renting the first Rs. 2 to Rs. 2-8 an acre; the second twelve annas to one rupee per acre; and the third eight annas per acre. The seed of the *al* is sown

in July. The land is first ploughed, then raked by the native harrow called *bákhar;* the seed is then sown broadcast: to one *bígha* of land one *mun* of seed is given. The plant begins to show in one month, and is weeded in September. In the following July the soil round the young plants is turned up, to allow them to grow and receive the rains. The second year it flowers in August and September, and gives a white and sweet-smelling flower. The yield per *bígha* of seed is in the first year about twenty *sers*, and the two following years only ten *sers*. The third year the plant is dug up, in December, January, and February, as may be required; the roots go down about three feet, and the yield per *bígha* is five *muns* (408 lbs.). The other parts of the plant are not used. The roots are divided into three distinct sorts:—First, the best or thinnest, called *bhará*, found at the greatest depth; the yield is about one *mun* per *bígha*, valued at Rs. 8 per *mun* in the market; formerly it fetched Rs. 20 per *mun*. The second in size is called *jharan;* the yield is about 2½ *muns* per *bígha*, valued at Rs. 4 per *mun;* it formerly fetched Rs. 10. The third sort is the thickest, and is called *ghatiya;* the yield per *bígha* is about 1½ *muns*, valued at eight annas per *mun*, and formerly fetching Rs. 9.

The three sorts are mixed in the following proportions:—first sort one and a quarter *sers;* second sort two *sers*, and the third sort three *sers*, then chopped up fine, ground in a hand-mill, and for each *ser* of root two ounces of alum are added; all are put into a vat holding two and a half *muns* (or 28 gallons) of water. The cloth to be dyed is first washed; and for each *than* of cloth a quarter of a *ser* of castor oil and a quarter *ser* of Fuller's earth *(saji)* are used with four *sers* of water, in which the cloth is well steeped and beaten by the *dhobí* (or washerman). The cost of this process by the *dhobí* is three pie per *than* of eight yards. In the root mixture above mentioned five *thans* of white country-made cloth called *patal*, or five *thans* of *mirkhani*, a better sort of cloth, is placed and allowed to remain for eight days; the cloth is moved up and down to make the dye equal throughout. After this the cloth is taken out, washed and dried in the sun and pressed. The present market price of *patal* is Re. 1-8 per *than* of 87 yards; *mirkhani* is Rs. 2 per *than*. A profit of two annas per *than* is generally made in the markets of Hatras, Pilíbhít, and Lucknow. These cloths are used by women as head-coverings and as lining for *razais* or winter coverings. In Sayyidnagar the colour called *zamúrdi* is given to cloths from the *notí*, found in the jungles of Chhatarpur. A brilliant red dye is also obtained from the *dawái*, found in the same locality, and a yellow dye from the *hara (Terminalia bellerica)*.

Droughts, &c.

The average rain-fall in Jalaun is about 25 inches, and the mean temperature 81°. The prosperity of the district entirely depends upon the yearly rain-fall. The years of drought best remembered by the people are 1783 A.D., when wheat sold at six *sers* for

the *Bálasáhi* rupee ; 1833, when wheat sold at nine or ten *sers;* and 1837, when the selling price was five *sers;* 1848-49 was a season of great scarcity from the same cause, and many remissions of the land-revenue had to be made, particularly in the southern part of the district.

The year 1868-69 is the last of the years of scarcity causing other than a merely temporary disturbance of prices in the district. There was drought all over Jalaun from the 9th August to the middle of September, 1868, when rain fell abundantly. One-third of the autumn crops escaped destruction: and the *rabí* of 1869 was estimated at one-half the average or a little more. The result of this serious failure of two harvests was not to produce absolute famine, but scarcity and distress prevailed until the summer of 1869, especially in the Parganahs of Jalaun and Urai. In both these parganahs it was necessary to authorize suspension of a large portion of the revenue. The balances of the district at the close of the year 1868-69 were Rs. 2,57,256, or 28 per cent. of the demand, but almost the whole sum, though returned as "doubtful," has since been recovered. There was, however, no extensive emigration and no danger of failing stocks.

The surplus stores of the Duáb poured through Kálpí into Jhansi and the Native States of Bundelkhand; 400,000 *muns* are estimated as having been imported from June, 1868, to July, 1869, from Cawnpur, Urai, and Etawah, and the great bulk was destined for Jhansi, Datíya, and Gwaliar. No regular system of poor-houses was established, but at Urai uncooked rations of half a *ser* per adult and a quarter of a *ser* per each child were distributed under the orders of the Assistant Commissioner. The number thus relieved was 130 daily for 150 days, at an expenditure of Rs. 1,115. Private charity at Kálpí also supported monthly, from February to May, 1869, 48,600 people, or in the gross 192,000, of whom 64,000 were men and 128,000 women and children. This was not, however, purely gratuitous relief, for the poor were employed in the construction of a new market-place, in cleaning cotton, and other miscellaneous work. At Kúnch alms were given in the shape of rations for two months, at a cost of Rs. 300. In Parganah Kúnch alone do any relief works of importance appear to have been undertaken: they were a road from Kotra to Jalaun, excavation of a tank at Jalaun, and a road from Jalaun to Shergarh, employing on an average 1,606 persons daily for some months, at a cost of Rs. 13,700. In Parganah Urai 1,773 persons were employed during September and October, 1869, on town drainage. In Parganah Atá there were two works: deepening a tank near the imperial road and improving a district road; here 35,369 persons were employed from February to the end of October, 1869, or an average of 129 for 273 days, at a cost of Rs. 2,464; and in Kúnch itself the poor were given work on a tank, at a cost of Rs. 1,220. The total cost of relief operations in Jalaun was, therefore, Rs. 18,648, and for this sum a daily average of about 1,800

people were employed for periods varying between one and a half to six months of the most critical time of the year 1869, and a daily average of 130 were relieved gratuitously for five months. Thus, in the most favoured district of the Jhansi Division the year 1869 left its mark of distress, and it was not until the plentiful rains of 1869 had ensured an abundant harvest that apprehensions of a wide-spread calamity passed away. The agricultural population must have endured great hardships. In cattle alone they are calculated to have lost one-third by starvation. In many villages plough-bullocks were not procurable, and the soil was turned up by the hoe.[1]

The following table gives the prices of the principal grains during the season of scarcity in Jalaun:—

	Wheat.	Barley.	Bajra.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.
1st week in February, 1869 ...	13 0	15 0	...	...	9 0	15 8
2nd " " " ...	12 0	16 0	13 0	15 0	...	14 0
3rd " " " ...	12 8	16 4	13 0	13 8	9 0	14 0
4th " " " ...	12 8	16 8	13 0	14 0	9 0	16 8
1st " March " ...	12 8	15 0	13 8	14 0	9 0	16 0
2nd " " " ...	12 4	16 0	12 12	16 4	9 4	16 0
3rd " " " ...	12 4	15 0	13 0	14 0	9 0	16 0
4th " " " ...	13 0	17 0	13 0	15 0	9 0	18 0
Week ending April 3 " ...	13 0	18 0	13 4	14 0	8 8	16 0
" " 10 " ...	13 4	16 0	12 8	14 0	9 0	16 4
" " 17 " ...	13 0	16 0	14 0	14 0	9 0	16 0
" " 24 " ...	13 4	14 12	13 8	14 0	9 0	15 8
" May 1 " ...	13 0	14 8	13 0	14 0	9 0	14 12
" " 8 " ...	12 12	14 12	13 8	14 0	9 0	14 8
" " 15 " ...	12 12	15 0	...	...	9 0	14 4
" " 22 " ...	12 8	15 0	...	...	9 8	13 6
" " 29 " ...	12 4	14 8	...	...	9 12	13 12
" June 5 " ...	11 12	14 0	...	...	9 8	12 12
" " 12 " ...	11 0	12 8	11 0	12 8	9 0	12 8
" " 19 " ...	11 0	...	...	...	...	...
" " 26 " ...	10 8	11 8	12 4	12 0	8 4	12 4
" July 3 " ...	10 12	11 8	11 0	11 8	8 4	12 4
" " 10 " ...	10 4	12 0	11 8	11 8	8 8	11 9
" " 17 " ...	10 4	11 4	12 0	12 0	8 0	11 4
" " 24 " ...	9 11	10 11	10 6	10 12	8 11	10 11
" " 31 " ...	9 4	10 0	9 0	10 0	8 0	10 4
" Aug., 7 " ...	9 8	10 8	8 0	10 0	8 4	10 8
" " 14 " ...	9 2	9 12	8 12	9 11	...	...
" " 21 " ...	9 4	10 8	8 8	9 8	8 0	10 0
" " 28 " ...	9 0	10 8	8 8	9 0	7 4	10 0
" Sept. 4 " ...	9 12	11 0	8 8	9 0	7 4	10 12
" " 11 " ...	9 14	11 12	8 8	9 0	7 0	11 4
" " 18 " ...	9 10	13 0	8 8	9 0	7 0	10 15
" " 25 " ...	9 4	12 0	9 2	10 0	8 0	10 8
" Oct. 2 " ...	9 2	12 0	10 8	10 12	8 2	10 8
" " 9 " ...	8 0	11 0	9 9	10 2	8 0	10 3
" " 16 " ...	7 11	10 0	9 0	10 0	8 0	9 3
" " 23 " ...	8 0	11 0	...	10 0	7 0	10 0
" " 30 " ...	8 4	11 0	16 0	...	7 0	10 4
" Nov. 6 " ...	8 10	11 6	21 6	10 2	8 9	11 5
" " 13 " ...	8 8	11 0	22 0	26 0	8 0	10 0
" " 20 " ...	8 12	11 0	22 4	26 0	8 0	10 0

[1] Henvey's droughts and famines.

	Wheat.	Barley.	Bajra.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Week ending Nov. 27, 1869 ...	9 0	12 0	24 0	33 0	12 0	10 0
„ Dec. 4 „ ...	9 0	14 0	24 0	33 0	12 0	10 0
„ „ 11 „ ...	9 0	12 0	23 0	32 0	17 0	10 0
„ „ 18 „ ...	8 8	10 0	21 0	24 0	13 8	10 0
„ „ 25 „ ...	8 8	10 0	21 0	24 0	12 0	10 0
„ Jan. 1, 1870 ...	8 8	10 0	21 0	24 0	12 0	10 0
„ „ 8 „ ...	9 8	10 0	22 0	25 0	11 8	11 0
„ „ 15 „ ...	10 0	10 0	23 0	25 0	12 0	11 0
„ „ 22 „ ...	9 8	10 0	24 0	26 0	11 0	11 0
„ „ 29 „ ...	10 0	10 0	25 0	26 0	12 0	11 0
„ Feb. 5 „ ...	10 0	9 8	25 0	26 0	11 0	11 0
„ „ 12 „ ...	9 0	9 0	25 0	26 0	11 0	11 8
„ „ 19 „ ...	10 0	10 0	25 0	26 0	12 0	12 0
„ „ 26 „ ...	10 0	10 0	25 0	26 0	11 0	12 0
„ March 5 „ ...	10 0	10 0	25 0	26 0	11 0	12 0
„ „ 12 „ ...	11 8	10 0	27 0	27 0	12 0	12 0
„ „ 19 „ ...	11 8	10 0	27 0	27 0	11 0	22 0
„ „ 26 „ ...	10 0	10 0	27 0	27 0	11 0	22 0
General average ...	10 11	12 3	16 3	15 9	9 8	12 8

Building materials, &c.

Stone for masonry is only found on the Betwa and at Kálpí on the Jamna. Common bricks, $12'' \times 6'' \times 3''$, are worth about Rs. 7 a thousand, and table-moulded bricks, $9\frac{1}{2}'' \times 4\frac{1}{2}'' \times 3''$, cost Rs. 14 a thousand. *Sál* wood for building purposes comes from Cawnpur and costs Rs. 4 to Rs. 5 a cubic foot. *Kunkur* lime of good quality burned with cow-dung and refuse costs Rs. 10 to Rs. 18 per 100 cubic feet, and if burned with wood, Rs. 20. *Kunkur* is usually gathered from the ravines for road-making, and costs in this district about Rs. 5 per 100 cubic feet, stacked on the roadside. The cost of metalling a road twelve feet wide and six inches deep is from Rs. 1,500 to Rs. 2,000 a mile. The district has no mineral wealth or forest tracts. Forests that formerly existed on the banks of the rivers have been entirely cleared, with the exception of the preserves of the Rajas of Rampur and Gopalpur. The want of fuel is sadly felt, and some day Government may see fit to reserve the waste tracts now held by the farmers and turn them into fuel reserves. There is, however, room for numerous groves in the district: in 627 villages, having an area of 709,282 acres, the grove land existing in 1868 amounted to 10,323 acres, of which 2,426 acres were cultivated with fruit and other trees. Half of this area belongs to Parganahs Jalaun and Madhugarh, where the present tendency is to turn the groves into plough land.

Part III.

Inhabitants of the District.

Previous to 1865 the enumerations of the population in this district were made on no regular organized plan, and are so imperfect on that account,

as well as from changes in area, as to be useless for the purpose of comparison.

Census of 1865.

The general census of 1865 gives the area of Jalaun at 989,713 acres, or 1,546·43 square miles, of which 601,659 acres were cultivated, 96,681 were culturable, 49,269 were revenue-free, and 242,104 were barren. There were 960 villages, of which 839 were inhabited; of these 381 had a population under 200; 369 between 200 and 1,000; 70 between 1,000 and 2,000; 15 between 2,000 and 5,000; and 4 above 5,000, *viz.*, Jalaun, Kúnch, Kálpí, and Urai. The total population was 405,604 souls, or an average of 262 to the square mile. There were 90,666 houses, giving an average of 4·47 persons to each house. The parganah statistics were as follows:—

Parganahs.	Hindus.				Muhammadans.				Agricultural.		Non-agricultural.		Total.
	Males.		*Females.*		*Males.*		*Females.*						
	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Hindús.	Musalmans.	Hindús.	Musalmans.	
Jalaun ...	15,692	30,059	7,984	28,253	4,628	5,018	3,640	3,694	53,258	7,798	28,730	8,182	97,968
Atá ...	15,635	31,957	13,369	29,291	1,472	3,814	1,175	2,733	46,281	1,459	43,971	7,735	99,446
Urai ...	10,753	20,418	6,687	19,387	802	1,434	555	1,533	25,710	724	31,535	3,600	61,569
Kúnch ...	11,005	20,401	7,998	19,047	780	1,819	517	1,223	30,056	831	28,393	3,508	62,788
Madhugarh ...	15,925	28,105	10,210	23,778	1,311	1,503	990	2,011	50,844	954	27,174	4,861	83,833
Total ...	69,010	130,940	46,246	119,756	8,993	13,688	6,877	11,194	206,149	11,766	159,803	27,886	405,604

It will be seen that the Hindú population numbered 206,149 agriculturists and 159,803 non-agriculturists, or a total of 365,952, of whom 166,002 were females. The Musalmán population numbered 39,452, of whom 18,071 were females. The non-agricultural Musalmán population amounted to 27,886 souls. There were 20 European and 40 Eurasian inhabitants in 1865.

Census of 1872.

The statements below give the statistics of the census of 1872 as far as they can be ascertained, owing to the Census Report not having been completed up to the present time. There are 65,404 enclosures in the district, of which 4,319 belong to Muhammadans; over 30,000 enclosures, or about one-half, are to be found in Parganahs Jalaun and Atá. The houses number 88,977, of which 10,966 are built with skilled labour, and these are nearly all to be found in Atá, Kúnch, and Urai. The follow-

ing table gives the sex, age, religion and occupation of the inhabitants of each fiscal subdivision :—

Parganahs.	Hindus.				Muhammadans.				Total males.	Total females.	Landowners.	Agriculturists.	Non-agriculturists.
	Males.		*Females.*		*Males.*		*Females.*						
	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.					
Atá ...	15,932	29,341	13,674	26,194	1,489	2,686	1,319	2,659	49,448	43,846	7,836	30,770	54,688
Kúnch ...	11,796	20,763	10,243	19,937	878	1,336	796	2,088	34,773	32,268	3,862	24,895	38,374
Madhugarh,	17,713	29,952	13,470	25,340	501	966	431	792	49,132	40,033	6,557	44,686	37,922
Urai ...	10,584	20,478	8,728	18,557	964	1,725	789	1,621	33,751	29,695	4,721	18,720	40,005
Jalaun ...	16,700	29,986	12,997	26,470	1,035	1,781	839	1,629	49,503	41,935	6,572	36,692	48,174
Total ...	72,725	130,520	59,112	116,498	4,867	8,294	4,174	8,789	216,607	187,777	29,548	155,873	219,163

The total number of inhabitants is 404,384, or 262·07 to the square mile, of whom about 88 per cent. belong to the rural and 12 per cent. to the urban population. The following table gives the house and enclosure statistics in 1872 :—

Parganahs.	*Houses built by*			*Enclosures occupied by*		
	Skilled labour.	Unskilled labour.	Total.	Hindús.	Musalmáns.	Total.
Ata	4,358	15,240	19 598	13,673	1,354	15,027
Kúnch	2,312	12,922	15,234	9,951	763	10,714
Madhugarh	315	18,136	18,451	13,343	415	13,758
Urai	2,552	12,082	14,634	9,617	846	10,463
Jalaun	1,429	19,631	21,060	14,511	931	15,442
District Total ...	10,966	77,741	88,977	61,095	4,309	65,404

Of the 971 villages in existence in 1872, 144 are uninhabited. In 1868-69 an estimate was made by Colonel Ternan, which shows that during that year there were 1,032 marriages, 6,758 births, and 3,332 deaths among a population taken to have been 405,272; if this be correct the population should double in two years, while the recent census (1872) shows a smaller total population than that recorded in 1865.

The principal landowning tribes with the number of villages they hold are as follows :—

Castes.

Kachhwáhas, 84; Brahmans, 198; Ahírs, 34; Gújars, 105; Sengars, 62; Musalmáns, 34; Kayaths, 50; Fakírs, 4; Dangas, 1; Chauháns, 8; Kúrmis, 107; Panwárs, 4; Dhandharas, 7; Lodhís, 38; Bháts, 1; Marhattas, 6; Khángars, 1; Jaiwárs, 2; Chandels, 2; Kuárs, 3; Parihárs, 5; Kagars, 7; Khángars, 1; Marwari, 11; Baniyas, 10; Meos, 26; other Rajpúts not mentioned here, 117, and other clans, 16. The prevailing castes are Kachhwáha Rajpúts, to be found mostly in the Madhugarh Parganah, formerly known as Kachhwáhagarh, and also in the villages west of Jalaun, the Sengars holding the villages to the east. Meo Rajpúts of the inferior Banáphar clan occupy many villages on the banks of the Jamna, and are said to have held nearly the whole district before the irruptions of the Bundelas.

Ahírs and Gújars hold villages in the ravines of the Pahúj, where they make a fair livelihood by the sale of cattle and *ghí*. Kúrmis and Brahmans are found throughout the district, and Lodhís principally in Parganah Urai. The Kúrmis hold the best land and pay the largest revenue for their villages (Rs. 2,01,813); next to them come the Brahmans, who pay for their 168 villages Rs. 1,61,327 as land-revenue; then the Gujars, who pay Rs. 95,851; then the Kachhwáhas, who pay Rs. 67,944; and the Sengars, who pay Rs. 54,793. The Bundelas hold only three villages at a revenue of Rs. 3,015.

Kachhwáhas.

Raja Man Singh of Rampur is the head of the Kachhwáhas in this district, and has a kind of independent power in his estate, which consists of forty villages, having a rental of Rs. 30,000 a year, and pays no revenue to Government. More than nine centuries ago an ancestor of the present Raja is said to have held this part of the country, then known as Kachhwáhagarh, or the country (fort) of the Kachhwáhas, under which name it is mentioned in the *Ain-i-Akbari*. In 1619 A.D. Raja Jaswant Singh obtained a *jágír* of two lakhs of rupees per annum from the Dehli court, which was subsequently resumed by Sindhia, and there are now only twenty-eight villages remaining from the original *jágír*. The tenure of these villages was confirmed by the British on receiving the parganah from Sindhia in 1844 A.D. Rao Lachhman Singh, Ráis of Gopalpur, is also a Kachhwáha, and holds an estate of eleven villages, valued at Rs. 12,634 per annum, revenue-free. He belongs to the Lahar branch, west of the Pahúj river, under whom it is said that this branch of the family held estates valued at one lakh of rupees per annum, many of which were resumed by Sindhia. The revenue-free tenure of the villages in the possession of the family at the cession of the parganah was confirmed by the British in 1844 A.D. The Raja of Síkrí is also of the same clan, but he is now so impoverished as to have sunk to the

position of a village *lambardár*. This clan supplied some of the finest soldiers to the old Bengal Native Infantry. It claims connection with the Rajas of Jaipur, and is recognized as being of Surajbansi origin.

Sengars.

The Sengars hold many villages along the Jamna in the north-eastern part of the district. The present representative of the clan is the Raja of Jagamanpur, a minor, who is being educated in the Wards' Institution at Benares. The members of this clan ascribe their origin to Lanka or Ceylon, and got their name from one Singhi, a celebrated holy man. They appear to have originally been Brahmans, and after intermarrying for centuries with Rajpút families are now known as Sengar Thákurs, and call themselves Rajpúts. Tod acknowledges them as belonging to the thirty-six royal clans. The Jagamanpur estate is held at a quit-rent of Rs. 4,764 per annum with cesses. This tenure was confirmed by the British Government at the cession of the parganah in 1844 A.D. The Sengars are a warlike and turbulent race, and took advantage of the absence of restraint during the mutinies to plunder Jalaun and the adjoining districts. In this they were emulated by the Gújars of Dhantauli, Hardoi, and Babai, who were distinguished for their bad conduct and disaffection. The Gújars ascribe their origin to a party of emigrants from the west of India. They are not thought much of, and rank with Ahírs, Kúrmis, and such like in this district.

The Marhatta Pandits claim a passing notice. They entered the district with the Peshwa's troops about the middle of the last century, and from forming a part of the governing body up to the time of the lapse of the Jalaun State in 1840 had many opportunities of acquiring wealth. As a body they were strongly opposed to our rule, and in 1857 sided with the rebel Náná of Bithúr; since then very many have emigrated to the Marhatta country, while others have sought employment under the Gwaliar Darbár. They now hold only six villages, at a revenue of Rs. 3,190. The Musalmáns hold only thirty-four villages, paying a revenue of Rs. 15,959, and have no political or social influence. The Thákur clans of this district have had a bad name for turbulence for very many years. In the early days of British rule they were known as *garhibands*, from living in small castellated mud forts, and though many were then demolished, and after the mutiny very many more, there are still far too many in existence.

Customs.

The Hindús are divided for the most part into the two great sects of Vaishnavas and Saivas. To the former belong the Kachhwáha Rajpúts and several other tribes. There are no Christian settlements in the district, and but 26,124 Musalmán inhabitants. Neither the Brahmo-Samaj nor Christianity have made any progress among the people, nor have the Musalmáns increased in numbers or in influence in the last twenty years. There are 954 villages, with an average area of 1,050 acres. In general they have a neat and comfortable appearance. The houses of the better

classes being often solidly built, with numerous enclosures for the different branches of the family and sheds for cattle; others are merely tiled-houses, while those to the north, near the Jamna, have frequently flat mud roofs.

The village community consists of the *lambardár*, who collects the Government revenue. Under him are the *pattídárs* or sharers, the tenants, village accountant, watchman, and messenger. The *pandit* or village priest; *kanwarí* or water-carrier, who carries the water of the sacred Ganges to the shrine of the local deity; the *joshi* or astrologer, who calculates horoscopes and names the auspicious hour for solemn undertakings, and the man who averts the hail-storms from the fields, are usually found in every village. Amongst the handicraftsmen and others attached to the village are the carpenter, blacksmith, barber, potter, washerman, basket-maker, cow-herd, and goat-herd. The principal castes in the district have already been mentioned.

Language.

The language usually spoken is a dialect of Hindi. The first peculiarity that strikes one is the substitution at the end of words of "o" for "a," as *hamáro* for *hamára*, often accompanied by the expletive "to." The Muhammadans are for the most part Sunnís and speak a corrupt form of Urdu.

Education.

The Jalaun District is in the second or Agra Circle of the Education Department. The character of the education imparted by the several schools and the local machinery employed are similar to that described under the Banda District (see BANDA District, *s. v.* "*Education.*") Hindi is almost exclusively used in tuition. Anglo-vernacular schools were established at Jalaun in 1871, at Kálpí in 1872, and at Kúnch in 1873. The total number of schools in 1874 (excluding indigenous) was 82, attended by 2,637 pupils and costing Rs. 9,414 a year. The following statement gives the educational statistics of this district as far as they can be ascertained :—

Class of school.	1860-61.			1871-72.						
	Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils. Hindús.	Number of pupils. Musalmáns.	Average daily attendance.	Average cost of educating each pupil.	Proportion borne by the State.	Total charges in rupees.
			Rs.					Rs. a. p.	Rs. a. p.	
1. Inferior Zila ...	...	..	...	1	60	10	50	32 11 0	33 0 0	1,560
2. Tahsíli ...	8	269	1,423	5	265	29	228	4 6 3	1 8 1	1,170
3. Halkahbandi ...	...	...	...	63	1,712	67	1,353	3 4 0	1 14 6	5,532
4. Female (Govt.),	...	...	...	5	50	43	76	4 0 9	4 0 9	374
5. Indigenous (Unaided)	112	1,165	3,483	40	587	45	358	3 2 11	...	1,591
6. Anglo-Vernacular (Aided.)	...	...	...	1	38	2	32	30 0 0	15 0 0	960
Total ...	120	1,434	4,906	115	2,512	191	2,057	...	...	11,187

There are sixteen district post-offices and five imperial post-offices in Jalaun.

Post-office.

The expenditure is defrayed from the one per cent. postal cess. The post-offices are situated at the principal police stations in the district, and are superintended by a native clerk, who receives and distributes all official and private correspondence. The district post-offices are located at Ait, Atá, Babina, Bangra, Churki, Damrá, Itaura, Gohán, Hadrak, Kaliya, Jagamanpur, Kanar-Kutaundh, Mahona, Nipaniya, Sanáliya, and Sayyidnagar. The imperial post-offices are at Urai, Kálpí, Jalaun, Kúnch, and Madhugarh.

The village police were fixed by settlement in 1861-62 at 826 watchmen.

Police.

These have lately been re-organised under Act II. of 1865, and now number 1,180, or one to every 288 inhabitants. They are paid from local sources Rs. 3 a month. The regular police enrolled under Act V. of 1861 in the district in 1871 numbered 618 of all grades, at a cost of Rs. 84,841, of which Rs. 73,957 was paid from imperial revenues and the remainder from other sources. During 1871 there were four cases of murder, one of robbery, 459 of lurking house-trespass and house-trespass, and 490 cases of theft, for which 699 persons were tried, and of these 448 were convicted. The Commissioner of the Division gives a very unfavourable account of the village watchmen. He writes that he has but little doubt that the great majority of the heavy thefts and burglaries are either committed or planned by these men, or in any case carried out with their connivance and aid. Most of them belong to the Khangar caste, which are noted for their thieving propensities. In 1871, 29 of these men were dismissed and 21 punished for criminal offences. The difficulty still remains, as men of other castes will not take the office of watchman. There are first-class police-stations at Atá, Bangra, Kálpí, Jalaun, Kúnch, Kutaundh, Urai, Ait, Gohan, and Churki; second-class stations at Kaliya, Madhugarh, Bohana, Damrár, Itaura, Hadrak, Mahona, Nipaniya, Sunau, and Sayyidnagar; and third-class stations at Jagamanpur, Atauriya, Banda, Hardoi, Ingoi, and Mau Mahona or Mau Mohan as it is commonly called.

There is but one jail in the district, the statistics of which are are follows :—

Jails.

The average number of prisoners in jail in 1860 was 104; in 1870, 122. The ratio per cent. of this average number to the population, as shown in the census of 1865 (405,604), was in 1860, ·025; in 1870, ·030. The number of prisoners admitted in 1860 was 642, and in 1870 was 569, of whom 37 were females. The number of persons discharged in 1870 was 411. In 1870 there were 241 admissions into hospital, giving a ratio of admissions to average strength of 197·54; of these 9 died, or 7·37 of the total strength. The cost per prisoner per annum in 1870 was for rations, Rs. 15-14-2; clothing, Rs. 2-3-5; fixed establishment, Rs. 15-6-11;

contingent guards, Rs. 7-9-2; police guards, Rs. 4-12-4; and additions and repairs, Rs. 12-7-1,—or a total of Rs. 53-8-9. The total manufactures during the same year amounted to Rs. 428-3-0, and the average earning of each prisoner to Rs. 20-8-1. In 1870 the Muhammadan prisoners numbered 40, and the Hindu 527. There were 7 prisoners under 15 years of age; 290 between 16 and 40; 221 between 40 and 60; and 48 above 60. The occupations of the majority of the male prisoners were—agriculturists, 166; labourers, 175; and domestic servants, 55.

Fiscal history.

In this district there are three separate settlements,—*first*, that known as the Jalaun settlement of 1863-64, affecting 675 villages, containing 705 estates, and having an area of 709,282 acres; *second*, the Kúnch and Kálpí settlements made in 1873, comprising 203 villages, containing 259 estates, and having an area of 214,044 acres; and *third*, the Duboh settlement, which expires in 1876-77, and extends to 18 villages, having an area of 16,487 acres. These figures exclude the villages of the *jágírdárs* of Jagamanpur, Rampur, and Gopálpur, which have never come under any actual settlement. It is not an easy task to give the fiscal history of this district as it stands at present; the parganahs have been changed so often, and the villages transferred and re-taken from Native States, and subsequently redistributed to such a degree among the existing parganahs, that more than a mere general sketch cannot be attempted here.[1] It is, however, necessary to give some further account of these changes than that which has already been recorded.

In 1838 the parganahs comprising the Jalaun State were placed under the charge of Lieutenant Doolan; they comprised Jalaun, Kanár, Muhammadabad, Itaura Raipur, and Mahoba, and to these were added Moth, of which the farm to the Jhansi State had lapsed. A summary settlement for six months was made in 1839. In 1840 a second settlement was made for one year, which, assuming for Madhugarh and the villages of Indurki (39) and Duboh (4) the same revenues which they paid when made over in 1844, amounted to Rs. 5,05,597. A third settlement was made for five years, or 1841 to 1845, at Rs. 5,77,176, falling at Re. 1-14-9 on the cultivated area. These payments were made in the native silver coinage. In 1841 Chirgaon was annexed in consequence of the rebellion of its chief, and in 1843 Garotha and Duboh were ceded by Jhansi for the payment of half the expense of the Bundelkhand legion. In the latter year Captain Ross became Superintendent and received charge of Parganahs Kachhwáhagarh and Bhander, assigned by the Gwaliar State by

[1] The reader is referred to Colonel Ternan's Settlement Report, 1869; Colonel Ternan's Statistical Memoir, 1870; and to Mr. (now Sir W.) Muir's Kúnch and Kálpí Reports: Set. Rep., II., 817, for more detailed information on this puzzling subject. See also articles KUNCH and KALPI Parganahs.

treaty (dated 13th January, 1844,) for the support of the Gwaliar contingent. His assessment of the Jalaun District from 1845 to 1850, excluding the newly-ceded parganahs, amounted to Rs. 4,95,739, giving a rate of Rs. 2-0-5 per cultivated acre. The settlement of the whole of the parganahs under his charge, omitting those recently received from Gwaliar, as compared with the succeeding assessment, was as follows :—

	Captain Ross.	Captain Erskine.
	Rs.	Rs.
Jalaun	1,64 617	1,61,253
Kanár	86,437	82 252
Muhammadabad	1,38,422	1,58,153
Itaura Raipur	1,06,253	1,09,647
Moth	88,979	88,951
Mahoba	99,341	99,784
Garotha	1,13 176	1 24,761
Chirgaon	40,870	1,26,151
Duboh	1,26,673	37,039
Total ...	9,63,968	9,72,191

The Kachhwáhagarh Parganahs, valued by the Darbár at Rs. 5,04,806, were also settled by this officer. This settlement was found too high in the state of the district at that time, and remissions soon became necessary, particularly in 1848-49, when the district suffered severely from drought. In April, 1849, Captain Erskine (the late Earl of Kellie) succeeded Captain Ross, and in the same year Jaitpur was added to his charge. In 1850-51 the assessment amounted to Rs. 9,72,191 for 1850 to 1855, or an increase of Rs. 8,223 on Captain Ross' assessment on the nine parganahs above named, and amounting to Rs. 6,56,532 on the 627 villages still remaining in the Jalaun District. The increase chiefly arose in the assessment of the Madhugarh Parganah, and the general result was a rate on cultivation of Rs. 2-7-0 per acre. A remission was again found necessary, and the assessment on the Jalaun villages was reduced from Rs. 6,56,352 to Rs. 6,14,516, at which sum it stood in June, 1861, increased at the time the regular settlement in 1863 came into force to Rs. 6,18,870.

In March, 1853, Parganahs Mahoba and Jaitpur were transferred to the Hamirpur District in exchange for the old regulation tracts of Kálpí and Kúnch. These two parganahs had been settled by Mr. (now Sir William) Muir for 1840-41 to 1870-71 : Kálpí for Rs. 77,832, with a rate on the cultivated area of Re. 1-1-7, and Kúnch for Rs. 2,11,391, with a revenue rate of Rs. 2-0-7. In 1860-61 the revenue of Kúnch was revised, and remissions to the extent of Rs. 30,000 granted. In 1854, Parganahs Moth, Chirgaon, and Garotha, and in 1856 Bhánder, were given back to the Jhansi State. In 1850 several changes of a salutary nature were effected by Captain Erskine. All

payments were henceforth made in Company's rupees instead of the *Bálásáhí*, *Nánásáhí*, and *Srínagari* rupees formerly current. Village watchmen and accountants were paid in money and formally enrolled; road-making was commenced; the district post-office system was established; a re-arrangement of parganah boundaries took place; schools and dispensaries were opened, and in general a marked improvement in every branch of the public service was effected, the influence of which remains to the present day.

Captain Erskine's settlement of the Jalaun District, owing to the disturbances of 1857, lasted till 1863. In 1858 the land-revenue from Jalaun, Urai, Kanár, Atá, Kúnch, Madhugarh, Indurki, and Duboh amounted to Rs. 11,43,205, which was reduced in 1860 by Rs. 69,223. In 1860, 255 villages west of the Pahúj, yielding a revenue of Rs. 1,77,309, were transferred to Gwaliar. The settlement of 676 villages, comprising the entire district, except the old villages of Kálpí and Kúnch, was made for twenty years (1863-82) by Major (now Colonel) Ternan, and that of Kálpí and Kúnch by Mr. P. White for thirty years (1873-1903) in 1872 (see KÁLPÍ and KÚNCH Parganahs.)

Major Ternan's settlement.

The general results of Major Ternan's settlement gave a decrease of about Rs. 83,373 on the land-revenue of five parganahs and 43 villages, or Rs. 5,91,663, to which should be added one per cent. for Road Fund, one per cent. School Fund, one-quarter per cent. district post-office, and allowance to village watchmen, amounting in all to Rs. 40,829. There were also Rs. 16,502 of land-revenue assigned away by Government in life *muáfi* and *ubari* tenures, so that the aggregate demand was Rs. 6,53,856, which would show rental assets of Rs. 12,16,416. The revenue rates vary according to the class of soil from Re. 1-12-2 in first-class *már* to ten annas in second-class *rákar*, giving an average for the whole district of Re. 1-4-9,—a result considerably lower than any of the preceding assessments. This assessment was to have been revised by Mr. P. White in 1869, more especially with a view to determining whether under the orders of 1864 the district was fit for a permanent settlement, but at length a partial revision of assessment was only undertaken. This resulted in an apparent gross increase of Rs. 24,356, leaving the assessed land-revenue at Rs. 6,16,847, and the road and other cesses at Rs. 61,465, or a consolidated demand of Rs. 6,78,212. As finally revised by the Commissioner, the account gives a land-revenue of Rs. 6,18,114, of which Rs. 14,606 are remitted to persons who enjoy either for life or in perpetuity the Government rights in the land as *ubaridárs* or *muáfidárs*, and Rs. 4,754 is a quit-rent paid by the Jagamanpur *jágír*, which has not been assessed or its area measured or included in the cultivated area of the district. The remaining Rs. 61,492 are cesses for roads, &c., the incidence of the land-revenue being Re. 1-5-10 per cultivated acre—a little higher than Jhánsí (Re. 1-4-11) and lower than Hamírpur (Re. 1-6-6).

Up to the mutiny in 1857 there were many thousand revenue-free holdings in the district, which had been created by the successive Marhatta and Pandit rulers. Most of these have been resumed. There are at present Rs. 6,763 of revenue assigned in terminable revenue-free and unconditional revenue-free grants, and Rs. 588 in perpetual *muáfi*, mostly held by the families of followers of the Jalaun State. There are Rs. 6,641 of revenue assigned in terminable *ubari*, or grants made at a quit-rent for service, and Rs. 604 in perpetual *ubari*. This gives a total of Rs. 13,404 of terminable and Rs. 1,192 of perpetual revenue-free assignments in this portion of the district. Of 10,323 acres under groves, 9,568 are free of assessment. In Kúnch and Kálpí 3,705 acres are alienated for the support of temples. One important result of the present settlement has been that estates have become liable to be sold by auction for private debts contracted by the owners subsequent to the date of the settlement having been confirmed.[1]

Mr. White's settlement.

The fiscal history of the portions of Atá and Jalaun formerly included in the Kálpí Parganahs, and of the portions of Kúnch formerly known as Kúnch, all of which belonged to the Hamírpur District, is more fully given under the heads of KÁLPÍ and KÚNCH Parganahs. It is sufficient here to notice that the result of the new assessment in the Kálpí villages gives a land-revenue of Rs. 93,500, excluding cesses, and in Kúnch the new land-revenue is Rs. 1,96,500. The cesses amount to ten per cent. on the land-revenue. This settlement is proposed for thirty years from the first of July, 1873. The settlement of the other parganahs expires on the 1st July, 1882. The following extract from the Government orders on the settlement sufficiently indicates its character:—"The assessment must be considered on the whole to be a light one. The rental assets of the year 1865-66, which, however, was a peculiarly favourable year, were calculated by Mr. White at Rs. 13,73,905, half of which would give a revenue of Rs. 6,86,950, instead of Rs. 6,13,362. Again, the Board have ascertained that the average of the declared rent-rolls for the four years 1866 to 1870 amounted to Rs. 13,40,131, half of which would be Rs. 6,70,065; but, as they observe, this is the demanded rental only, and the collected amount in most years is believed to fall considerably below the nominal rent.

"The settlement has stood now practically for ten years, or since 1863. Several of these years have been poor, and one or two decidedly bad. The assessment has on the whole borne these trials well and has shown to advantage, while it has not appeared to be unreasonably light. On the contrary, there has been some difficulty and some arrear; and the existence of balances, which, after careful consideration the district officers have been compelled to postpone, is, as the Board remark, indirect evidence that the demand is not inadequate.

1 Proclamation of Government, 30th October, 1855; Board's No. 312, of 3rd August, 1861.

Colonel Lloyd, the former Commissioner, an officer of great judgment and discretion, carefully inspected the district year after year, and bears testimony that the assessment is fair and uniform, and that the decrease in the former revenue is not greater than was necessary."

Statement showing the Remission of Balances of Land Revenue.

For what year.	Amount.	Parganah.	Amount.
	Rs. a. p.		Rs a. p.
1858-59 ...	*Nil.*	Jalaun ...	1,24,889 11 4
1859-60 ...	3,90,669 0 6	Kunár ...	55,806 5 4
1860-61 ...	5,733 14 4	Atá ...	79,956 9 6
1861-62 ...	1,92,102 0 0	Urai ...	91,630 12 11
1862-63 ...	2,275 3 6	Duboh ...	44,833 7 9
1863-64 ...	2,56,189 11 3	Kúnch ...	3,68,404 2 4
1864-65 ...	19 149 3 7	Madhugarh ...	1,15,204 1 2
1865-66 ...	2,818 8 6	Indurki ...	52,698 14 8
1866-67 ...	61,474 5 11	...	...
1867-68 ...	3,006 1 5	...	...
Total Rs. ...	9,33,418 1 0	Total Rs. ..	9,33,418 1 0

We shall now take up each parganah and note any facts concerning it that have not already been noticed.

Parganah selections.

Parganah Urai.—This parganah originally consisted of 118 revenue villages, six revenue-free villages, and five *ubari* (or quit-rent) villages,—total 129; and in 1863-64 Garha Kalán was added from Parganah Atá. The first settlement for 1840 gave a revenue of Rs. 1,16,153; the second of Rs. 1,17,339, from 1841 to 1845; the third, from 1846 to 1850, of Rs. 1,32,010; and the fourth, from 1851 to 1855, of Rs. 1,56,801. This last settlement was made by Captain Erskine and revised by Captain Maclean, who allowed a decrease of Rs. 4,343, which left a balance of Rs. 1,52,458; to this should be added Rs. 7,823 for *ubari* villages, making a total demand of Rs. 1,60,276, falling at the rate of Re. 1-6-7 on the revenue area, Rs. 2-1-2 on the cultivated area, and Re. 0-15-1 on the total area. Major Ternan undertook the settlement in 1863 for twenty years, when four *ubari* and four revenue-free villages were resumed and settled. Major Ternan's total demand amounted to Rs. 1,68,899, which under Mr. White's examination fell to Rs. 1,67,792, while the land-revenue is now Rs. 1,65,181. The 130 villages of the parganah were formed into 140 estates, containing 86 *patwáris'* circles, to each of which a *patwári* (or village accountant) was appointed. There are also 42 assistants drawing from Rs. 4 to Rs. 5 a month.

Parganah Jalaun.—This parganah originally consisted of 116 revenue-paying villages, three revenue-free villages, besides numerous patches, and eight *ubari* villages,—total 127. The revenue of the first settlement for one year (1840) was Rs. 1,55,955; of the second (1841-45), Rs. 1,60,737; of the third (1846-50), Rs. 1,61,501; and of the fourth (1851-55), Rs. 1,60,837. Four villages were

transferred to other parganahs, and eleven villages were received from Madhugarh Parganah, making 123 revenue villages. The fourth settlement fell at a rate of Rs. 2-7-7 on the revenue-paying area, Rs. 3-0-3 on the cultivated area, and Re. 1-6-1 on the total area. Sixteen hamlets were formed into separate villages, to which add three revenue-free villages, and there is a total of 142 villages at the revision of settlement in 1863-64, of which 138 were revenue villages. Subsequently, 42 villages of the old Parganah of Kálpí were added and 78 from Kanár, making a total of 258 villages divided among 274 estates. Major Ternan undertook the assessment in 1863-64, and formed a settlement amounting to Rs. 1,60,535 on 142 villages, and the revenue is now Rs. 1,60,631. These villages were divided into 101 circles, each under charge of a *patwárí;* there are also 40 assistants.

Parganah Madhugarh.—The first settlement of Parganah Madhugarh took place in 1844 for two years; there were then 119 revenue-paying villages, which were assessed at Rs. 93,681; the second settlement (from 1844 to 1850) amounted to Rs. 1,14,094, and the third (1851-55) to Rs. 1,39,150. Major Erskine's settlement amounted to a total demand of Rs. 1,28,637. In 1863-64 eighty-seven of these villages came under settlement, with fifteen hamlets formed into villages, and one revenue-free village,—total 103; and four villages were received from Jalaun, all of which were assessed at Rs. 86,238, reduced on revision to Rs. 85,801, falling at the rate of Re. 1-7-1 on the total area. Eighteen villages from Kúnch have been added to this parganah, and forty-four from Pargannah Kanár, making 171 estates. The 107 old villages are divided amongst 67 *patwáris'* circles, who have 11 assistants in the larger villages. The *jágírs* of Rampur, Gopálpur, and a great portion of Jagamanpur are situated within this parganah. Jagamanpur pays a nominal quit-rent of Rs. 4,754, and paid no cesses for post-offices, roads, or schools; these have been levied now while the estate is under the Court of Wards. The cess question as regards the other two *jágírs* has been deferred until the demise of the present occupants, whose prescriptive right to hold on as at present is allowed.

Parganah Kanár.—Parganah Kanár consisted of 117 villages, including *ubari* and revenue-free villages, and 13 hamlets, assessed at the first settlement by Captain Doolan (1839-40) at Rs. 80,819; at the second (1841-45), by the same officer at Rs. 79,472, and at the third by Mr. Ross (1845-50), for Rs. 76,747. Major Erskine's settlement gave a total demand of Rs. 68,991, falling at the rate of Re. 1-10-9 per acre on the cultivated area, Re. 1-8-3 on the revenue area, and Re. 0-15-11 on the total area. In 1852 Jasúapur was resumed and assessed at Rs. 323. Major Ternan's assessment was for 130 villages, at Rs. 67,439, which was afterwards increased to Rs. 68,941, falling at a rate of Re. 1-4-6 on the cultivated area. There were 66 patwáris' circles, with the same number of *patwáris.*

Parganah Atá.—The Atá Parganah in 1840 consisted of 99 villages, assessed at Rs. 88,224; for 1841-45 there were 112 villages, assessed at Rs. 1,06,981; for 1846-50, there were 114 villages, giving a revenue of Rs. 1,05,128; and for 1851-55 the revenue villages numbered 115, besides eight *ubari* and one revenue-free village, and the land-revenue was fixed at Rs. 1,06,702. Major Erskine's assessment after revision in these 115 villages amounted to Rs. 1,06,702, falling at the rate of Rs. 1-9-11 on the cultivated area. In 1863-64 the parganah comprised 115 revenue villages, eight *ubari*, five hamlets, and one revenue-free village; these were assessed by Major Ternan at Rs. 1,09,360, increased by Mr. White to Rs. 1,12,699. Subsequently, 87 villages from Kálpí, 9 from Kanár, and 19 from Raipur Itaura were added to this parganah, making 244 estates. The settlement of Parganah Kálpí and the remainder of Kúnch is noticed elsewhere.

The general result of Colonel Ternan's assessment, as revised and confirmed in 1873, may be given in the table prepared by the Board of Revenue as follows, cesses being ten per cent. on the Government demand:—

Parganah.	Demand.	Total area, acres.	Revenue-free.	Barren.	Cultivable.	Fallow.	Cultivation irrigated.	Cultivation unirrigated.	Total.
	Rs.								
Urai	1,84,576	186,339	3,299	42,734	20,642	6,394	3,864	109,400	113,264
Atá	1,23,975	190,279	2,440	54,233	16,224	8,394	4,031	104,357	108,388
Jalaun	1,76,709	187,865	8,470	9,958	12,601	2,019	1,669	103,148	104,817
Madhugurh ...	93,389	87,223	2,106	19,356	5,706	1,077	5,322	53,756	59,078
Kúnch	23,089	29,997	312	10,790	1,541	349	331	16,674	17,005
Kanár	75,474	77,579	1,764	14,759	7,775	1,209	3,334	48,738	52,072
Total ...	6,78,212	709,282	18,291	151,830	64,495	19,442	19,151	436,073	455,224

The total land-revenue demand for 1870-71 was Rs. 8,82,667, of which Rs. 8,81,073 were collected, leaving a balance of Rs. 1,594, the whole of which sum was in the course of liquidation. There were also Rs. 1,82,383 outstanding at the beginning of the year; of this Rs. 1,00,636 were collected and Rs. 473 remitted and removed from the accounts, leaving a balance of Rs. 81,274 on account of these old outstandings.

Tenures.

The tenures most known in the district are those recognized as *zamíndári*, imperfect *pattidári*, and *bháyachara*. The first is the prevailing tenure in the Jalaun Parganah, the second in Urai, and the third in Atá. In the portions of the district included in Colonel

Ternan's settlement there were found 299 *zamíndári*, 382 imperfect *pattidári*, and 22 *bháyachára* estates. In the same portion of the district, according to Mr. White, there are 9,904 cultivating proprietors, 16,054 hereditary cultivators, and 30,364 tenants-at-will, with an average holding per man respectively of 18·06, 5·60, and 5·98 acres. In 1860-61 the number of estates paying revenue to Government was 1,183, and in 1870-71, 1,033; the number of registered proprietors and coparceners in those years were 2,889 and 2,232 respectively. The total land-revenue in 1860-61 was Rs. 10,54,457, and the average paid by each estate Rs. 891, and by each proprietor Rs. 365. In 1870-71 the land-revenue was Rs. 8,81,631, and the average paid by each estate Rs. 853, and by each coparcener Rs. 395.

Transfer of estates.

Major Erskine's settlement in 1851 seems to have pressed heavily on the people. Mr. Balmain, writing in 1855, says:—"In support of the fact that the Government demand presses very severely I would offer the following observations:—In cases of default generally offers for a village cannot be obtained. Holders of decrees against zamíndárs are very backward in applying for temporary possession. Both decree-holders and mortgagees in several instances have given up possession, finding a loss and not a profit in the villages; while those who do take a *zamíndári* do it often to keep out a third party and preserve a chance of ultimately obtaining payment of their dues. In enquiring into disputed cases of shares, where the proof of possession depends usually on participation in the profit of the village, both parties rest their case almost invariably on the payment or non-payment of loss; a division of profits is the exception. The impression left on my mind after deciding numerous cases of the above kind is that profits do not exist in the majority of villages. No *kam* villages (*i. e.*, villages managed directly by Government) pay their land-revenue and expenses of collection. The extremely embarrassed condition of the zamíndárs, who are almost universally in debt, and are unable even to provide seed grain for their lands when the banker refuses assistance. Personal property they hardly possess, with the exception of cattle. To these may be added the difficulty of collecting the Government revenue."

In the same report he says that he calculated that one-sixth of the whole district had fallen out of cultivation from a succession of bad seasons, and also records his opinion that the land-revenue of no estate would be increased; in some it might remain the same, but in "by far the greater number" there would be a decrease. Captain Skene, the Superintendent at the time, endorsed this opinion, and wrote "that the present assessment presses very heavily on most of the zamíndárs is an admitted fact."

During the progress of the settlement in 1863 a certain number of the villages were examined, to ascertain the number of transfers of proprietary right

that had taken place since Major Erskine's settlement. The result of these inquiries is shown in the following table :—

Transfer of Estates during the continuance of Major Erskine's Settlement, from 1851 to 1863.

Parganah.	Whole estates.	Portions of estates.	Area.	Land-revenue.	Value.	Number of villages in hands of original proprietors.	Number of which only portions remain.	Total number of villages examined.
			Acres.	Rs.	Rs.			
Urai	10	65	95,905	28,226	75,949	90	29	130
Jalaun	13	78	28,383	47,077	37,250	88	31	143
Madhugarh ...	19	46	16,471	19,159	12,80[illegible]	54	30	103
Kanár	3	78	8,014	6,697	13,303	81	33	117
Atá	4	63	16,193	9,606	17,399	94	31	139

Size and classification of holdings.

The following table gives the classification of the assessed land in each parganah, and the size of the separate holdings in acres, as given by Colonel Ternan in his Settlement Report:—

Parganah.	Cultivated.	Culturable.	Revenue-free.	Barren.	Average zamindárs.	Pattidárs.	Heridatary cultivators.	Tenants-at-will.
Urai	111,721	29,950	4,644	51,009	71	22	12	7
Jalaun... ...	141,325	20,723	12,275	37,483	75	15	17	7
Atá	145,034	32,919	12,982	98,949	77	22	12	7
Kúnch... ...	98,157	10,070	8,696	22,301	35	23	8	7
Kanár	Included in the		above.	...	26	12	8	5
Madhugarh ...	105,422	12,019	10,672	32,262	36	13	8	6

In the 675 villages of the district assessed by Major Ternan, the subjoined statement shows in a concise form the principal divisions of the land into assessable and exempt from revenue :—

	Total acres.	Site of village, &c.	Jágír or service land.	Revenue-free.	Barren.	Total not assessable.	Culturable not cultivated.	Fallow.	Cultivated.
First measurement, 1841-43.	665,963	7,656	23,974	67,956	155,016	254,602	90,032	20,914	300,415
Second measurement, 1853-56.	709,587	6,774	6,914	19,112	173,869	206,669	44,095	26,624	432,199
Third measurement, 1868-69.	709,282	13,093	38	27,820	129,255	170,121	64,495	19,442	455,224

The noteworthy facts here are that the rural population, as a mass, requires now not far short of double the extent of ground for its dwellings with which it was satisfied before. This may betoken either a less cramped style of living

or an increase of population. Mr. White thinks it partly does both, and in its former element comprehends an improvement in the material circumstances of the people. The extent of unassessed "service land," the rude means by which native rulers elect to remunerate their servants and attendants, has dwindled from 24,000 acres in the first measurement, when our reign had but recently followed native dominion, to only 38 acres now; the reduction in this particular on the second measurement is owing to the resumed *gaontís* or service lands. Rent-free land from first to last has fallen, at first view, by 40,136 acres, more strictly, however, by 49,703 acres, and that in cultured fields: because out of the 27,820 acres now returned 9,567 are groves, and hence, too, the apparent increase under this head as compared with the entry of the second measurement. That entry, it is to be remarked, does not show the rent-free land at such measurement, but represents the condition when Major Ternan assessed: that is to say, after the extensive resumptions subsequent to the mutiny had been enforced. This explanation also applies to the subsidiary areas, generally opposite the "second measurement."

The soils comprising the cultivated area above given are *tarí*, 320 acres, or 0·07 per cent. of the total area; *kachchár*, 7,399 acres, or 1·63 per cent.; *már*, 152,054 acres, or 33·4 per cent.; *kábar*, 125,391 acres, or 27·55 per cent.; *parúa*, 132,758 acres, or 29·16 per cent., and *rákar*, 37,302 acres, or 08·19 per cent.

From the following statement, taken from Mr. White's Settlement Report, the number of cultivating proprietors distinguished into holders of *sír* lands and other proprietors, the number of tenants having a right of occupancy, and other tenants distinguished into those belonging to the village and those from other villages *(pahikásht)*, with the total area of their holdings, are shown for a large portion of the district. The table is useful in giving the status of the actual cultivators of the soil in each subdivision. Thus we see about 70 per cent. of the cultivated area in Parganah Jalaun is in the hands of cultivators, while in Atá there is only about 50 per cent.:—

Parganah.	Sír.		Proprietors.		Cultivators with rights of occupancy.				Other Cultivators.				Total.	
					Of Village.		Other Villages (Pahí).		Of Village.		Other Villages.			
	Number of persons.	Area in acres.	Number of persons.	Area in acres.	Number of cultivators.	Area in acres.	Number of cultivators.	Area in acres.	Number of cultivators.	Area in acres.	Number of cultivators.	Area in acres.	Number of persons.	Cultivated area in acres.
Urai ...	1,817	37,726	1,057	13,484	1,756	11,173	768	4,071	4,242	24,499	3,328	22,311	13,968	113,264
Atá ...	2,104	38,7·7	330	13,823	1,930	11,340	840	4,626	5,336	24,460	2,881	15,952	13,421	108,988
Jalaun ...	1,069	19,053	566	12,415	3,275	25,214	904	3,721	3,254	29,368	2,162	15,046	11,290	104,817
Madhugarh,	441	6,963	841	12,302	1,912	10,413	988	5,246	2,397	15,543	1,349	8,611	7,928	59,078
Kúnch ...	195	3,989	88	2,337	486	2,368	225	846	988	4,555	702	2,300	2,684	17,005
Kanár ...	1,228	12,765	168	5,219	2 107	12 050	803	3,750	2,445	12,768	1,280	5,520	8,031	52,072
Total ...	6,854	1,19,293	3,050	59,580	11,466	72,558	4,588	22,260	18,662	111,193	11,702	70,340	56,322	455,324

Distribution and value of produce.

The following statistics were compiled by Mr. P. J. White in 1865-66. The original statement gives the name of each crop, the produce in *muns* per acre, the number of acres under cultivation, the value per *mun* of each sort of produce, the value per acre, and the total value. The abstract returns for each parganah are alone given here :—

Parganah.	Aggregate value of the produce.	Rental as entered in the village rent-roll plus one-eighth for *sír* lands.	Balance left to cultivator.	Government demand, including cesses.	Net amount left to landlord.
	Rs.	Rs.	Rs.	Rs.	Rs.
Atá	10,44,235	3,53,074	6,91,161	1,67,033	1,86,041
Jalaun	10,62,374	4,92,840	5,69,534	2,41,528	2,51,312
Urai	8,09,237	3,68,148	4,41,089	1,70,488	1,97,660
Madhugarh	6,36,871	2,86,154	3,50,717	1,27,963	1,58,192
Kúnch	9,86,723	4,45,410	5,41,353	2,20,560	2,24,850
Total ...	43,39,440	19,45,626	25,93,854	9,27,571	10,18,055

Trade.

The principal trading towns of the district are Kálpí, Kúnch, Jalaun, Sayyidnagar, and Kotra. Most of the traders of Kálpí and Kúnch are agents for firms at Mirzapur and Benares. Kálpí may be called the gate of Bundelkhand, for through it passes nearly the whole of the traffic to Cawnpur and the north-west on the one side, and Mirzapur and Calcutta to the south. The main lines of traffic are from Kálpí to Jhansi *viâ* Urai by the imperial road from Urai to Jalaun and Gwaliar; Jalaun to Shergarh on the Jamna, the road marched over by the grand army under command of the Marqúis of Hastings in 1817; Kálpí to Jalaun direct *viâ* Bhadrekhi; Kálpí to Chandaut on the Betwa towards Banda; Kálpí to Hamírpur *viâ* Jalalpur. A new road has been made from Jalaun to Sayyidnagar in continuation of the road from Jalaun to Shergarh. In fine weather and after a few repairs all the above roads are passable for wheeled carriages.

The customs line enters the district at Jagamanpur near the Jamna, runs west of Jalaun to Kúnch, comprising 70 closed posts half a mile distant from each other, on a fair-weather road 45 miles long and 30 feet broad. The establishment costs Rs. 17,040 per annum, and the receipts in 1868 were Rs. 34,013. Markets are held once or twice a week in nearly every village of the district, at which the simple wants of the population are easily supplied. Several English articles may be seen of late years exposed for sale. In the district annually are held fourteen fairs; the most considerable are at Kúnch in October and at Itaura in November. English cloth and many other Euro-

pean articles are sold here. A considerable fair is also held in October on the left bank of the Pahúj at Nanúhi, a village of the Rampur Raja, and a bridge is thrown across the Pahúj during the fair.

The fair at Kanjaura is almost as large as the Itaura fair. The fairs of Nichauri and Babai collect about 5,000 persons together and are held in January. At the Saráwan fair held in February about 6,000 persons assemble. Very little trade takes place at any of these fairs.

The cloths used in the district are made by the village weavers. The cotton is first put through the *charkha* to separate the cotton from the seed; it is then sent to the *bína* (or weaver) to be carded; after it is carded the women make it into *punís* or bobbins. It is then spun into thread by the cotton-wheel and sent to the weaver to be made into cloth. A sort of *gají* or *malmal* is also made. *Dotís* cost from four to eight annas per pair, measuring four and four and a half yards; ten or twelve yards of *gají* sell for six annas; a woman's petticoat costs from Re. 1-4 to Rs. 3. There are no large banking firms in the district, except those at Kúnch and Kálpí, who have more of the character of agents than bankers. Agricultural advances are made principally through the village *sonár* or goldsmith. The Government treasurer at Urai is a member of a firm who are accustomed to make advances on the security of landed property.

Weights and measures.

Till the quinquennial settlement made in 1850 by Captain Erskine the payments into the treasury were made in the native silver coinage. Rs. 100-8-5 *Bálasáhí* of Kálpí and Ságar were equivalent to Rs. 84-1-9 of the present Government rupees and to Rs. 100-8-3 of the Jalaun rupees. One hundred *Srínagari* rupees are equivalent to Rs. 87-10-8; Rs. 100 *Nánásáhí* or Jhansi to Rs. 83-15-10; *Gujásáhí* or *Tehrí* to Rs. 84-8-0; and 100 Gwaliar rupees to 93 Government rupees. One hundred of the *Rájásáhí* or older Chhatarpur rupees are equivalent to 88 Government rupees; 100 of the new *Rájásáhí* or *Datiyá* rupees to 62 Government rupees; and 100 *Chanderí* or Gwaliar rupees to 93 Government rupees.

The *ser* of 80 rupees is in general use, but often in large transactions the old *ser* of 100 and 106 rupees is used. In Madhugarh the *ser* is often 101 rupees and in Atá 96 rupees. The *paila*, used as a grain measure, contains from five to eight *sers*. The *chura* holds one *ser*; *adharo*, half a *ser*; *patoli*, a quarter *ser*; and *chohri*, an eighth.

The *bígha* of settlement used as a land measure is 2,217 square yards; 2·1831 *bíghas* make an acre, and each *bígha* is ·4580 of an acre. The measure of the *bígha* used by Colonel Ternan appears to be 2,256·25 square yards. Twenty *biswas* make one *bígha*, and twenty *biswansis* make one *biswa*, so that 2 *bíghas* 2 *biswas* and 18 *biswansis* make one British acre.

Wages.

The wages of artisans and unskilled labourers have increased over twenty-five per cent. within the last ten years. In 1858 the wages of carpenters, head-masons, masons, blacksmiths, road-makers *(beldars)*, and tailors were two annas a day, except in and near the town of Kálpí, where they ranged to half an anna more. In 1873 the wages of tailors were five annas; carpenters, head-masons, water-carriers supplying their own bags *(mashak)*, four annas; blacksmiths, four to five annas; common masons, road-makers, water-carriers, two to three annas; boys, one and a half anna. Women and children are largely employed in harvesting operations, and get half to one anna a day or its equivalent in grain. A pair of bullocks with a cooly to attend them costs ten annas a day.

The Deputy Commissioner remarks on the rise in wages that several causes have combined to produce this effect in Jalaun and the neighbouring districts. "One of the main causes is the rise of the price of the necessaries of life, which is to be attributed to the railway system introduced of late years. The complaint of the people in their short-sightedness against railways is that so much food is exported by rail that barely sufficient is left for consumption, whilst there is no influx from other parts of the country. The call for labourers for our railways, and the increased wages paid for all such work, has denuded many districts of the usual amount of hands, thus causing a corresponding rise in wages. In this district workmen of any description are obtained with great difficulty, and only at much increased rates. Many, again, of the lower orders have taken to agricultural pursuits, which they find more profitable under our light assessments. Before the annexation of Oudh numerous labourers, to avoid the native oppression, used to flock to this district for employment; now they are never seen, finding profit and comfort under our administration in Oudh."

The village rates were formerly twenty-four annas, two cakes of bread, &c., during the months of July, August, September, and October; twenty annas and the above cakes for November, December, January, and February; sixteen annas and the above for March, April, May, and June. These payments were made in *Bálásáhi* rupees. No ploughman will take now less than Rs. 3 to Rs. 4 per month.

At the autumn sowing season the following trades get *haraiti* as wages, *i. e.*, one or two *sers* of gram per plough, *viz.*, the blacksmith, carpenter, potter, and washerman; at the cutting of autumn crops they get nine *púlas* (or bundles) of the produce. The *púlas*, though never less than nine, are in size according to the quantity of the crop cut. At sowing season in *Kuar* nine *injrís* are given from seed for spring crops per plough. (An *injrí* is the measure of so much grain as is contained by the two hands joined together, and equals about 1½ or 2 *sers* of grain.) This quantity is given to each of the trades above mentioned. The *dibia* is the bundle given in payment to daily labourers in

the fields. Weeding is paid for at the following rates:—per man, one anna three pies or six pies; per woman, one anna; per child, one anna. A good ploughman, as above stated, is paid Rs. 3-4-0 per month. The cultivator who has a cow or buffalo is said to be able to support his family on Rs. 2½ per month.

Prices.

The following table gives the prices of the principal substances consumed as food; the prices for 1857 and 1858 are omitted, as subject to too great fluctuations owing to the military operations carried on during those years in the district:—

Name of Parganah.	Description of grain.	1854.	1855.	1856.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.
		Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.	Srs.
Jalaun ...	Wheat ...	22¼	24	28¾	29	33½	23	23	28½	21	18¾	15	15
,, ...	Gram ...	29½	26⅜	37½	47	35⅜	25¾	28½	37⅞	26⅜	25	21	24
,, ...	Urd ...	12⅝	25⅞	40¾	40¾	30	16½	25	26	20½	13	20	19
,, ...	Múng ...	26	27⅛	39½	40⅜	28	16⅜	24	26⅜	26⅜	16	20	25
,, ...	Arhar ...	33½	33¼	47½	56¾	29⅜	25½	24½	3½	31⅞	26½	25	24
,, ...	Joár ...	29½	66	38½	40¼	35⅝	25⅜	32	35⅝	23¼	26⅜	20	28
,, ...	Bájrá ...	29	36⅜	37½	39¼	34¼	24⅜	33	37	23	21½	26	26
,, ...	Jau ...	27	31⅞	44½	35½	37⅝	25½	20¾	32¼	24	17½	16	18
,, ...	Sugar ...	2½	2¾	3	3	3	3	3	2	2½	2⅝	3	3
Kúnch ...	Joár ...	46½	28½	34	36	18	37½	18	27	26	18	22½	21
,, ...	Bájrá ...	44	26	32½	34	17	35	16	25½	24	17	19½	18
,, ...	Tilí ...	16	15	12½	12	11	12½	15	11	12	11½	12	11
,, ...	Mung ...	25	25	23	29	16	25	30	19	18	12	15	19½
,, ...	Urd ...	23	22	21	26	14	24	28	15	16	10¼	12	15⅝
,, ...	Wheat ...	31½	25	23½	30¾	17	28	33	20	18½	13¾	12	11
,, ...	Gram ...	51	39	38	36½	21½	25	39	26⅜	26	17½	19	17½
,, ...	Jau ...	...	40	40	32	20	32	35	25	25	16½	18	16
,, ...	Sugar ...	4⅛	3	3	3	3	3	3	3	3½	3	3⅜	3
Atá ...	Joár ...	50	47½	60	37	35	23½	32	26	22	24	26	28
,, ...	Bájrá ...	48	47½	50	34	34	25	32	25	20	23	21	25
,, ...	Tilí ...	15½	24	25	22	20	23	14	10	14	14	14	14
,, ...	Mung ...	47	37½	28	25	25	16	19	25	14	17	14	30
,, ...	Urd ...	24	20	20	20	14	17	27	24	11	15	14	24
,, ...	Rice ...	11	12	13	12	10	12	18	12	21	9	12	11
,, ...	Wheat ...	25	35½	25½	28	38¾	19¾	30	24	...	20	21	11
,, ...	Jau ...	28½	55	39½	45	37	22	38	32	27	25	30	31
,, ...	Gram ...	29	44	39½	45	32	24	37	30	27	25	32	21
,, ...	Alsí ...	20	18	28	19	20	20½	22	20	16	18	22	15
,, ...	Arhar ...	28½	39	38	50	34	25	55	37	32	26	32	30
,, ...	Sugar ...	4	4½	5	4½	3½	3½	3¼	3	4	3	3	3
Urai ...	Wheat ...	30	28	25	33	32	16	21	18	17	18	14	15
,, ...	Gram ...	42½	39	35	45	35	17½	32	37	23	24	18	26
,, ...	Joár ...	34	35	38	39	35	20	0	30	23	20	29	27
,, ...	Bájrá ...	30	32	35	35	32	19½	28	28	22	20	24	25
,, ...	Urd ...	22	20	22	26	30	16	25	28	21	17	18	20
,, ...	Mung ...	24	24	24	32	25	17½	24	25	23	17	25	26
Madhugarh...	Wheat, 1st ...	22½	26	25	25	26¼	13½	12½	26¼	18	16¾	16	13⅜
,, ...	Do., 2nd ...	23½	27½	26⅜	26	27	14⅜	21½	27	18½	17	17	13⅜
,, ...	Gram ...	30½	31¼	40	41¼	31¾	16	21	37	21½	23⅜	25	23⅜
,, ...	Bájrá ...	40⅜	40	33⅜	41½	38¾	16½	31½	37	23	23⅜	20	26½
,, ...	Joár ...	46½	38¾	26½	43¾	32½	17½	32	40	25	23¾	27	30
,, ...	Urd ...	33	25	37½	43¾	30⅜	13	27	32	22	13⅜	15	21¼
,, ...	Mung ...	38	28⅜	36¼	45	30⅜	14	31½	35	22	18	17	27
,, ...	Arhar ...	30	30	37½	60	40	17½	26½	35	17	26	30	28¾
,, ...	Rice ...	18¾	12½	18½	11	10	10	13¾	17	13	8¾	10	12
,, ...	Alsí ...	18¾	17½	18¾	20	15	12½	20	16	13¾	16½	20	18
,, ...	Tilí ...	16½	13¾	17	15½	11½	11	17¾	11½	10	12	13¾	15

Condition of the cultivating class.

A cultivator's holding of 200 village *bíghas* (91 acres) would be considered a large one, one of 50 *bíghas* a middle-sized one, and one of 20 *bíghas* a small one. A plough with a pair of bullocks can in ordinary land cultivate about 50 *bíghas*. A holding of five acres would not yield a profit equivalent to a cash payment of Rs. 8 a month. The holdings in this district are larger in proportion than those in the Duáb, owing to the land having to lie fallow so often and so long. The small cultivator adds to his resources by letting out his cart and bullocks for hire when not required. The tenants-at-will are more numerous than those with a right of occupancy, but the data given are only for a portion of the district, and are too imperfect to form more than a mere opinion as to their relative numbers. The normal state of all of them, including the zamíndár, is indebtedness to the village banker: in fact, to such an extent is this the case, that the evils that naturally have arisen from such a state of affairs have begun to attract the attention of Government.

Rents.

Money rates for rent prevail throughout the district. The rent-rates per acre, as ascertained at the settlement of 1863, for the different classes of soil are as follows:—*Már*, Rs. 3-10-3; *kábar*, Rs. 2-14-7; *parúa*, Rs. 2-7-11 to Rs. 2-6-7; *rákar*, Rs. 2-11-8 to Re. 1-4-9; *khera* (or land near the village site), Rs. 3-7; *kachchár*, Rs. 3-11-11, and *tarí*, Rs. 3-10-8. This gives an average rent-rate on all classes of soil of Rs. 2-10-11. These rates being averages for the greater part of the district are liable to increase or decrease when affected by local peculiarities of soil, or the position of the village as regards markets and large towns, or the character of the lessee, as Kúrmis and Káchhís pay more than Bundelás and Rajpúts for lands of the same class and quality. The mean range cannot, however, be much more than a rupee per acre above or below the rates given above, as may be seen from a comparison with the *kanúngo's* and *patwárí's* estimates given in the settlement reports. Profits are hoarded or converted into ornaments for females, or find their way to the native village bankers; nothing is expended on improving the land, and there are no men of large capital in the district who invest it in land. Act X. of 1859 (the Rent Law) is not in force in this district, and there appears to be no restriction beyond local custom to the increase of rents paid by all classes of cultivators. This, however, is sufficient to prevent any arbitrary enhancement, and in general disputes as to the amount of rent are readily adjusted out of Court.

Income-tax.

The income-tax collections under Acts XXXII. and XXXIX. of 1860 and Act XXVII. of 1863 were, in 1860-61, Rs. 34,953; in 1861-62, Rs. 46,318; in 1862-63, Rs. 35,602; in 1863-64, Rs. 25,220; and in 1864-65, Rs. 24,335. The collections under the License Act (XXI. of 1867) were Rs. 13,392 in 1867-68, and under the Certificate Tax

Act. (IX. of 1869) were Rs. 5,097. Under Act XVI. of 1870, the income-tax in the district was levied at the rate of half an anna in the rupee; 1,400 incomes over Rs. 500, making a total of Rs. 48,340, were assessed in the year 1870-71. There were 750 incomes between Rs. 500 and Rs. 750; 202 between Rs. 750 and Rs. 1,000; 227 between Rs. 1,000 and Rs. 1,500; 81 between Rs. 1,500 and Rs. 2,000; 136 between Rs. 2,000 and Rs. 10,000; and four above Rs. 10,000.

Revenue and expenditure.

The following statement shows the revenue and expenditure of the district for the years 1858-59 to 1867-68, as given by the Deputy Commissioner, Lieutenant-Colonel Ternan :—

	Receipt.				*Disbursement.*			
Year.	Land-revenue.	Excise.	Stamps.	Law and justice.	Revenue establishment.	Contingencies.	Judicial establishment.	Miscellaneous.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1858-59,	6,21,019	5,833	2,587	1,562	43,639	2,158	21,549	1,265
1859-60,	13,87,519	13,501	6,062	1,173	73,802	7,215	19,738	5,399
1860-61,	9,31,543	17,750	8,150	4,300	71,322	2,000	17,340	2,000
1861-62,	10,19,788	26,832	12,000	4,800	70,636	3,500	15,800	2,000
1862-63,	8,81,564	21,277	34,350	3,603	70,468	3,686	19,975	9,851
1863-64,	8,69,799	20,314	26,250	4,133	63,342	4,707	13,042	8,816
1864-65,	8,28,168	22,361	28,831	7,759	62,551	2,339	10,930	13,442
1865-66,	8,75,335	24,933	33,561	8,109	80,487	1,465	5,157	19,554
1866-67,	8,77,269	23,289	35,337	8,353	71,939	5,938	24,993	23,595
1867-68,	8,78,553	26,513	33,400	4,450	70,021	7,087	25,972	28,839
Total ...	94,70,617	1,96,603	1,87,128	47,742	6,78,217	38,795	1,74,496	1,15,761

The annexed statement is taken from the Accountant-General's records :—

Particulars of revenue.	1860-61.	1870-71.	Particulars of expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue ...	11,57,300	9,83,730	Interest ...	1,955	2,954
Forest (formerly sayer) ...	219	208	Land-revenue ...	98,371	92,510
Excise on spirits and drugs ...	24,912	16,086	Forest ...	...	335
Assessed taxes ...	14,826	49,699	Excise ...	...	673
Customs ...	15,292	5,254	Assessed taxes ...	1,923	412
Opium ...	2,357	10,763	Opium ...	26	4,879
Stamps ...	8,820	37,293	Stamps ...	180	1,674
Post-offices ...	4,164	5,606	Post-offices ...	152	94
Law and justice ...	18,389	11,694	Law and justice ...	56,505	6,526
Police ...	13,688	...	Medical ...	420	7,552
Jail ...	3,725	232	Allowances ...	69,986	22,757
Miscellaneous ...	16,576	...	Jail ...	5,967	6,022
Public works ...	...	719	Education ...	5,225	3,608
			Police ...	1,41,535	70,138
			Public works ...	93,800	28,000
Total revenue ...	12,80,268	11,21,289	Total expenditure ...	4,76,015	2,48,134

Excise.

At the close of the year 1871-72 there were 24 shops for the sale of native liquor and three shops for the sale of English spirituous and fermented liquors in the Jalaun District. In the Jhansi Division what is known as the farming system is in force. Under this the right of manufacture and vend of country spirit is farmed to an individual usually by a parganah, consequently the number of stills at work and the quantity of liquor issued can with difficulty be ascertained. The receipts and charges on account of excise were :—

Year.	Receipts on account of liquor vend, &c.	Drugs.	Madak.	Tári.	Opium.	Fines and miscellaneous.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71	11,392	4,435	212	22	10,568	25	5,391	21,264
1871-72	13,241	4,467	180	9	9,920	73	5,140	22,751

Stamps.

Stamp duties are levied under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under the head for this district :—

Year.	Hundís and adhesive stamps.	Blue and black document stamps.	Duties and penalties realized, &c.	Gross charges.	Net receipts.	Court fees stamps sales.	Gross charges.	Net receipts.	Total net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	547	10,118	127	828	9,964	26,551	1,657	24,894	34,858
1871-72 ...	931	8,651	74	404	9,253	19,412	261	19,151	28,404

Registration.

In 1871-72 there were 1,036 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the amount of Rs. 2,312 were collected. The expense of establishment, &c., during the same period amounted to Rs. 1,473. There were 560 registrations affecting immovable property in which the registration was compulsory under Section 17 of Act VIII. of 1871, and 282 in which the registration was optional, the aggregate value of the immovable property transferred by these instruments being Rs. 3,19,963. The other registrations effected refer to movable property, wills, &c., and the total aggregate value of all the documents registered amounted to Rs. 3,89,476.

History.

To the first Aryan conquerors the District of Jalaun seems to have been known as the country of the Bhíls, and from A.D. 1000 as that of the Kachhwáhas, a clan of Rajpúts

who founded the fort of Kachhwáhagarh, and with whom it remained till the invasion of the Bundelás from the south of the Betwa in the fourteenth century. The history of the Hindu period will be found under the head of Bundelkhand, in order to avoid as much as possible repetition of facts and matters which are applicable to each of the districts into which this tract is at present divided. (see KÁLPÍ). Under the Musalmáns, Kálpí, in Jalaun, became a favourite *jágír*, and the head-quarters of the administration of the trans-Jamna districts. Nána Gobind Rao had joined Shamsher Bahádur in his hostility to the British Government, and his territories were therefore occupied by the British troops in 1804. But on his submission in 1806 his territories were restored, with the exception of 62 villages in Kálpí and 14 in Raipur, for which he received an equivalent in Parganahs Kotra and Sayyidnagar.[1] In 1817 he was released from the tribute and military services which Government had acquired a right to demand after the Peshwa had ceded to them all sovereign rights in Bundelkhand, and the Nána ceded to Government the Parganah of Khandeh and some villages in Churki.[2] Nána Gobind Rao died in 1822, and was succeeded by his son, Bálá Rao Gobind. The latter died in 1832 without issue. His widow, Lachhmi Bái, adopted her brother, Rao Gobind Rao, on whose death, in 1840, the territory lapsed to the British Government. The sister of Bálájí (Bálá Bái) was married to one Bálá Sahib, and their daughter, Tái Bái, to Naráyan Rao; it was the infant son of the latter (Bálá Sahib) that was set up in 1857 by Tantia Topi as Chief of Jalaun. Parganah Kúnch was acquired in 1806[3] by treaty from Holkar, and was afterwards assigned as a life-grant to Bhíma Bái Sahiba, daughter of Holkar, on whose death, in 1858, the parganah was resumed, with a revenue charge for the support of the old members of the family.

On the breaking out of the Pindari war in 1817, the Governor-General (the Marquis of Hastings) took the field in person, and reviewing the troops at Sikandra on the Jamna, passed through this district to the Gwaliar.

In 1838, owing to the mismanagement of Gobind Rao, the Jalaun State yielded hardly one-fourth of the revenue it was estimated to yield in 1803. The country had become a wilderness, and the people were in the greatest distress; many had emigrated, so that the villages presented the appearance of having been devastated by some great calamity. Lieutenant Doolan was the first Superintendent. His charge then consisted of Parganahs Jalaun, Kanár, Muhammadabad, Itaura Raipur, and Mahoba (now in Hamírpur), all belonging to the Jalaun State. To these were at the same time added Parganah Moth, now in Jhansi. The Jalaun State lapsed to Government in 1840. In the following year Chirgaon was confiscated and put under his charge. In 1843 Captain

[1] Aitch. Treaties, III., 139, 150: Board's Records, 4th November, 1806. [2] Ibid., 158.
[3] Ibid., IV., 291.

Ross became Superintendent, and Parganahs Garotha and Duboh, ceded by Jhansi, were placed under his superintendence. In 1844 Parganahs Kachhwáhagarh, Indúrki, and Bhánder, ceded by Sindiah for the maintenance of the Gwaliar contingent, were entrusted to him. In 1849, on the death of the Raja of Jaitpur without issue, the Jaitpur Parganah was annexed to the Mahoba subdivision. In 1853 Mahoba and Jaitpur were transferred to Hamírpur, and the old Parganahs of Kúnch and Kálpí were attached to the Jalaun superintendency.[1] In the following year the Parganahs of Garotha and Moth, including Chirgaon, were made over to the Jhansi State, and in 1856 Bhánder was also transferred. This brings down the history of Jalaun to 1857.

The Mutiny.

On the 6th June of that year an express was received by the officer commanding the two companies of the 53rd Bengal Native Infantry at Urai, stating that the artillery and some of the infantry at Jhansi had mutinied and seized the Star Fort. At this time the above two companies were about to be relieved by two others of the 56th Bengal Native Infantry from Cawnpur, regarding which regiment the gravest suspicions were abroad. The Deputy Commissioner, Captain Browne, therefore at once sent off the bulk of his treasure (4½ lakhs) to Gwaliar, under the guard of Lieutenant Tomkinson and 100 men of the 53rd Bengal Native Infantry, called in two companies of the 1st Gwaliar Regiment from Etawah, which with some Marhatta horse reached Urai at one A.M. of the 7th June, and directed the officer commanding the two companies of the 56th Bengal Native Infantry to retrace his steps towards Cawnpur forthwith, which he did, and reached Kálpí that night (6th), on which same night also the Deputy Commissioner received intelligence of the outbreak at Cawnpur. About this time also Captain Browne received a note from Sheo Pershad, the Deputy Collector of Kálpí, in which he expressed a desire to desert his post. As Kálpí was a most important point of communication over the Jamna it was of the greatest importance to hold it, and Lieutenant Lamb, Assistant Commissioner, volunteering to go there, Captain Browne sent him, and at the same time sent an express to the Brigadier at Gwaliar to send aid to Jhansi.

On Captain Cosseratt's detachment joining him, Captain Browne intended to proceed with it, and some Samthar troops and guns, to the relief of the Europeans of Jhansi, leaving the police at Urai; but on the 9th a letter was received from Moth stating that all the Europeans in Jhansi had been killed, consequently Captain Browne gave up his intention of proceeding there. The same day the men of the 53rd Bengal Native Infantry remaining at Urai deserted their officers, the *barkandázes* of the customs' department mutinied, and Captain Cosseratt, who was at Kúnch, received orders from his commanding officer to return to Etawah. On the 10th the two sons of the

[1] Aitch., III, 172.

Gúrsarái Chief, who had offered Captain Browne aid, which he had accepted, arrived at Jalaun with a force of several hundred men and a few guns, and on the same day Captain Browne and Lieutenant Lamb also proceeded to that place, when the former, having met the Gúrsarái leaders and assured himself of their good intentions, addressed a letter to their father requesting him to afford every assistance in preserving order in the district.

Captain Browne, Lieutenant Lamb, and Captain Cosseratt's party left Jalaun on the 11th or 12th June, and next day *parwanahs* were addressed, in the name of the Gúrsarái Chief, to the different tahsíldars of the district, stating that the management of the district was entrusted to him, to whom all reports were to be sent. On the tahsíldars referring the matter to Captain Browne, that officer passed an order that the *jágírdar* was not to have control of the district, which was to remain under Mr. Passanah, Deputy Collector, who still remained at Urai. A copy of this order was sent to Mr. Passanah by Captain Browne, who also stated that some words had been interpolated in his Urdu letter to the Gúrsarái Chief. After this Captain Browne left the district and proceeded with his assistant, Lieutenant Lamb, to Etawah, having ascertained on his way that Kachhwáhagarh and the northern part of Jalaun had become quite disorganized, the customs' *barkandázes* having mutinied, the police loudly calling for their pay, and the petty chiefs ready to rise.

On the 15th June the advanced guard of the Jhansi mutineers, consisting of six or eight *sawars*, reached Urai, and Messrs. Passanah and Griffiths, Deputy Collectors, who until then had remained there, left it in the night and passed through Jalaun, where they met Sheo Ram Tantia, eldest son of the Gúrsarái Chief, who shortly after assumed entire authority over the Jalaun District. Mrs. Passanah, Mr. Heming, and Mr. Double were murdered at this time, and Mr. Double's wife and child and Mrs. Pilkington were captured by the Gúrsarái Chief and handed over to the mutineers, by whom they were afterwards released near Kálpí, but died from exposure, famine, and thirst.

From Jalaun Messrs. Passanah and Griffiths made for Gwaliar; but on the 17th June they fell in with the detachment of the 53rd Bengal Native Infantry, who had faithfully taken the Jalaun treasure to Gwaliar. The men, it appears, had now mutinied, for they plundered the above two gentlemen, made them prisoners, and marched to Jalaun, where, Mr. Passanah says, they (the mutineers) were received with great cordiality by Sheo Ram Tantia, the Gúrsarái Chief's eldest son, who made over to them Rs. 1,400 of Government money from the *tahsílí* treasury and bought from them Messrs. Passanah and Griffiths' horses, guns, &c. From Jalaun the above two gentlemen were taken to Urai, where they were released by the mutineers on the 21st June, the latter marching thence for Cawnpur. They were, however, detained by a guard of the Gúrsarái Chief, and the head man made them over to the Gwaliar

contingent and 14th Cavalry mutineers from Lalatpur, who reached Urai the same day. These mutineers, however, did not molest them, but let them go. The two gentlemen remained at Urai, and Kesho Rao, the Gúrsarái Chief, coming in person to Jalaun, sent them a kind letter and some money.

Kesho Rao took upon himself the whole government of the country save Kachhwahágarh, which was taken possession of by Sindhia, and Duboh, taken by the Datiya State, collected revenue, gave villages in *jágír* for military service, and established a mint. It was also said that he intended placing one of his sons on the *gadí* of Jalaun, but of this there is no proof. He at the same time wrote letters to the Commissioner of Jabalpur stating that Captain Browne had made him over the district to take care of for the British Government, and that he (Kesho Rao) was acting accordingly.

Messrs. Passanah and Griffiths remained about three weeks at Urai unmolested; but on the 14th July, a few mutineers having reached Urai, they were placed in great danger, as the *jágírdarí* men would not assist them. But they were ultimately rescued by some of the well-disposed inhabitants of Urai. On the 17th July Mr. Passanah received a letter from the Gúrsarái Chief stating that a force of the Náná's was about to proceed from Cawnpur to Jhansi, and advising him to keep out of the way; but the same day a party in the employ of Sheo Ram Tantia, who was at Kálpí, seized the two gentlemen and Mr. Passanah's family, placed them in two carts, and took them all to Kálpí, to be forwarded to the Náná at Cawnpur. On their way they met Sheo Ram Tantia himself, who would not listen to their remonstrances, and said he must obey the Náná's orders. They were kept prisoners at Kálpí till Sheo Ram's return, who then ordered them to be taken to the Náná at Cawnpur; but on the 19th July intelligence of the Náná's defeat and flight from Cawnpur reached Kálpí. Sheo Ram then changed his tone and affected great kindness towards them, and Kesho Rao himself came over from Jalaun to visit them.

In the meantime the 42nd Bengal mutineers arrived at Kálpí from Ságar, and wished to get the gentlemen and their families into their hands, but Sheo Ram Tantia placed them in the fort and protected them, and, when the mutineers had gone, provided a suitable conveyance and sent them to a village named Churkí, fifteen miles from Kálpí. Mr. Passanah having found means to communicate with General Neil at Cawnpur, the General wrote to Sheo Ram Tantia to send the party to him, but the latter put off sending them for some time under the excuse of the dangers of the road. At last General Neil becoming peremptory, and the Náná having been defeated at Bithúr, Kesho Rao furnished them with money and conveyances and restored two horses belonging to Messrs. Passanah and Griffiths. The whole party then started on the 2nd September, 1857, for Cawnpur, where they arrived in safety. The Gúrsarái Chief then established his head-quarters at Jalaun, where on the

arrival of Tantia Topi about the end of October, he prepared to treat with that rebel for the possession of the Jalaun District. The latter, however, favoured the Tái Bái, a daughter of a former Chief of Jalaun, and placed her son on the *gadí*, under the management of Biswás Rao, on the condition of her acknowledging the Náná of Bithúr and paying down a large sum. Kesho Rao was deposed, and Kuár Singh of Jagdíspur, with the 40th Native Infantry, seized Sheo Ram Tantia at Kálpí, and joined by Tantia Topi and the Gwaliar mutineers, set out for Cawnpur. It was not till after the fall of Jhansi that the force under Sir Hugh Rose, on the 7th May, was able to attack the rebels at Kúnch, where they had taken up a strong position. By a flank march he succeeded in turning their defences, and took the old fort, which rendered their position untenable. They were completely defeated, and lost about 350 killed and nine guns, and fell back in great disorder to Kálpí. Kúnch was occupied for us by 300 of the Gúrsarái troops, and Sir Hugh Rose again advanced towards Kálpí on the 9th May. Captain Ternan assumed charge of the Jalaun District at Kúnch. The Tái Bái and her followers came in and submitted to Captain Ternan, Deputy Commissioner of Jalaun, and Sir R. Hamilton, Agent to the Governor-General at Urai, on the 10th May, and Jalaun was occupied for us by friendly Thákurs.

On the 10th May the Hamírpur District was added to the Jhansi Superintendentship, and the whole formed into a Commissionership. On the 15th May Sir Hugh Rose's advanced brigade reached Gulaulí on the Jamna, four miles below Kálpí, where it was joined by the other brigade three days after. On the 20th the garrison of Kálpí made an attack on our right, but were easily driven back. On the 22nd May, however, the enemy made a very determined attack along our whole line, their infantry attacking our right in the ravines with great pertinacity, and their cavalry and some guns endeavouring to turn our left. By about noon, however, they were entirely driven off, and suffered a heavy loss. On the 23rd May Sir Hugh Rose attacked Kálpí, which the enemy abandoned, and suffered a loss of about 400 killed and all their guns. They made off in the direction of Gwaliar, accompanied by the Raní of Jhansi, Rao Sahib, and the Banda Nawwáb, but although a pursuing column was sent after them, they managed to effect their escape.

Sir Hugh Rose being unable to leave garrisons behind him except at Jhansi, the plundering went on quite as much as before. Burjor Singh laid waste the villages around Kúnch, so that it was found necessary to proceed against him in force. He was ultimately defeated with severe loss at Biláwan. The news of the revolt of the Gwaliar force came in on the 5th June, and necessitated the entire withdrawal of the little force that could be spared. Sir Hugh Rose marched for Gwaliar the following day, leaving a garrison at Jhansi and Kálpí. The west of the district at once fell into disorder, and Burjor

Singh and Daulat Singh again plundered as they liked. In July, Captain Ternan sent an express for aid to Jhansi, saying that Jalaun was about to be invested by the rebels, but nothing could be done. Burjor Singh then attacked Kúnch, driving out with considerable loss for the second time the 500 men of the Gúrsarái Chief who were holding it on behalf of the British. On the 2nd August Jalaun was taken and sacked by the rebels, but was abandoned the following day on the approach of a detachment from Kálpí, but not before the police officer in charge had been murdered in cold blood. This detachment remained in garrison in Jalaun and aided considerably in restoring order. About the middle of the month a force under Captain Ashburner attacked Burjor Singh at Mau Mahoni and defeated him, capturing all his baggage and ammunition. Again, in the early part of September, another large force was defeated at Sarawan, ten miles north of Jalaun, by a detachment from Kálpí under Brigadier M'Duff, killing about 150 rebels and taking one gun. The Kálpí force afterwards assisted in reducing the district to order. At first the villagers in the district appear to have taken little interest in the rebel movements, but gradually several leaders from among the Kachhwáha Thákurs sprang up, the most notorious being Daulat Singh of Indúrki, the Raja of Bhadek, and Burjor Singh of Bilawan. The Raja of Rampur and the Raní of Lahar remained faithful, and have been rewarded for their services. The employès of Government, with few exceptions, appear to have been passive spectators of the rebellion, some few again openly joining the rebels. One Tantia Gangoli and Muhammad Ishak acted as agents of the Náná of Bithúr and resided at Kálpí, where Biswas Rao, on the part of the Tái Bái, had established Naráyan Rao as tahsíldar. The police here, as in other districts, from the commencement took an active part against the Government they served.

In 1860[1] all the villages to the west of the Pahúj in Parganahs Kachhwáhagarh, Indúrki, and Duboh were transferred in full sovereignty to Sindhia, and the remainder (consisting of 240 revenue and 11 revenue-free villages, yielding a land-revenue of Rs. 1,73,928) were included in the present Parganahs of Kúnch and Madhugarh.

Medical history.

Since the mutiny, through the district officers, dispensaries have been established in every tahsíli town in the district. The endemic diseases of the district of late years have been remittent and intermittent fever, dropsy, disease of the spleen, diarrhœa, dysentery, the gangrenous sore known as *chakaur*, and special diseases. They are attributable to dirty habits, bad food, impure water, and bad drainage in the towns. Much has, however, been done of late years to improve the drainage. The great want is water and shade, the district being almost totally denuded of trees, and nothing has been done to supply their place. *Ním, jáman, siras,*

[1] Aitch., IV., 271.

bakáyan, *imli*, and *babul*, all seem to thrive in the barest soils wherever planted, and not only in a sanitary point of view, but as increasing the moisture and improving the quality of the land, the propagation of these trees in Jalaun deserves the attention of Government. There are five small gatherings or fairs, but none are of sufficient importance to be held to affect the general health of the district.

The drugs indigenous to the district are opium, *jira* (*Carum album*, Dill.); *ganja* (flowers of the hemp, *Cannabis sativa*); *bhang* (stalks of the same plant); and *ghúnchi* (*Abrus precatorius*). Other native medicines are usually imported from Cawnpur, Agra, and Delhi. The pharmacopœia of the *baids* (or native physicians) of Jalaun contains *banafsha* (*Viola serpens*); *gul-i-banafsha* (flowers of the same plant); *anna vilayati*; *gul-i-gazan*, *múz-i-munakka* (*Vitis vinifera*); *asl-us-sús* or *jastumodhi* (*Abrus precatorius*, liquorice); *afim* (opium); *katera* (*Cochlospermum gossypium*); *babul-ke-gond* (gum of the *babul*, *Acacia arabica*); *alu bukhára* (*Prunus domestica*); *chirayta* (*Ophelia chirayta*); *atis* (root of *Aconitum heterophyllum*); *hing* (gum of *Narthex assafœtida*); *kaladana* (seeds of *Pharbitis nil*); and *ispaghol* (*Plantago isphagula*), &c. The drugs are principally derived from the vegetable kingdom. Poisonous roots and minerals are rarely used. The native practitioner diagnoses his case from feeling the pulse at the wrist. In fevers he almost invariably prescribes refrigerants, and in sthenic and acute diseases he seldom prescribes an antiphlogistic treatment; but in inflammatory cases freely bleeds at the bend of the elbow. In many cases this treatment is resorted to when the person is of a full temperament, as a preventive. *Hakíms* still enjoy a very large practice, and those of an established reputation for particular diseases often have patients come to them from distant parts of the country.

In 1871 the deaths recorded throughout the district were given as due to the following causes:—cholera, 2; small-pox, 98; fevers, 6,567; bowel complaints, 1,149; all other causes, 1,036,—or a total of 8,852, being in the ratio of 21·84 to each one thousand inhabitants. During 1871-72 there were 4,353 vaccine operations, of which 2,997 were successful; the small-pox mortality is only 24 per 1,000. Included in the total given above are 102 deaths from injuries, of which 34 are attributable to snake-bites and attacks of wild animals, 38 to accidents, 20 to wounds, and 10 to suicide. The fever death-rate was 16·2 per one thousand inhabitants.

JHANSI DISTRICT.

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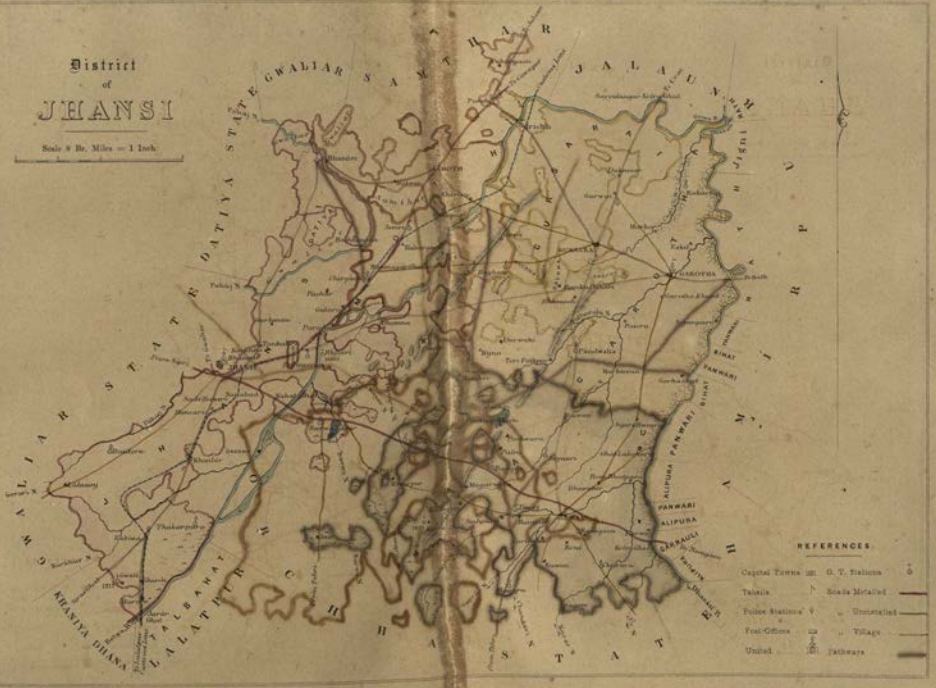
PART I.

PHYSICAL GEOGRAPHY.

Boundaries.

JHANSI (Jhánsí), a district[1] in the Division of the same name, is situated to the west of the Dhasán river in the tract of country known as Bundelkhand. It is bounded on the north by the Gwaliar

[1] The authority for the greater part of the economical and fiscal history in this notice is Mr. E. G. Jenkinson's able Settlement Report (Allahabad, 1871).



LITHOGRAPHED AT THE SURVEY OF INDIA OFFICE, CALCUTTA, FEBRUARY 1874.
From an original supplied by R. T. Atkinson, Esqr. in charge of the N. W. P. Gazetteer.

and Samthar States; on the south by the Orchha State and the Lalatpur (Lullutpoor) District; on the east by the Dhasán river, which separates it from the Hamírpur (Humeerpoor) District, and the Independent State of Alipura; and on the west by the Native States of Khaniya Dáná, Gwaliar, and Datiya. Jhansi lies between north latitude 25°-3′-45″ and 25°-48′-45″, and east longitude 78°-22′-15″ and 79°-27′-30,″ with an area of 1,566 square miles, or 1,002,734 acres, and a population in 1865 of 357,744 souls, and in 1872 of 317,735 souls, or 202·90 to the square mile.

Administrative divisions.

The following table gives the revenue and police jurisdictions in each parganah or subdivision, including in Garotha the area (97,947 acres) and population (26,226 souls) of the *ubari jágír* of Gúrsaráí :—

Present Tahsíl.	Includes: Parganah.	Number of estates.	Land-revenue in 1872.	Area in acres in 1872.	Population in 1872.	In the police jurisdiction of station
			Rs.			
I. Jhansi...	Jhansi, Bhánder,	189	86,356	243,342	72,861	Jhansi, Nawabad, Barwa Ságar, Bhánder, Babína, Baragáon, Baidora, Khádar, Mau, Auldán, Baunda, Bangra, Charára, Kotra, Lahchúra, Sakrár, Sayauri, Markúan.
II. Mau ...	Mau ...	170	1,23,883	282,018	104,281	
III. Garotha,	Garotha (Gúrsaráí.)	127	1,40,617	319,432	85,202	Garotha, Kakarba, Pandwáha.
IV. Moth...	Moth ...	137	1,20,286	157,942	55,391	Moth, Bagherai, Chirgáon, Púnch, Semri, Irichh.
	Total ...	618	4,71,142	1,002,734	317,735	

On the death of Gangadhar Rao in 1853 the lands held by him as successor of Sheo Rao Bhao lapsed to the Government. The Jhansi State then consisted of Parganahs Jhansi, Pachor, Karera, Mau, Bijigarh, and Pandwáha, containing 696 villages. Parganahs Garotha (containing 122 villages), Moth, including Talukah Chirgáon (104), and Bhánder (147) were added to these in 1856 from Jalaun, while the villages of Bijigarh were transferred, some to Pandwáha and some to Garotha, and, all included, made the Jhansi District to contain 1,220 villages :—Jhansi, 195 villages; Pachor, 195; Moth, 104; Pandwáha, 80; Karera, 256; Bhánder, 147; Garotha, 122; and Mau, 121. The *ubari* estate of the Raja of Gúrsaráí, consisting of 61 villages received

from Jalaun, should be added to these, though held on a semi-independent tenure.

It was not until 1858 that the district commenced to settle down after the disturbances caused by the mutiny. In that year Mohanpura and the Toriya revenue-free *talukah* were ceded to Orchha, and in 1861 Gwaliar received 110 revenue-free *(muáfi)* and 473 revenue-paying villages, comprising the whole of Parganahs Karera and Pachor, 68 villages of Bhander, and 61 villages of the Jhansi Parganah. The remainder of the district was divided among five *Tahsílis*, of which Jhansi included Parganah Bhánder, and this arrangement lasted until 1866, when the *Tahsíli* and Parganah of Pandwáha was absorbed among the other four as at present.[1]

In 1870 negotiations were opened for the transfer of twenty villages to Gwaliar from Parganahs Moth and Bhánder in exchange for Talukah Gausangwi. The transfer was carried out in 1871 by the cession of Barchauli, Kolari, Sukhlari, Bairichhand, and Ajítpur from Parganah Moth, and Burenda Haveli, Bárana, Dalílpura, Atlári Khera, Dalpatpur, Saitaul, Saletra, Mustara, Muriya, Astaul, Pipráwa Khas, Narauli, Piaúl Sirsái, and Dhamnár from Parganah Bhánder. A detailed account of the different changes that have taken place in each parganah will be found in the alphabetical arrangement in Part II., under the name of each parganah.

The administration is conducted on what is known as the non-regulation principle, which places civil, criminal, and revenue jurisdiction in the hands of the same officer, whose powers are regulated by Act XVIII. of 1867. The *Tahsíldárs* of each of the four *Tahsíls* have original civil jurisdiction within their respective charges, and appeals lie from them to the officer in charge of the *Tahsíl*, and thence to the Deputy Commissioner, as laid down in the Act abovementioned. The records relating to the period before the mutiny have been destroyed. In 1860-61 there were six magisterial courts and fifteen civil courts; there are at present (1873) one Deputy Commissioner, one Assistant Commissioner, three Extra Assistant Commissioners, and four *Tahsíldárs*, all invested with judicial powers varying in degree, at work in Jhansi. With the exception of the Commissioner no member of the Covenanted Civil Service was employed in the Jhansi Division in 1873. The other European officers engaged in the civil administration of Jhansi are the Collector of Customs, the Cantonment Magistrate, the District Superintendent of Police, the Superintendent of Vaccination, and the Civil Surgeon. There are three native gentlemen invested with powers as Honorary Magistrates.

General appearance.

Though a small district in area, the greatest length from east to west is 58 miles, and its greatest breadth from north to south is 67 miles, giving an apparent area of more than double

[1] See the Settlement Reports of Mr. Clarmont Daniell and Mr. E. G. Jenkinson.

the real area. This is due in a great measure to the intermixture of Native States with British territory. On the north, the States of Gwaliar, Datiya, and Samthar, and towards the south and east the Orchha State and those of the Asht Bháya *jágírs* of Tori Fathipur, Bijna, Pahári-Banka, and Dhurwahi, encroach on Jhánsí or are interlaced with it in every direction. A reference to the map will also show the existence of single villages or groups of two or three belonging to foreign territory scattered like islands throughout the district. In fact, it is not possible to approach Jhansi from any portion of the district without passing through a Native State. This intermixture of foreign territory has been a great administrative difficulty, and though efforts have not been wanting to induce the States concerned to agree to such an exchange as would rectify the existing boundaries, yet hitherto the difficulties which arose in ascertaining and determining the value and capabilities of the villages under exchange have prevented the scheme from being carried into effect.[1]

The general appearance of the district to the north is that of a plain with a few isolated rocky hills. Further south, beyond a line drawn from east to west a little to the north of Jhansi, the hills increase in number and size, and the country becomes more undulating and broken up by ravines and *nálás;* while quite to the south it assumes a decidedly hilly character. The hills in the north of the district are low and isolated; but to the south of the imaginary line just mentioned they are found in small groups, or in long narrow continuous chains running parallel to each other from north-east to south-west. These parallel chains are met with at intervals throughout the whole breadth of the district. Their ridges are generally bare and sharp, and their slopes are covered with thick scrubby jungle, and sometimes near their bases with trees of considerable size. The principal chain in the district is the one on which the fort of Karár stands. Its length is about 30 miles. It commences near a village called Sigauli in the Garotha Parganah, and running close to the river Betwa, is finally lost in the clusters of hills in the neighbourhood of Barwa Ságar.

Soils.

The soil is red and gravelly for the most part, and its surface is covered with loose stones and rocks, with hardly any traces of vegetation on them. The soil has been divided for settlement purposes into sixteen different classes, which appear to be capable of being distributed among the five great divisions known in the neighbouring districts as *már*, *kábar*, *patlí*, *rákar*, and *tari*. *Rákar* prevails in Parganahs Mau, Pandwáha, and Jhansi, and it is there that cultivation has chiefly increased.

[1] Mr. E. G. Jenkinson recommends that, if the question be again opened, the neighbouring Native States should be placed under the Commissioner of Jhansi, as Agent to the Governor-General; at present, even the smallest transactions with the most petty *jágírdárs* have to pass through the Political Agent for Bundelkhand.

The following table shows the proportion of each kind of soil under each season's crop and the produce in *muns* in 1866:—

No.	Soil.	Kharíf.	Rabí.	Total.	Total produce in *muns*.
1	Már	39,641	74,060	113,701	429,168
2	Kábar	34,702	40,257	74,959	2 3,964
3	Patro or Patlí	14,356	3,810	18,166	60,422
4	Pandua or Parúa	50,946	16,939	67,885	256,455
5	Rákar Motí	32,925	14,384	47,309	154,763
6	Rákar Patharí	69,276	4,046	73,322	219,369
7	Tari	623	1,105	1,728	6,553
8	Khero	438	470	908	3,361
9	Dháng	7,314	2,679	9,993	34,225
10	Penta	3,652	4,069	7,721	24,836
11	Kachhár	71	...	71	255
12	Rúniyá	322	978	1,300	3,282
13	Barua	862	268	1,130	3,709
14	Usra	2	22	24	63
15	Kíra	942	339	1,281	7,952
16	Bhúr	653	197	850	3,334
	Total ...	256,725	163,623	420,348	1,475,711

Rivers, &c.

The principal rivers are the Betwa (Bedwanti, the Vetravati of Sanskrit writers), which intersects the district in a line running from south-west to north-east; the Dhasán, which forms the eastern boundary; and the Pahúj to the west in Parganah Jhansi. The Betwa is the largest of the three, and flows from its source near Bhupál, at first through a high table-land, and thence over successive steps of granite and quartz. In the rainy season it rushes under Jhansi in a bed more than a furlong wide and forty feet deep, whilst in January and February the whole volume of the river runs through a gap in a rocky barrier about six feet wide, and in May the river, which depends for its supply on springs and rain-fall, is nearly dry. After crossing the district, the Betwa takes a bend to the east and forms the boundary between the Garotha Parganah and the Jalaun District. It then passes through the Jalaun and Hamírpur Districts and enters the Jamna river near the town of Hamírpur. Owing to the very rocky nature of its bed, its steep banks, and in some places the existence of dangerous quicksands, it can only be crossed at certain known places even in the dry season, and is not used for either navigation or irrigation. The Dhasán (Sanskrit, Dasárna) is smaller, but is in every other respect similar to the Betwa. After forming the entire eastern boundary of the district it falls into the Betwa at the north-eastern corner of the Garotha Parganah. The country is broken up into *nálás* and ravines all along the course of both rivers, but more particularly along the banks of the Dhasán in Parganah Garotha, and of the Betwa after it leaves Parganah Jhansi.

Pahúj.

The Pahúj rises in the Gwaliar territory, and enters the Jhansi Parganah near Dhamna. It crosses the parganah, and forms for a distance of about seventeen miles the western boundary

of Parganah Moth, till its exit into Gwaliar territory near Ajítpur. It eventually falls into the Sindh near Jagamanpur in the Jalaun District. The principal affluents of the Dhasán are the Lakhairi Nadi, which, after traversing Parganahs Mau and Garotha in a north-easterly direction, passes under the village of Garotha Khas and joins the Dhasán river. The Patharahí, after receiving the Banda, falls into the Lakhairi, close to Tarka Lahchúra in Parganah Garotha. The Chaich Nadi intersects Parganah Garotha and joins the Dhasán river a little above its junction with the Betwa. The Sukhnai flows from west to east and joins the Dhasán at Rora Bhatpura in Parganah Mau. It passes by the town of Mau and there receives the Súprar, and just above its junction with the Dhasán, the Karár. The Ur joins the Dhasán near Ghát Kotra to the south of the Sukhnai.

The affluents of the Betwa are the Garári, which flows across the southern portion of the Jhansi Parganah and falls into the Betwa just above Orchha; the Dangrai, which supplies the Arjár lake, and running to the north enters the Betwa near Kandeswar; the Barwa, which passes through the Barwa Ságar lake and joins the Betwa near Kúlhúa of Parganah Jhansi. With the exception of the Garári, there are no streams of any importance between the Betwa and the Pahúj. The drainage system of the country, lying between the former and the Dhasán, being shut out from the Betwa by the range of hills, on a spur of which Karár is built, finds an exit in the Dhasán. The streams above enumerated are all fed by numerous streamlets and water-courses. Their beds are for the most part alternately sandy and rocky, and have generally high and steep banks. In the rains the streams often suddenly rise so as to render them impassable for a short time, but they as quickly fall in the cold and hot seasons, when all except the Garári present a dry channel. When, however, the beds of the stream are sandy, water is found at a short distance from the surface all through the hot season. In such places large crops of water-melons are grown.

Isolation in time of floods.

During the rainy season, in times of heavy floods, Jhansi is almost completely cut off from the rest of the world. To the north, between it and Agra, the road, which is still unfinished, is crossed by two large rivers, the Sindh and the Chambal. To the north-east, in the direction of Cawnpur, runs the Jamna and the imperial road leading to it. Notwithstanding that large sums have been spent upon it, and that it is nearly bridged throughout, that it is little used is owing to the want of success which has as yet met the attempts of the officers in charge to construct a line of road through a country consisting chiefly of black cotton soil, almost impassable for carts in wet weather. To the east all approach during floods is barred by the Dhasán river. To the south, in the direction of Lalatpur and Ságar of the Central Provinces, the crossings over the Betwa are very dangerous and

sometimes quite impracticable; and to the west, the Pahúj and Sindh rivers cross the road which connects Jhansi, *viá* Síprí, with Indúr and Bombay. There are public ferries over the Betwa at Irichh, Bhauraghát, Kúkargáon, Manikpur, Ramnagar, Nohrághát, and Guzar Tilata; over the Dhasán at Kotraghát and Lahchuraghát, and over the Pahúj at Bhánder and Dhamna. The tolls on these ghâts yielded a revenue in 1873 of Rs. 975. Besides these, there are six private ferries over the Betwa, the same number on the Dhasán, and one on the Pahúj. None of the rivers of the district are navigable. The Dhímars, who are also the Kahárs or *palki*-bearers of the district, are the only class who cultivate *singháras* (or water-caltrop) in the lakes and sow wheat and rice on their margins. They also alone catch and sell fish and work the ferries. They numbered 8,197 souls in 1872, or 2·5 per cent. of the whole population.

Lakes, &c.

The artificial lakes and reservoirs of the district are noticed under "Irrigation." The principal are the Barwá Ságar, Arjár, Kachneya, Pachwárá, Magarwárá, Piprá, and Konchha Bhánwar lakes.

Irrigation.

In the southern part of Parganah Jhansi, where the "*kúabandi*" system is in force, and in those portions of Mau and Pandwáha where a *rákar* or *parúa* soil prevails, irrigation is carried on from wells. In the greater portion, however, of the last two parganahs and in Bhánder, Moth, and Garotha, the crops are raised without irrigation from "*már*" and "*kábar*" soils, which appear to be so fertile and retain their moisture so long that irrigation is not necessary. In the neighbourhood of Barwa Ságar and other lakes irrigation is practised from them in the ordinary way. Near Bhánder rice is irrigated from shallow tanks in which the water is held by embankments of black soil. In October, what water is left is drained off, and wheat and other *rabí* crops are sown. The rice land is called *kira*, and the land in the bed of the tank *tarí* or *kachhár*, and both yield a very good crop.

The attention of Government has frequently been drawn to the important subject of irrigation in this district. Reports showing the benefits likely to accrue from the construction of canals, lakes, and other irrigation works, and urging Government to undertake such works, have been drawn up by Colonels Strachey, Morton, and Baird Smith, and Brownlow; Mr. E. G. Jenkinson, C. S., has also brought the matter before Government. In Parganahs Mau, Pandwáha, and Jhansi an immense amount of water remains unused. Colonel Baird Smith calculated that the water annually running to waste in the Jhansi and Jalaun Districts would yield a yearly revenue of nearly four lakhs of rupees for sale of water only; but no practicable plan of irrigation on a large scale was devised. This large sum represents a mere fraction of the actual loss to the country. In Bundelkhand, the indirect as well as the direct benefits must be taken into consideration when the construc-

tion of irrigation works is under discussion. It must be remembered that all the villages for miles round benefit from the construction of a lake in the midst of them. The water being retained rises nearer to the surface and percolates all the year round into wells, which before, owing to the rapid drainage, used to become dry at the latter end of the cold season. New wells can be sunk, when before, owing to the distance of water from the surface and to the rocky sub-stratum, it was impossible, or else too costly a work, to construct them. All along the margin of the lake, where perhaps formerly the soil was poor and unproductive, valuable crops both in the *kharíf* and *rabí* seasons can be grown. The prosperity and condition of the people improve, and the value of the villages round increases so enormously that the Government is amply repaid for its outlay by the consequent rise in its demand. Under the Government of Sir William Muir, the lakes of Jhansi District have been placed under professional superintendence and their improvement has been commenced. A series of remunerative works has been projected for irrigating Jhansi and Jaloun from the Betwa, Banda from the Ken, and Hamírpur from the Dhasán. The rough scheme for the Betwa irrigation, which involves the construction of a weir twenty-six feet high across the bed of the river, has been generally approved of by the Government of India, and is now (1874) being elaborated in detail.

Existing irrigation works.

The lakes and irrigation works in existence are the Barwá Ságar, Arjár, and Kachneya lakes, which are situated at intervals of about ten miles from each other on the Naugaon road between the Betwa and Mau Ránípur, the Konchha Bhánwar and Babína tanks, and the Magarwára embankment.

Barwá Ságar.

The Barwá Ságar lake is situated twelve miles to the east of Jhansi. The masonry embankment, which is nearly three-quarters of a mile in length, is a really magnificent work. Below it, a tract of land extending over nearly four miles and averaging about a mile in width is thickly planted with mango and other trees, some of which are of a great age and an enormous size.

On the western extremity of the embankment, at the foot of the hills and immediately overlooking the lake, is a picturesque-looking fort, part of which is now in ruins. The entire work was constructed by Udit Singh, Raja of Orchha, the adopted son of Jaswant Singh's widow. It was commenced in 1705 A.D. and completed in 1737 A.D. (see BARWÁ SÁGAR). The area irrigated from the Barwá Ságar lake has been estimated at 4,000 acres; and some years ago, canals several miles in length were excavated under the superintendence of Mr. Clarke, the Civil Engineer in charge of the Bundelkhand Irrigation Works. But the leakage through the embankment was so great, and so much water ran to waste, that these canals were not extensively brought into use for irrigation purposes. The embankment has recently been repaired, strengthened,

and made water-tight; but until canals are made so as to reach the higher levels where water is most needed, the revenue derivable from a water-rate will hardly be remunerative. Mr. Jenkinson thinks it would be more advantageous to irrigate the lands in the immediate neighbourhood of the lake than those situated at long distances from it. The area at present irrigated is very small.

Little, however, has been yet done in the way of loans to landed proprietors for the construction of irrigation works. A few tanks and wells were made during the drought of 1868-69; but these were undertaken more as relief works than on any settled plan, and have not proved of much permanent use, either for irrigation purposes or as a part of the general scheme for providing a full water-supply for the district. There can be no doubt but that, to render the scheme complete, some efforts must be made to induce landholders to construct subsidiary works where possible in those places beyond the influence or the area operated on by the regular irrigation scheme, such as would provide for the local wants of small areas.

Arjár lake.

The Arjár lake lies distant about eight miles to the west from Barwá Ságar. The two masonry embankments which hold up the water were built in the year 1671 A. D. by Surjan Singh, Raja of Orchha. The lake was originally much larger than it is now, but so much water escaped through openings in an old embankment to the north-west that the lake was always at a low level, and no water was available for irrigation. There is a joint-property in this lake between the Government and the Raja of Orchha, and a joint-measure for its development is now under discussion. Colonel Brownlow has recommended the construction of masonry floorings, with side revetments of masonry across the openings on each side of the embankment, with the view of retaining the water in the lake at its present level. The bed of the *nálá* through which the water escapes has been cutting back steadily towards the lake, and there is consequently great danger of its draining off the whole of the water. The repairs recently effected are only sufficient to temporarily strengthen the embankment and make it water-tight.

Kachneya lake.

The Kachneya lake is situated on the Naugáon road between Arjár and Ránípur, and is a much smaller lake than either Arjár or Barwá Ságar. It was excavated more than 900 years ago by one of the Chandel Rajas of Mahoba, and the present dam was built about 175 years ago by Raja Amrais of Orchha. Here, too, long irrigation canals, extending nearly as far as Ránípur (six miles off), were made by Mr. Clarke. But the water stored in the lake is totally insufficient to supply these canals, and only a small area in its immediate neighbourhood is now irrigated. In the basin of the lake there is storage-room for a very large quantity of water, but the supply will always be small until some means are found of leading in the drainage of a larger extent of country. The lake is dependent for its

supply on the surface-drainage of a very small area, and there is no *nálá* running into it.

Konchha Bhánwar lake.

The Konchha Bhánwar tank and the Magarwárá embankment lie within a short distance of each other in the village of Konchha Bhánwar, about four miles from Jhansi, on the Cawnpur road. Both works were repaired by Major Davidson in 1864-65, and the area irrigated is estimated at 500 acres. The Márghatta embankment, however, requires extension, and has recently been repaired. The dam of the Babína tank, which is situated about fifteen miles from Jhansi, a little way off the Jhansi and Ságar road, was repaired by Major Davidson in 1864-65, but as yet there has been very little irrigation from it. The leakage is considerable, and further repairs and extensions are required. A new lake with three embankments has recently been constructed at Magarwárá. The Pachwára lake, completed at a cost of Rs. 26,000, and estimated to supply an area of 6,000 acres with water, actually irrigated in 1870-71 but thirteen acres, which gave a water-revenue of Rs. 21.

The sanctioned water-rates in this district for irrigation by flow and lift are:—(1) Fruit and nursery gardens, indigo and sugar-cane, per acre Rs. 3-5-1 *(tor)*, Re. 1-10-9 *(dal)*. (2) Rice, tobacco, grass, Rs. 2-3-9 *(tor)*, Re. 1-1-10 *(dal)*. (3) Wheat, cotton, oats, Indian-corn, vegetables, safflower, Re. 1-10-9 *(tor)*, Re. 0-13-5 *(dal)*. (4) Barley and all minor produce, Re. 1-1-10 *(tor)*, Re. 0-8-11 *(dal)*. The returns from the irrigation works are, however, very small. The works have not been fully developed, and the water is not economized and utilized as it should be. In connection with the subject of water-rates, the minute of Mr. (now Sir William) Muir, quoted at page 14 of the Settlement Report,[1] should be read.

Communications.

There are no railway stations within or adjoining the district. The principal metalled road is that from Jhansi by Moth and Kálpí, communicating with the railway station at Cawnpur, and having a length of forty-one miles bridged and metalled in this district. Next in importance is the new imperial line from Jhansi passing, within two and a half miles of Mau, on to Naugáon (Nowgong) cantonments, and having a length of sixty-four miles metalled and partially bridged. A large bridge is now (1873) under construction over the Sukhnai river near Mau on this road. The bridges over the Barwá Ságar escape and the Karár torrent, carried away in the rains of 1869, have not yet been repaired. On the bridged and metalled road to Síprí a new bridge over the Pahúj has recently been constructed. This road has only a length of two miles in this district. A similar small portion of the Gwaliar and Jhansi metalled road lies within Jhansi. A short metalled road (2½ miles) connects Mau with the new Naugáon road at Bukhera, and an-

[1] Published at Allahabad, 1868.

other (3¼ miles) joins Mau and Ránípur. The latter is in charge of the Municipal Committee of Mau-Ranípur.

Of the second-class or raised and bridged unmetalled roads, that from Jhansi to Ságar *viâ* Jarárghât and Lalatpur is metalled for a few miles (to Hasári); it has a length of 25 miles from Jhansi to the Betwa. The new imperial line to Naugáon leaves the old road at Gurgáon, 14 miles from Jhansi, and joins the old line three miles beyond Mau at the village of Bukhera. The old road goes by Nagarpur, Kuchneya, Ránípur, and Mau, and has a length of 22 miles in this district. The road from Jhansi to Bhánder (22 miles) is bridged for only a third of the way. A loop-line from the Ságar road at Babína crosses the Betwa at Sirasghát (14 miles). A good road from Jalaun enters the district at the Kotra Sayyidnagar Ghát on the Betwa and runs through Gúrsarái and Mau, whence it enters the Orchha State, eight miles south of Mau, having a length of 52 miles. The road from Baragáon on the Cawnpur road, *viâ* the *Tahsíli* town of Garotha and the Moti Katra Ghát on the Dhasán, to Ráth and Hamírpur, has a length of 54 miles in this district. It is the third in importance in the district, and much used for internal traffic. The road from Mau to Garotha (25 miles), *viâ* Markúan, is raised and bridged as far as Markúan (18 miles). The road from Mau to Ghât Lahchúra (11 miles), after crossing the Dhasán, goes on to Ráth. The road from Gúrsarái to Púnch, on the Cawnpur road (17 miles), *viâ* Irichh, is partly raised and bridged; and that from Ránípur to Ratausa, on the new Naugáon road, is completely raised and bridged.

The third-class unmetalled roads are Jhansi to Lalaunj, 23 miles; Moth to Bhánder, 13 miles; Púnch to Narai, 7 miles; Chirgáon, on the Cawnpur road, to Bhánder, 14 miles; Ramnagar to Bhánder, 11 miles; Moth to Garotha by Gúrsarái, 18 miles; Gúrsarái by Ramnagar Ghát to Chirgáon, 22 miles; Garotha to Garhan, 10 miles; Mau to Lalatpur, 12 miles; Mau to Rúpa, 2 miles; Markúan to Moti Katra, 8 miles; Magarpur by Auldán to Markúan, 30 miles; Ránípur to Sayauri, 7 miles; and Bangra to Moth by Auldán, 30 miles.

Distances from Jhansi.

The distances of the principal towns in the district from the head-quarters station are:—Mau, 39 miles; Moth, 32; Garotha, 57; Barwá Ságar, 11; Bhánder, 21; Babiná, 16; Sakrár, 21; Gúrsarái, 48; Baragáon, 9; and Baidaura, 14. From Mau, the town of Ránípur is distant 5 miles; Auldán, 15; Churára, 6; Benda, 8; Sayauri, 6; and Lahchúra Ghát, 10. From Moth, Chirgáon is 14 miles; Irichh, 15; Púnch, 12; and Baghera, 14. Pandwáha is 12 miles from Garotha and Kakarbai is 9 miles.

Encamping-grounds.

There are public *saráis* (or resting-houses for travellers) at Púnch, Chirgáon, Moth, Pandwáha, Garotha Khas, and Lahchúra Ghât. Encamping-grounds at Moth, Púnch, Semrí, Chirgáon,

Bhasneh, Pandwáha, Garwai, Magarpur, Kuchneya, Mau, Kotraghât, Ránípur, Púrwa, Roni, Deorí, Sinhpura, Sayaurí, Khailar, Babína, Barwá, Barwá Ságar, and Baragáon.

Climate, &c.

The climate of Jhansi is dry and tolerably healthy except during the autumn, when the rich vegetation causes a malarious fever at the commencement and close of the rains, at the time the moisture first loosens the earth and when it begins to dry up. The heat is great during the hot season, which is perhaps to be attributed to the absence of trees and the radiation from the bare rocks and barren plains which abound in the district. The monthly mean temperature in the shade for 1870-72 is given below, with the range during the month. From this it appears that the annual mean in 1870 was 80°; in 1871 was 79°; and in 1872 was 81·7°:—

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual mean.
1870 mean	65	73	78	89	97	91	86	82	82	84	74	67	...
„ range	30	26	25	31	29	21	14	17	16	23	31	27	80
1871 mean	63	72	81	89	91	87	78	81	82	84	...	68	...
„ range	27	28	32	32	25	21	10	13	18	31	...	16	79
1872 mean	63	68	83	89	96	95	84	82	83	87	85	66	...
„ range	16	26	31	27	27	22	15	11	15	20	19	...	81·7

The absolute range, or the difference between the highest temperature in the month recorded by the maximum self-registering thermometer in the shade and the lowest temperature in the month recorded by the minimum self-registering thermometer in 1872 was—January, 37; February, 50; March, 46; April, 40; May, 43; June, 41; July, 24; August, 18; September, 26; October, 31; and November, 27.

The average total rain-fall in the Jhansi District for the ten years 1860-61 to 1869-70 is given below:—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.
1st June to 30th September.	20·1	26 0	22·9	33·1	20·3	31·5	32·3	40·7	14·5	37·8
1st October to 31st January.	0·4	4·4	2·1	1 0	0·4	...	1·1	4·4	5	8·4
1st February to 31st May.	0 6	·7	·3	1·5	2·4	...	·9	...	1·4	1·0
Total ...	21·1	31·7	25·3	35·6	23·1	31·5	34·3	45·1	16·4	47·2

PART II.

PRODUCTIONS OF THE DISTRICT.

Animal kingdom.

THE more common wild animals found in the district are the *bárasingha* or *sámbar* (stag); the spotted deer *(chítal)*; antelope *(karsáyal* or *para hiran)*; blue cow (*nílgai* or *roj*); ravine deer *(chhikra* or *puskará)*; four-horned deer *(chausinha* or *bherí)*; tiger *(náhar, sher)*; panther *(tenduá)*; leopard *(chítá)*; hunting leopard or ounce *(shikári chítá)*; lynx *(siyah gosh)*; hyena *(lagar baghá, adhlenra, charkharú)*; wolf *(bheriyá, bigna)*; and wild dog *(sunú kutta)*. Among birds are the bustard (*suna chiriya, charas)*; double-spurred partridge, painted partridge, painted grouse, quail, plover, and all the usual species of wild goose, duck, and teal.

In 1871 four persons were killed by panthers, and during the same year 23 head of cattle were destroyed by wolves, one by a hyena, and 67 by panthers. Rewards are given for the destruction of wild animals as in the other districts of this Division:—For full-grown tigers and leopards Rs. 5, and for their cubs half that amount; for male wolves and hyenas Rs. 2, and for females Rs. 3; for male cubs of wolves and hyenas eight annas, and for female cubs twelve annas. Dogs wandering about without owners are killed, and a reward of two annas each is paid for them. During 1871 rewards were paid for 9 tigers, 10 leopards, 18 wolves, 36 hyenas, one alligator, 5 panthers, and one bear, all full-grown animals, besides three tiger's cubs, one leopard's cub, and 26 young wolves. There does not appear to be any trade in the skins of wild animals carried on in any part of the district.

Domestic cattle.

Of the domestic breeds of cattle, the small wiry cows known as the *Kayan* or *Dangí* breed are deservedly held in high esteem as best suited to the dry and raviny nature of the greater portion of the district. These are imported from the districts along the Ken river, Dhander Kund, Pachor, Karchera, and other places to the west in the Gwaliar State. They are good both for agricultural purposes and for milk, and the Ahírs and Gújars on the Pahúj earn a fair livelihood by breeding them and exporting *ghí*. The cost of the ordinary bullocks used in agriculture, is from sixteen to sixty rupees per pair. In 1870 a pair of Hissar bulls were imported by the Mau Municipality, and also a pair of rams, and the experiment has been to a certain extent successful. The large bullocks of the Nagor and Hissar breed are, however, considered to be too large and too delicate for agricultural and draft purposes, however good they may be for the improvement of milch cattle. Again, the cost of feed and keep of the larger cattle is found to be a barrier against their introduction generally. There are no camels or horses bred in the district. The breed of goats, on the banks of the Dhasán especially, are celebrated for their size and beauty and for the large quantity of milk that they give on light feeding.

In this district[1] fish are found only in the lakes and in the pools of the Betwa, Dhasán, and other large rivers. The river fish enjoy comparative safety from the Dhímars (fishermen) whilst they are in the deep pools of the larger rivers, but are a prey to alligators, otters, &c. During the rains they run up the tributaries to spawn, and a great number meet with destruction on their return down to their permanent haunts, not only by nets but by other contrivances by which they are shut up in small pools and destroyed wholesale by netting or by poisoning. Those that survive these operations frequently perish by the drying up of the pools during the hot season. The lakes in this district have not been allowed hitherto to run dry, and the only destruction committed there on fish is in the rainy season, when they run up the feeders of the lakes and down the escape weirs, whence few ever return. Tons of the smaller description of fish are killed during the rains when they try to escape out of the lakes.

Fishing appliances.

For the river fish a close season should be fixed from June 15th to October 1st, when net fishing should be totally prohibited in the rocky pools of the smaller rivers, to which the fish resort for breeding purposes, as, if the parent fish are allowed to be destroyed, the fry or the new brood would soon be exterminated. During the other seasons the size of the mesh of the nets may be limited to one and a quarter inch from knot to knot. The above suggested prohibitions will not much interfere with private prescriptive rights, and would materially assist the increase of the river fish. The tank and lake fish are seldom interfered with during the spawning season, the lakes are so high that no net fishing is possible. Measures may be taken to prevent the escape of fish through the escape weirs and feeders of the lakes, but after they have once escaped from the lake they must meet with destruction, whether by the hand of man or by drought. The Dhímars or Kahárs, when not otherwise employed, resort to fishing as a means of livelihood, and they are also consumers in no small degree; but fish as a rule cannot be considered a staple article of food with any other class in Bundelkhand.

The commoner fish found in this district are the well-known *maháser*, called the Indian salmon; the *karsaur* or *kalbans*, a large fish, greenish-black above and yellowish-green below; the *bisar* or *mirgah*, something like the *rohu*, but longer and less stout; the *rohu;* the *báwas*, a large fish growing to from 80 to 100 pounds, and something like the *katlah* of Bengal; the *kursa* or *khursí*, which is of a lighter shape than the *rohu*, has small silvery white scales, and grows to from eight to ten pounds; the *sinia*, *chíb*, *sirpúthi*, weighing about two pounds and rather bony. None of these are supposed to live on each other. Of piscivorous fish there are the *tengra*, a scaleless ugly fish, with spines on each side and on the dorsal fin, not eatable, and growing up to 80 pounds in

[1] Mr. R. Sturt supplied this information.

weight; the *saur* or *saulí*, eaten largely; the *parín*, called *baulí* in Bengal, and commonly known as the river shark; the *sambar*, like the *tengra;* the *gálur* or *gulábi*, like a trout, with blue and pink spots; the *paphta*, a scaleless fish, well known in Bengal, and eaten; *patola*, a miniature *chítal*, with small scales and very bony, and the *bachua*, scaleless, but good eating. All these, except the *mahúser*, *báwas*, *sambar*, and *gálur*, are found in the lakes as well as the rivers.

Agriculture.

The total cultivated area in 1864-65 amounted to 392,159 acres, and in 1865-66 to 428,348 acres, being an increase of 28,129 acres, principally due to increase of cultivation in Parganahs Mau, Garotha, and Jhansi. The principal crops grown, with the number of acres under cultivation of each kind of crop, are as follows:—*Kharíf*, *jowár*, 135,612; cotton, 35,107; *bájrá*, 24,409; *tili*, 17,034; *kodon*, 14,788; *ráli*, 8,604; *al*, 4,968; *kútki*, 4,170; rice, 3,446; *urd*, 2,298; *phikar*, 1,693; *múng*, 1,288; *kúlthi* or *kúrthi* (horse-gram), 535; vegetables, 394; *kákuni*, 360; hemp, 287; sugar-cane, 267; *samán*, 149; tobacco, 80; *moth*, 72; indigo, 67; *rotka*, 52; and ginger, 45,—or a total of rain crops of 256,725 acres, of which 57,396 acres were devoted to fibres, dye, and oil-seeds. The *rabí* (or spring) crops were:—wheat, 104,295 acres; gram, 49,967; linseed, 4,613; barley, 2,516; *masúr*, 1,023; peas, 663; *urd* and *múng* (jetha), 288; vegetables, 129; *sathiya* rice, 110; and *kúsum* or safflower, 29,—giving a total of 163,623 acres, of which 4,613 acres were cultivated with oil-seeds. Were the total amount of land under *al* cultivation included the total cultivation would be larger. *Al* is only dug up every third year, and the total area from which the root was collected in 1865-66 has been entered, so that the 4,968 acres entered should be read 12,000 acres, to obtain the actual area under that dye. Under the head of vegetables properly so called, *jíra*, *dhaniya*, *chaina*, and *ajwáin* have been entered as *rabí* products, and Indian-corn, *arwí*, *haldi*, and *amári* as *kharíf* products. These crops occupy such a small area that their produce has not been very accurately estimated. The *kharíf* cultivation, as will be seen, greatly exceeds the *rabí*. Of the sixteen different kinds of soil already enumerated, seven—*viz.*, *már*, *kábar*, *tarí*, *khero*, *penta*, *rúniya*, and *usra*—had a *rabí* cultivation larger than the *kharíf*. But it is only in the *már* soil that there was any marked difference. Its *rabí* was nearly double its *kharíf* crop. This soil is kept principally for *jowár* in the *kharíf* and wheat in the *rabí* season.

Sugar-cane and rice were both formerly grown to a great extent, as the number of old stone sugar-mills *(kolhú)* lying unused and the remains of ruined irrigation works testify. The cultivation of the castor bean is not known, *tili* furnishing the oil used in the district for all purposes. That expressed from *sarson*, linseed, and the seed of the *mahúa (Bassia latifolia)* is but seldom used.

The practice of husbandry differs little from that prevailing in the neighbouring districts (see BANDA, LALATPUR). The plough in use is of the kind common in Bundelkhand, except that it is smaller than is elsewhere met with, being adapted to the small cattle found here. The *patila* is a heavy beam fastened by ropes extending from the two ends to the yoke of a pair of bullocks; the driver stands on the beam, which being dragged over the clods of earth breaks them. The *bakhar* is another kind of hoe plough in common use, and is like the *patila*, except that it is smaller, and its deficiency in weight is made up for by its being furnished with an iron blade along nearly its whole length; harrowing with the *bakhar* causes less strain on the cattle, and is more efficacious than with the *patila*.

Implements.

Wheat is usually sown in *már* land, and on other soils when water is abundant. Out of 74,060 acres of *már* cultivated in the *rabí* of 1866, 56,920 acres were sown with wheat. The great fertility and amazing power of absorption which the *már* soil possesses makes it almost unnecessary and very expensive to irrigate it. Wheat is generally sown by drilling, called *nárú*, not by broad-cast sowing, called here *parbeda* or *chhirka*. The sowing of wheat takes place in the end of October and beginning of November; the crop is ready for the sickle in the end of March or beginning of April. In places where water is abundant wheat is cut in the end of February. The wheat fields, where watering is necessary, are irrigated for the first time in the beginning of December, from three to seven times, according to the quality of the soil. If the rain, which generally falls at the beginning of January, fails, the fields are irrigated again, and the ryots during this time keep on at their work far into the night or begin long before dawn. Wheat when it germinates is known as *kura;* when about six inches high it is *poi;* the ear of wheat is called *bál;* when collected in a heap on the threshing-floor it is *lauk*, and the chaff is called *bhúsa*. Barley is treated in the same way and bears the same names.

Wheat.

Chaná or gram is sown at the same time as wheat upon land prepared in the same way. At germination the young sprouts are known as *kura;* when grown, *bhají;* the pods are *ghaití* and *bút;* when on the threshing-floor the heap is called *lauk*, and when the seeds are split they are known as *dál*, and when ground into a flour as *básan*. *Masúr*, linseed, and mustard are all sown and reaped at the same time as wheat. *Masúr* has the same names in its different stage of growth as gram. Linseed *(alsí)* as a plant is called *marwa;* when stacked *arsattí;* and the oil is known as *alsí til*. *Batra* is a kind of pea sown in September in wet soil and picked in April.

Other *rabí* crops.

Among the rain-crops is *joár (Sorghum vulgare)*, which at germination is known as *kura;* the young plants as *poíya;* ears, *bútiya;* and stalks, *karwí*. *Bájrá* is another rain-crop, of which

Rain-crops.

the ears are known as *bál* and the stalks as *patlyá*. The ears of *kodon* are known as *kání* and the straw as *pwál*. The abovementioned rain-crops, as well as *phíkar*, *kútki*, *rálí*, *rotka*, *kanganí*, and *sánwán* are sown on light soils in June and July and harvested in November. The pulses of the *kharíf*,—*viz.*, *múng*, *urd*, *moth*, *kútki*, and *arhar*—are usually sown in light soils, but occasionally in inferior *már* and *paríya*. *Urd*, *moth*, and *múng* plants are known as *baula*, and their pods as *kons*. *Arhar* is generally sown in *kábar* or *paríya* land with cotton; the pods are called *kons*, and when stacked, *boj*. *Tili* pods are called *gaití*, and the stalks are known as *tili ke sutalí*. Hemp seed is called *sanaiya;* the stalks, *san-sutali;* after the bark has been taken off, *sanaura;* ropes, *rassí*; string, *sutali;* and strips of gunny, *tát patti*. Cotton seed is known as *binaula;* the plants as *ban;* pods as *dhera;* uncleaned cotton, *kapás;* and cleaned cotton, *rui*.

Sugar-cane, where grown, is of an inferior kind; the juice is only used for making *gúr*. There is no sugar manufactory in the district. The cane sells for four annas a hundred stalks, the *ras* (or juice) for a rupee per *mun*, and the *gúr* (or molasses) for Rs. 4. The cuttings are called *bíj burai*, and canes, *burai*. The tuberous vegetables, such as ginger, turmeric, *ratálú*, radish, *shakrkand*, &c., are seldom to be met with. *Arwí (Colocasia antiquorum)* is grown to some extent in the rainy season. The rice cultivation is chiefly confined to the northern portions of Parganah Jhansi near Bhánder, but very little of it is grown. Uncleaned rice is called *dhan;* when husked, *chawal;* and when boiled, *bhát*. Tobacco is to be met with in small plots near many villages, and the cultivation of the poppy, which was before unknown, has been introduced by the Benares Opium Agency.

Al dye.

The most noticeable agricultural product in the district is the *al* plant (*Morinda citrifolia*), which furnishes a crimson dye for the manufacture of *kharua* cloth. The plant produces seed in the second year, and the roots are gathered in the third year; it is sown in July on the best kinds of soil. The dye is procured from the roots of the plant, which strike to a great depth into the earth, and are carefully dug out with long picks. "The most slender shoots, called *bárá*, which strike deepest, afford the best dye. After being dug up the roots are cleared of earth and bound up in small bundles or chopped up in pieces, and are then ready for the market, and sold at various prices from Rs. 6 to Rs. 15 per *mun*, according to its quality and the demand for it. An acre of *már* land will produce about ten *muns* of the root. The land is never watered, but the crop requires much care and watching. The land is kept well weeded, and great precautions are taken to protect the plants from the attacks of insects and vermin. Much expense is gone to in digging the plant up from its lowest roots. The soil must be disturbed to a great depth before the roots can be drawn out, or they break, and the most valuable part of the roots is lost. The expenses of cultivation, loss of interest

during the time the plant is grown, and rent amount to between Rs. 50 and Rs. 70 an acre; the greater part of the outturn being the second quality, called *pachmer*, and the thick woody part of the root, called *lari*, which weighs heaviest and sells cheapest. The selling price of *bárá* in 1873 was Rs. 8 a *mun;* of *pachmer*, Rs. 6¼; and of *lari*, Rs. 3. The profits of an acre of cultivation are limited to Rs. 10 or Rs. 15. The cost of preparing a *gathri* or 60 *thans* of *kharúa* is Rs. 84, and the selling price Rs. 87 to Rs. 90."

The whole or nearly the whole of the cotton grown is used up in making cloths for the purposes of the *kharúa* trade or for local consumption. It is not till quite lately that the great demand for cotton at the coast has led to its export.

Local crops.

Kodon or kodau (Paspalum scrobiculatum) is a *kharíf* or rain crop, and grows on first-class *rákar* or stony soil. The seed is sown in June, at the beginning of the rains, and the crop is gathered in October. The cost of sowing a *bígha*, including rent, is Rs. 2-2-6, and the produce is six *muns*, valued at Rs. 3. It needs no irrigation, and is principally cultivated by the poorer classes for home consumption. *Kútki (Oplismenus frumentaceus)* is also a rain-crop, and grows in the same description of soil as *kodon*, and even in second-class *rákar*. The seed is sown in June and gathered in October. The cost of cultivation per *bígha*, including rent, is Re. 1-8-9; the produce is one *mun*, valued at Rs. 2. Irrigation is not needed, and it is chiefly grown for home consumption as a substitute for rice, which it much resembles. *Kangní* or *kauní (Pennisetum Italicum)* is also sown in June and reaped in October. The soil used is usually *kábar* of the first quality, which is afterwards sown with a spring crop. The cost of cultivation, including the whole rent for the year, is Rs. 2-11-0 per *bígha*, and the produce is two *muns*, worth Re. 1-9-9. It is principally grown for home consumption.

There are never more than one pair of bullocks used with a plough in this district, and one plough can cultivate about ten acres of land.

Famines and floods.

This district is peculiarly liable to blights, famines, and floods, to loss by hail-storms, and to sickness. The famines of 1783, 1833, 1837, and 1847-48 A.D., were all severely felt in this district, and are still remembered by the people as eras from which they reckon events. It is said that famine may be looked for every fifth year in Bundelkhand, but since 1868-69 the district has suffered from the loss of one crop or another every season except one. The famine of 1868-69 has been described by Mr. Henvey, and as the subject is one of such vital importance to the district, no apology is needed for giving a long extract from his report:—

Famine of 1868-69.

"The rain-fall of an ordinary season varies from 30 to 40 inches: in 1867, 45 inches fell; in 1869, 46 inches—the supply from June to the end of November, 1868, barely exceeding

14 inches, and that amount was unequally distributed. In June, 1·8 inches were marked; in July, 8·2; in August, 0·2; in September, 2·; in October and November, none at all; in December there was a sprinkling barely sufficient to moisten the earth; then after a break of two months came a fall in March heavy enough to endanger the corn on the threshing-floors. This season of drought was succeeded by torrents of rain in the autumn of 1869: roads were broken up, bridges were burst, and the country rendered impassable for weeks. Fifteen inches of rain fell in 36 hours at Jhansi during the last week of July. The effects of such disasters on the crops may be briefly told. The *kharíf* of 1868 was destroyed, save where the black soil, retentive of moisture, or irrigation from wells, secured some small remnant. The *rabí* of 1869 was less than half the average.

Floods.

"To a district thus partially deprived of its stock the floods of 1869 were a crushing calamity. Before July, 1869, it was almost impossible to procure carriage, for the scarcity of water and fodder was an insuperable impediment. After July the roads and bridges were destroyed. Then occurred an absolute failure of food in the station of Jhansi and its environs. On receipt of pressing solicitations from the local authorities, the Commissioner authorized arrangements being made for importing Rs. 10,000 worth of grain from Cawnpur; but in order to interfere as little as possible with private trade, the Collector of Cawnpur was asked to prevail upon some enterprizing dealer to undertake the venture, and only in case of failure to act on the part of the Government. The effect of these arrangements and preparations was seen not so much in the lowering of prices as in the abundance of supplies, which were forthwith unlocked and thrown into the market. As observed by Government, such proceedings were opposed to ordinary principles of action; but when they had become absolutely necessary and were judiciously resorted to, the effects upon the market were probably the reverse of detrimental.

"So long as the roads were open, Cawnpur to the north and Ságar to the south were the sources from which grain was imported. Hamírpur also sent corn, but not much. Altogether it is computed that 200,000 *muns*, principally wheat, gram, and *arhar*, were imported from June, 1868, to the end of the rains of 1869; the busiest time being in the early hot months of 1869, until the trade was checked by the floods. But drought, floods, and failure of supplies were not the only evils that befell this unhappy district: sickness followed in the train of famine. Small-pox raged during the first six months of 1869; sun-stroke carried off numbers of enfeebled wretches. According to the Deputy Commissioner, 'men came in weary and weak, and fasting, took a long draught of water and fell down and died.' Cholera appeared with the rainy season of 1869, and fever of a malig-

Sickness attends famine.

nant type—the usual attendant of scanty and inferior food—doubled the tale of victims; 20,331 inhabitants of Jhansi are reported to have died in 1869, compared with 3,180 in 1868.

Relief works.

"Early measures were adopted to afford relief to the starving poor. In September, 1868, a local committee was convened. The principal military and civil officers were members; and subsequently the *subah* of the native city also joined the committee. Sindhia's sympathy was further testified in October, 1868, by a donation of Rs. 400 and a subscription of Rs. 150 per mensem. Operations were begun by the establishment of a poorhouse at Jhansi in September, 1868. In December a poorhouse was opened at Mau-Ránípur, and in February, 1869, at Barwá Ságar and Babína. Subsequently Konchha Bhánwar, Bhander, and Kattar were made centres of relief. At the same time, through revenue and police officials, efforts were directed to prevent any deaths occurring from starvation.

"The numbers relieved at the poorhouse from September, 1868, to November, 1868, or 456 days, were 1,041,452, giving a daily average of 2,284 souls, and including those fed at police-stations, a grand total of 1,093,948 persons relieved from actual starvation, at a cost of Rs. 77,884. For the employment of able-bodied labourers thirteen works were undertaken, of which the most important were cuttings and bridges on the Ságar road, irrigation embankments at Pachwárá and Magarwárá in the Mau Parganah, and a loop line of road from Babína over the Betwa at the Sirasghát, and meeting the Jhansi and Lalatpur road in the latter district. On these works an aggregate of 942,465 people were employed, at a cost of Rs. 71,888, of which Rs. 19,663 are shown by the Accountant-General as State expenditure.

"On the public relief works the daily average of persons seeking employment rose from 58 in September, 1868, to 1,593 in January, 1869; February, 3,685; March, 6,139, until in April the maximum was attained in 7,509. In the first fortnight of May the attendance fell off only to rise again, until a steady decline commenced early in July. The total daily average of persons relieved for thirteen months in the Jhansi District was 4,494 (poorhouses, 2,284; relief works, 2,210), at a cost of Rs. 1,50,326, of which nearly one-half was expended on relief works.

"It must not be supposed, however, that these figures represent all that was done for the alleviation of the pressure in Jhansi. At the beginning of 1869 it was found necessary to suspend over Rs. 90,000 of the Government revenue, and the opening balance at the commencement of the year 1869-70 was Rs. 94,353, or nineteen per cent. of the demand for 1868-69. Moreover, in the period from June, 1868, to the end of 1869, Government granted Rs. 1,11,536 as *takkavi* or loans for the construction of wells and the purchase of seed or plough cattle,

A mournful feature in the Jhansi famine was the excessive mortality among the orphans who were brought to the poorhouse. The numbers were 483, of whom 105 died. No record was kept of emigrants, but between January and July, 1869, 15,000 people are believed to have left the district for Malwa, of whom some 5,000 returned and 30,000 people crossed the district from Gwaliar, Samthar, and Datiya. Including those who died from starvation and disease directly engendered by the famine, the probable number lost to Jhansi may be stated at 25,000, or over seven per cent. of the population."

This district is one of the few in the North-Western Provinces in which the traces of the famine are said to be still everywhere perceptible. Villages show a smaller average number of inhabitants, and land to the extent of from ten to twenty per cent. in the poorer villages has been thrown out of cultivation, owing partly to the loss of cattle, 150,000 out of 300,000 having succumbed to starvation or sun-stroke, and partly to the spread of the destructive *káns* grass consequent upon the heavy rains of 1869. It will be a long time before the District of Jhansi recovers from the disastrous year 1868-69.

External communications insufficient.

The means of external communication are insufficient. As shown above, though the portion of the district lying to the west of the Betwa can be supplied from the Duáb through Cawnpur, the central tract lying between the Betwa and Dhasán is entirely cut off in the rains. The road from Ságar and Central India is both unbridged and unmetalled, and runs through *már* soil for a great portion of its length, so that it is almost impassable for heavily-laden carts during the rains. The Native State of Orchha is in the same predicament as the Mau and Garotha Parganahs of Jhansi when the supply from Central India fails. The most important line in seasons of famine is the Jálaun and Ságar road. It is bridged and is now being metalled, and has a good ferry across the Betwa at Kotra Sayyidnagar Ghát, and would no doubt save the district from the extremities of famine. But to be of real use it should be metalled on to the Central India line, and the Orchha State, through which it passes, should be induced to pay a proportionate share of the cost.

Blights.

The blights most commonly known are *gerúa*, the yellow blight; *kundúa*, the black blight; *khaprá*, a small coleopterous insect; *tusár*, frost; and *loiyá*, hail. Wheat is subject to *gerúa*, which is produced by damp caused by late and excessive falls of rain and fog and mist in December. *Bájrá* and *joár* are attacked by *kundúa* in the same way. The *khaprá* destroys gram, nipping off the young plants as soon as they appear. *Arhar* is easily injured by frost, and gram also when in flower. When hail falls in the beginning of the winter it injures the cotton pods; if at the end, wheat and gram are destroyed. Hail is very destructive. Coming unexpectedly, it ruins everything subject to its force; trees, and animals, and the tiled roofs of houses

all suffer. In addition to these calamities, the growth of *kâns* grass may be considered in the nature of a blight. The causes of its growth have not yet been ascertained, but it suddenly springs up in land lying fallow or swamped, and usually in the richest soil, from which all attempts of every kind to extirpate it, or even check its growth, have proved fruitless. The only plan that seems to be successful is to leave the land fallow from ten to fifteen years, when it seems to die off of itself.

Famine prices.

The following table gives the prices of the principal grains during the season of scarcity in Jhansi. Prices nearly returned to their ordinary rates in 1872, but in 1873 they again rose to scarcity, though not to famine rates :—

	Wheat.	Barley.	Bajra.	Joar.	Rice.	Gram.
	Sr. C.	Sr. C.	Sr. C.	Sr. C.	Sr. C.	Sr. C.
1st week in February, 1869 ...	12 0	13 10	...	....	8 0	13 2
2nd „ „ „ ...	11 8	13 8	13 0	13 0	8 0	12 14
3rd „ „ „ ...	10 15	12 11	12 0	12 15	8 4	12 4
4th „ „ „ ...	11 4	13 10	12 6	12 12	8 4	12 4
1st „ March „ ...	11 2	13 8	12 2	13 8	8 7	13 5
2nd „ „ „ ...	11 6	...	12 8	13 0	...	14 3
3rd „ „ „ ...	11 6	14 2	12 8	13 1	8 6	14 1
4th „ „ „ ...	11 11	14 5	12 8	12 12	8 9	14 14
Week ending April, 3 „ ...	11 12	...	12 8	12 12	8 9	14 14
„ „ 10 „ ...	12 1	14 14	12 7	13 10	8 7	14 13
„ „ 17 „ ...	12 5	15 0	12 8	13 1	8 14	14 13
„ „ 24 „ ...	12 4	...	12 12	13 1	8 1	13 12
„ May, 1 „ ...	11 15	13 12	12 8	13 0	8 6	13 0
„ „ 8 „ ...	12 12	13 8	12 4	12 8	7 13	12 13
„ „ 15 „ ...	11 4	13 4	...	...	8 10	12 8
„ „ 22 „ ...	11 4	13 0	...	...	8 3	12 4
„ „ 29 „ ...	10 14	12 10	...	...	8 8	11 12
„ June, 5 „ ...	10 10	12 7	11 9	11 15	8 4	11 11
„ „ 12 „ ...	10 1	11 10	11 8	10 10	7 12	10 10
„ „ 19 „ ...	9 12	11 4	11 4	10 12	7 8	10 12
„ „ 26 „ ...	9 2	10 8	10 8	10 3	7 6	10 6
„ July, 3 „ ...	8 8	10 2	10 8	9 14	6 10	9 3
„ „ 10 „ ...	8 5	9 12	9 8	9 12	6 12	9 10
„ „ 17 „ ...	8 9	...	...	..	...	9 4
„ „ 24 „ ...	7 6	8 4	8 4	8 0	6 10	8 0
„ „ 31 „ ...	6 12	8 0	8 0	7 8	6 9	7 11
„ Aug., 7 „ ...	6 0	...	...	...	6 9	6 8
„ „ 14 „ ...	6 12	...	...	...	5 12	7 4
„ „ 21 „ ...	6 8	...	...	...	5 4	6 8
„ „ 28 „ ...	6 12	...	...	...	5 4	6 8
„ Sept, 4 „ ...	7 3	...	...	...	5 8	7 5
„ „ 11 „ ...	7 13	...	...	...	5 9	9 5
„ „ 18 „ ...	7 12	10 0	...	...	5 9	9 2
„ „ 25 „ ...	7 7	9 0	...	...	6 2	7 12
„ Oct., 2 „ ...	7 12	11 0	...	...	6 14	9 4
„ „ 9 „ ...	7 12	10 10	...	...	6 5	9 7
„ „ 16 „ ...	6 2	9 8	...	...	7 1	8 13
„ „ 23 „ ...	5 14	10 8	...	...	7 8	8 0
„ „ 30 „ ...	6 13	10 0	14 0	12 0	7 2	8 1
„ Nov., 6 „ ...	7 13	...	15 0	...	7 10	7 11
„ „ 27 „ ...	8 8	...	19 0	22 0	9 4	7 12
„ Dec. 4 „ ...	10 0	8 0	22 0	23 0	10 0	8 0
„ „ 11 „ ...	10 0	8 0	22 0	24 0	10 0	9 0

	Wheat.	Barley.	Bajra.	Jowar.	Rice.	Gram.
	Sr. C.	Sr. C.	Sr. C.	Sr. C.	Sr. C.	Sr. C.
Week ending Dec. 18, 1870 ...	11 14	10 0	21 4	25 12	10 11	11 14
„ „ 25 „ ...	11 14	10 0	20 4	25 0	10 12	11 14
„ Jan., 1, 1871 ...	11 4	10 0	20 8	24 8	10 12	9 8
„ „ 8 „ ...	11 4	0 0	20 8	26 8	10 12	11 4
„ „ 15 „ .	11 4	10 0	21 0	26 8	10 12	11 4
„ „ 22 „ ...	12 0	10 0	21 0	26 8	10 12	12 0
„ „ 29 „ ..	12 0	10 0	21 8	26 8	10 12	12 0
„ Feb., 5 „ ...	12 12	10 0	26 0	27 0	10 8	14 0
„ „ 12 „ ...	11 9	10 0	25 8	27 12	10 8	12 12
„ „ 19 „ ...	11 10	1 0	25 8	29 0	10 8	12 12
„ „ 26 „ ...	11 4	10 0	26 12	29 8	10 12	13 12
„ March, 5 „ ...	12 8	10 0	26 12	29 0	10 8	15 0
„ „ 12 „ ...	13 14	10 0	27 0	29 8	10 8	15 14
„ „ 19 „ ...	13 14	10 0	25 0	28 12	10 6	22 0
„ „ 26 „ ...	13 13	10 0	25 0	28 12	10 5	22 0
General average for district ...	10 7	11 14	16 13	16 7	8 5	11 2

Local produce insufficient for local wants.

From the careful investigations of Mr. Jenkinson we obtain data from which we may judge whether the production of food-grains is sufficient for the local consumption of the district. In 1865-66 the total area under cultivation was *kharif* (or rain) crops, 256,725 acres; *rabi* (or cold-weather) crops, 163,623 acres, or a grand total of 420,348 acres, from which must be deducted one-eighth, or 56,266 acres, for crops other than grain, leaving 364,082 for crops under food-grains. The total produce in *muns* was estimated at 1,475,711, from which deduct one-eighth for oil-seeds, dyes, fibres, and spices, or 184,464 *muns*, and the balance available for home consumption will be 1,291,247 *muns*. Taking the population of 1865, and allowing one pound (or half a *ser*) of grain per head per diem, the annual consumption will be 357,442 × 182½, or 1,630,829 *muns*, leaving a deficiency of 339,582 *muns*, or about one-fifth of the total consumption, to be made up by the importation of food-grains from other districts. Whenever the superior grains, such as wheat, &c., go up to less than fourteen *sers* for a rupee, and the inferior grains to less than twenty *sers* for a rupee, living amongst the poorer classes becomes difficult, and if to this be added want of employment, distress begins. In 1873, owing to a scarcity of this kind, thousands emigrated to Málwa, and again relief works had to be commenced. A bad season and the increased growth of the *kâns* weed were the proximate causes of this scarcity. Famine rates are reached when the superior grains sell at ten and the inferior grains at twelve *sers* for a rupee.

Forests.

The Jhansi Government forest[1] lands extend over 23,138 acres. The principal forest tract lies along the banks of the Betwa in the southern portion of Parganah Jhansi; it has an area

[1] Mr. Webber's Forest Report contains a full account of the forests: also Mr. Jenkinson's Set. Rep., 76: Major Pearson's Rep. in Sel. Rec., Govt., N.-W. P., IV., N. S., 48.

of about 11,000 acres, and is known as the Babína jungle. It is the only one in which teak and timber trees of any size are to be found, the rest for the most part being merely low scrub and jungle. Besides Babína there are four patches of very small scrub jungle, known as Basneo, Barmaien, Motí Katra, and Gúrha, along the eastern boundary of the district near the Dhasán, where it marches with Hamírpur, and aggregating 4,904 acres, and two patches in the Mau Parganah, south-east of Jhansi.

Major Pearson describes the Jhansi forests as in no way differing either in character or appearance from the whole of the northern slope of the great Vindhyan range, from the Katra Pass in Mirzapur to the Bagh Tanda and Chakalda forests, 100 miles west of Indúr and bordering on Gujarat. The main staple of the jungle consists of various species of the prickly acacias growing as scrub bushes; the *khair (Acacia catechu)* and *reunga (A. leucophlœa)*, with one or two creeping acacias, being most abundant. Largely mixed with them is the *dhák* in rocky grounds, and *mahúa* trees grow abundantly in the low lands, where there is any depth of earth, and where commonly there is some cultivation. The teak is found along the banks of rivers and *nálás*, and occasionally on the sides of the small hills which rise out of the plain near the rivers, and which generally also contains some bambús of good quality.

Mr. Webber thinks that forests existed previously in the Jhansi Division and that they were cut down; while Major Pearson considers that "the arid rocks of the Division are not calculated to produce forests, and that, as a rule, they never have existed on them, and that the jungle has always been, as now, a miserable scrub." Much has been done, however unsuccessful as a whole, to clothe the untimbered tracts with trees. At the suggestion of Mr. Webber, patches of land about two acres in extent were roughly fenced in each forest district and planted with seed of *mahúa*, teak, *sisú*, *achar*, *babúl*, and *bahaira*, in holes about a yard apart, and it was intended that the seeds should have been transplanted out into neighbouring forests. But from various reasons, and chiefly from the difficulty of watering them, this has not been done, and now half the little trees are dead, and the rest are too old to plant out, while for the most part they are all withered by the frost and choked in the long grass which has not been cleared away from around them; and as regards the teak, in many instances three or four dry and burnt shoots show that the forest fires have destroyed the nurseries as well as the rest of the grass, and that the teak seedlings were only coppices from the original roots, like most of their neighbours in the forest. Even if they were transplanted (as some few have been), they must by necessity die off, because young trees cannot be kept at any distance from the wells regularly watered, and transplanted trees are very delicate, and would require watering for some years after removal from the nurseries, so that the money spent on nur-

Plantations.

series is wasted. If the trees were planted out in the forest they could never be watered at all, for the rocky nature of the ground will not admit of wells being made except in certain places, and at a very considerable expense. And indeed, it may be taken as an accepted fact that plantations can never be carried on successfully in a rough way; if they are made at all they must be worked on a proper organized system and regular supervision. This supervision the district officer can never afford time to give in distant parts of the forest. There are also some plantations of *babúl* in the Moth Parganah which have been made some years ago; but from being sown broad-cast, the young trees have come up exceedingly densely in some places and not at all in others.

The Conservator of Forests thus sums up the financial results of forest operations: "In 1864-65 the revenue amounted to Rs. 2,929 and the expenditure only to Rs. 988, leaving a surplus of Rs. 2,000. The establishment was then largely increased according to Mr. Webber's recommendation, but the result has not been satisfactory, for in 1867-68 the actuals (receipts) were Rs. 2,264, or Rs. 700 less than in 1864-65, while the expenditure was Rs. 3,750, or four times what it was before, and a deficit remained of Rs. 1,500; and in 1868-69 the actuals (receipts) were Rs. 2,485, against an expenditure of Rs. 6,879, with a deficit of Rs. 3,400; of the latter Rs. 2,677 was expended on plantations. It seems, then, that the most practical work to turn attention to in Jhansi is to take care of the teak, as this will, if looked after, certainly attain a sufficient size to be very useful for all ordinary building purposes; and also, if possible, to cover the Government forests with a certain amount of trees which in time might yield a proportion of vegetable mould, in which a better class of forest would grow up; and to do any good in this way the great battle must be with the forest fires. Any attempt to keep out fires at first on an extensive scale would be too costly and would be nearly certain to be unsuccessful. But there is no reason why it should not be attempted on a small scale on the teak-bearing tracts, which are conveniently situated along the river bank. Added to this, the teak must be equally protected for some years from being hacked, cut, or injudiciously thinned on any pretext whatever; and if also the *mahúa*, *haldu*, and bambús, wherever found, be reserved, very little more at present can be done." In addition to the forest tracts there are nine grass *rúnds* or preserves. There were originally twelve, but one (Magarpur) has been included in the jungle tracts, and two (Balora and Dangaiá) have been settled with the farmers to whom they have been leased. The grass of each *rúnd* is put up annually to auction, and the proceeds of the sale is credited to the Forest Department. Ahírs and Gararíyas are the only two classes employed in keeping cattle, with a few Gújars here and there. The Ahírs tend

Value of forests.

Grass reserves.

horned cattle and the Garariyas keep goats and sheep. The pastoral Ahírs are considered an inferior class to those who also practice agriculture. The Ahírs in 1865 numbered 23,274, or 6·5 per cent. of the whole population; the Garariyas were 15,232, or 4·25 per cent. In 1872 the Ahírs numbered 22,334 souls; the Garariyas, 7310; and Gujars, 417. There is nothing on record to explain the great difference between the numbers of the Garariyas in 1865 and 1872, but it would appear to be due to defective classification in the first census.

Geology.

The rocks throughout this district seem to be either granite, porphyry, or quartz, but there are indications of trap in the Betwa and in the southern portions of the district, and doubtless in other places also. Vegetable mould there is none, except in the valleys and low-lying lands. The hills are bare hard rock covered with boulders and gravel. Iron is the only mineral product, as far as is at present known. It is found in the hills in the south, but is not worked. The place near which it is chiefly extracted, and from which it is exported in greatest quantities, is in the Orchha State, just beyond the boundaries of Jhansi. Dressed stone for building purposes is not procurable, and uncoursed rubble work is generally substituted.

There are no stone quarries, but there can be little doubt that there is stone to be found which could be used for building purposes. In many villages there are stone sugar-mills, and fine large slabs of stone, very much like granite, which were used by the Chandels for building their temples and forts, and for facing the earthen embankments of tanks and lakes. The reason that stone is not used now is that the cost of quarrying and cutting it would be so great. The people build their houses of loose stones, which they can pick up anywhere in the neighbourhood of the hills, mixed with earth: and when stones are not available, it is cheaper to make bricks than to quarry and carry stone. There are, moreover, no stone-masons, and the stone is exceedingly hard to work. An inferior kind of soap-stone is found in the hills of Gorarí and Palar villages, lying about six miles to the north of Jhansi. Earth for making bricks of a fair quality is procurable in most parts of the district.

Building materials.

The teak grown in the Jhansi District and the neighbouring Native State of Orchha seldom attains a size sufficient to yield timber for beams or planks of ordinary width. Small beams known as bullies *(balís)* are in great demand, being largely used as rafters where roofs are tiled. *Shisham (Dalbergia sissoo)* grows in various parts of the district, but not to any great extent. *Mahua*, tamarind, and mango trees are common, and are cultivated as well for their fruit as their wood.

Kunkur of the yellowish grey variety is obtainable all over the district, and the lime made from it is used for all building purposes. *Kunkur* for road metalling costs from Rs. 2-12 to Rs. 3-4 per 100 cubic feet stacked on the road-side. The cost of metalling a road twelve feet wide and six inches deep is Rs. 850 to Rs. 900. The cost of broken-stone metalling for the same measurement is Rs. 1,457.

The cost of rubble masonry is Rs. 3 per 100 cubic feet. Bricks are worth—first-class, Rs. 5 per 1,000; second-class, Rs. 3-8; and third-class, Rs. 2-8. *Kuryas* (or regular and straight shoots of the *siáru* tree not more than two inches in diameter) largely used instead of bambús for tiled roofs, cost eight annas a hundred. *Kéra*, a coarse matting made from the twigs of the *siáru* and used for thatched and tiled roofs, cost one anna each. Tiles cost Rs. 3 a hundred; bundles of *káns* grass for thatching, one rupee a thousand; lime burned with cow-dung, Rs. 7 a hundred *muns*; and lime burned with wood, Rs. 12 a hundred *muns*. Bambús cost Rs. 3 a hundred. The following are the charges for wood-work wrought and placed in position:—teak beams, Rs. 2-8 a cubic foot; first-class *bullies*, Rs. 30 per 100 running feet; second-class *bullies*, Rs. 25; third-class Rs. 15; *shisham*, Rs. 3 per cubic foot, and Re. 1-4 per superficial foot; *mahúa*, four annas per cubic foot, and Re. 1-6 per superficial foot; tamarind, four annas per cubic foot; mango, twelve annas per cubic foot, and three annas per superficial foot; *nim*, eight annas per cubic foot and two annas per superficial foot.

PART III.

INHABITANTS OF THE DISTRICT.

Population.

THE census taken on the 10th of January, 1865, was the first regular enumeration of the inhabitants of this district that had taken place. According to it the total population of the Jhansi Parganah was 87,870, containing 56,429 adults and 31,441 children; Mau, 75,357 adults and 39,543 children,—total 114,890; Garotha, 41,647 adults and 21,944 children—total 63,591; Gúrsarái *jajír*, 19,395 adults and 10,345 children—total 29,740; and Moth, 38,249 adults and 23,182 children—total 61,431. The district totals are 231,077 adults and 126,365 children, divided into 188,620 males and 168,822 females, giving a grand total of 357,442 souls.

Census, 1865.

The following statement shows the distribution of the population in 1865 into Hindús and Muhammadans, agriculturists and non-agriculturists, according to sex and age under and above fifteen years:—

Parganahs.	HINDUS.								MUHAMMADANS AND OTHERS NOT HINDUS.							
	AGRICULTURAL.				NON-AGRICULTURAL.				AGRICULTURAL.				NON-AGRICULTURAL.			
	Male.		Female.		Male.		Female.		Male.		Female.		Male.		Female.	
	Adult.	Children.	Adult.	Children.	Adult.	Children.	Adult.	Children.	Adult.	Children.	Adult.	Children.	Adult.	Children.	Adult.	Children.
Jhansi ...	14,544	8,737	12,898	7,402	14,214	7,738	12,312	6,578	96	47	96	46	1,420	468	849	425
Mau ...	15,701	8,741	15,155	6,874	20,976	12,300	21,321	10,145	62	20	69	26	1,559	717	1,515	627
Garotha ...	11,746	6,332	9,508	5,143	8,855	5,351	8,962	4,437	48	46	114	68	821	380	595	195
Gúrsarái ...	4,269	2,380	2,943	2,030	5,234	3,024	6,290	2,522	14	10	18	8	329	196	298	175
Total ...	16,015	8,712	12,451	7,173	14,089	8,375	15,252	6,959	62	56	132	63	1,150	576	893	370
Moth ...	10,134	6,350	9,409	5,535	8,796	5,545	8,182	4,821	185	83	137	70	817	332	587	446
District Total.	56,394	32,543	49,913	26,984	58,075	33,958	57,067	28,503	405	206	433	210	4,946	2,093	3,844	1,868

In 1865, out of the 625 inhabited villages, 201 had less than 200 inhabitants; 191 had from 200 to 500; 153 from 500 to 1,000; 69 from 1,000 to 2,000; 6 from 2,000 to 5,000; 4 from 5,000 to 10,000; and 1 above 10,000 inhabitants. These last are Barwa Ságar, Bhánder, Gúrsarái, Ránípur, and Mau. The number of houses in the district was 76,946, giving an average of 4·64 persons to each house. The following statement gives all the information necessary for comparing the statistics regarding the land-revenue and its incidence collected in 1865 with those collected in 1872:—

Parganahs.		Number of villages.	Area in square miles and acres.		AREA CHARGED WITH GOVERNMENT REVENUE.				AREA REVENUE FREE AND UNCULTURABLE.				Land-revenue paid to Government.	Land-revenue plus cesses and local taxes paid to Government.	Incidence of land-revenue on total area per acre.	Incidence on area assessed to revenue.	Incidence on cultivated area.	Persons to the square mile.
					Cultivated.		Culturable.		Free of revenue.		Barren.							
Jhansi.	1865,	199	414	442	156	160	127	243	45	143	85	177	Rs. 1,06,714	...	Rs. a. p. 0 6 5	Rs. a. p. 0 9 5	Rs. a. p. 1 1 1	212
	1872,	160	379	...	161	...	102	...	41	...	75	...	86,356	97,156	0 5 8	0 6 5	0 11 7	192
Mau.	1865,	170	440	418	139	587	162	527	39	539	112	285	1,18,843	...	0 6 9	0 10 4	1 3 1	261
	1872,	117	440	...	177	...	122	...	40	...	101	...	1,23,883	1,37,497	0 7 0	0 7 9	1 0 1	745
Garotha and Gursarei.	1865.	187	497	57	202	593	58	121	49	540	196	133	1,36,009	...	0 6 10	0 13 0	1 1 9	190
	1872,	172	501	...	204	...	62	...	40	...	195	...	1,40,617	1,53,508	0 7 0	0 7 8	0 15 2	170
Moth.	1865,	142	255	538	127	264	44	547	21	279	62	88	1,20,308	...	0 11 9	1 1 5	1 7 7	241
	1872,	158	247	...	133	...	41	...	21	...	52	...	1,20,286	1,32,897	0 12 3	0 13 4	1 5 0	224
Total.	1865,	698	1,608	175	610	314	361	618	146	221	456	222	4,81,874	...	0 7 6	0 12 0	1 2 9	222
	1872,	607	1,567	...	675	...	327	...	142	...	423	...	4,71,142	5,21,058	0 7 6	0 8 3	0 15 9	203

Cession of territory and the years of distress sufficiently explain the difference in the total area and the number of villages in 1865 and 1872, though the latter may be in some part due to the inclusion of all village sites whether inhabited or not in 1865.

Census of 1872.

The area in 1872 is set down at 1,567 square miles, and the number of villages at 607, of which 214 have less than 200 inhabitants; 191 have between 200 and 500; 141 have between 500 and 1,000; 48 between 1,000 and 2,000; 1 between 2,000 and 3,000; 6 between 3,000 and 5,000; and above 5,000 are—Bhánder, 5,141; Barwa Ságar, 5,556; Gúrsarái, 5,897; Ránípur, 6,323; and Mau, 15,065. The following statement gives the house and enclosure statistics of 1872:—

Parganahs.	Houses built by					Enclosures occupied by		
	Skilled labour and occupied by		*Unskilled labour and occupied by*					
	Hindús.	Musalmáns and others.	Hindús.	Musalmáns and others.	Total.	Hindús.	Musalmáns and others.	Total.
Jhansi ...	4,553	338	11,030	391	16,312	10,379	501	10,880
Garotha ...	1,356	12	11,773	503	13,644	8,864	415	9,279
Mau ...	3,760	40	19,451	845	24,096	16,372	768	17,140
Gúrsarái ...	710	4	5,077	193	5,984	4,491	185	4,676
Moth ...	1,613	163	10,645	338	12,759	8,438	418	8,856
Total ...	11,992	557	57,976	2,270	72,795	48,544	2,287	50,831

The total population is 317,826, giving an average per square mile of 203 souls, 0·4 villages, 32 enclosures, and 46 houses. The average number of persons in each village is 524, in each enclosure is 6, and in each house is 4·3. The number of houses built by skilled labour is 12,549, inhabited by 57,815 souls, or 18·2 of the total population; the houses built by unskilled labour number 60,246, inhabited by 81·8 per cent. of the total population.

The following table gives the total population in each parganah or fiscal subdivision divided into adults and children, in the latter class including all up to fifteen years of age:—

Parganahs.	Hindus.				Muhammadans and others.				Total males.	Total females.	Landowners.	Agriculturists.	Non-agriculturists.
	Males.		Females.		Males.		Females.						
	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.	Under 15 years.	Adults.					
Jhansi ...	12,823	24,825	10,932	20,910	447	1,634	393	897	39,729	33,132	99,03	20,715	42,313
Garotha ...	11,151	18,401	8,935	18,285	445	688	397	696	30,685	28,313	3,134	22,436	33,428
Mau ...	18,774	33,579	15,147	32,831	688	1,262	657	1,343	54,303	49,978	2,853	34,134	66,994
Gúrsarái ...	4,719	8,745	3,597	8,261	173	315	118	276	13,952	12,252	1,835	6,842	17,527
Moth ...	10,161	17,561	8,610	16,904	389	739	36	664	28,850	26,541	3,508	23,630	28,253
Total ...	57,628	1,03,111	47,221	97,191	2,042	4,638	1,928	3,876	167,519	150,216	21,233	108,087	188,415

This gives a total of Hindú males of 160,739 souls; Hindú females, 144,412; Muhammadan males, 6,675; females, 5,742; and Christians and others included above with Muhammadans, 105 males and 62 females. The percentage, therefore, of Hindús (305,151) to the total population is 96·0, and of Muhammadans (12,417) is 4·0; the Christians numbering only 167 souls. The percentage of males to the total population is 52·7; of Hindú males to the total Hindú population is 52·6; of Muhammadan males to the total Musalmán population is 53·7; and of Christian males to the Christian population is 62·9.

Infirmities.

Amongst the whole population 7 males and 10 females were found to be insane (*págal* or *majnún*), or 0·5 per 10,000 inhabitants; 9 males and 4 females were returned as idiots (*fátir-ulakl* or *kamsamajh*), giving a proportion of 0·4 among every 10,000; 20 males and 12 females were deaf and dumb (*bahra aur gúnga*), or one in every 10,000; the blind (*andha*) numbered 282 males and 256 females, giving a proportion of 16·9; and the lepers (*korhi* or *jazámi*), gave 38 males and 20 females, or a proportion of 1·8 per 10,000 inhabitants.

Sex and age.

The following statement gives the result of the sex and age statistics for the whole district, and the percentage of each class to the total numbers of the Hindú, Musalmán, or Christian population, and to the whole taken together :—

Age or class.	Hindus.				Musalmans.				Christians and others.				Total Population.			
	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.
Not exceeding one year.	8,058	5·0	7,181	4·9	302	4·5	297	5·1	7	6·6	2	3·2	8,367	4·9	7,480	4·9
From 1 to 6,	16,711	10·4	15,139	10·4	609	9·1	586	10·1	8	7·6	12	19·4	17,328	10·3	15,736	10·4
„ 6 „ 12,	23,052	14·3	17,766	12·3	838	12·6	730	12·7	9	8·5	13	20·9	23,899	14·2	18,509	12·3
„ 12 „ 20	29,804	18·5	25,430	17·6	1,168	17·5	1,050	18·2	13	12·3	4	6·5	30,985	18·4	26,484	17·6
„ 20 „ 30,	33,468	20·8	30,507	21·1	1,737	26·0	1,302	22·6	30	28·5	14	22·6	35,235	21·0	31,823	21·1
„ 30 „ 40,	22,963	14·3	21,818	15·1	976	14·6	832	14·4	23	21·9	85	24·2	23,962	14·3	22,665	15·0
„ 40 „ 50,	15,474	9·6	15,485	10·7	628	9·3	558	9·7	13	12·3	1	1·6	16,115	9·6	16,044	10·6
„ 50 „ 60,	8,225	5·1	7,997	5·5	309	4·6	276	4·7	2	1·9	1	1·6	8,536	5·0	8,274	5·5
Above 60 ...	2,984	1·9	3,089	2·1	108	1·6	112	1·9	...	...	...	...	3,092	1·8	3,201	2·1

The total agricultural population numbers 129,320 souls, or 40·7 per cent. on the total population, of which 47,012 are males above fifteen years of age. This gives 2·7 as the average number of persons dependent upon each male adult employed in agriculture, and 10·3 acres as his average holding. Colonel Davidson gives the number of families at 24,128, and the average holding of a family of five persons at 16·25 acres.

Castes.

The castes in the district are numerous, and but few of them attain to any predominating influence. The numbers of the four great classes (Brahmans, Rajputs, Baniyas, and other castes) into which the Hindús have been divided are shown in detail for each subdivision in the parganah notices. Throughout the whole district there are 37,304 Brahmans, of whom 17,437 are females. These include 4,962 members of the great Kanaujiya subdivision, most of whom are found in Parganah Moth. Maháráshtra Brahmans (1,285) are chiefly found in Garotha and Gúrsaráí; Saraswats (69) and Sanadhs (378) in Jhansi; Maithila (76), Gujráti (861), and Pathaks (619) in Mau; and Gaurs (774) and Jajhotiyas (354) in Mau and Gúrsaráí; Ojhas (719) are also common. The Brahmans are not only, next to the Chamárs, the most numerous, but, with the exception of the Ahírs, hold the greatest number of villages in the district (102), and are found in every parganah. Amongst these are included the Gujráti Brahmans, who came from Western India with the Marhattas. The Dakhini Pandits came with the latter also, and hold ten villages in the south of the district.

Rajputs.

The Rajpúts number 17,324 souls, of whom 7,710 are females. The principal clans are the Bundelas, numbering 3,074, and found in all parganahs, but chiefly in Garotha, Mau, and Moth; the Panwárs, most numerous in the same parganahs, number 1,225. Then come the Kachhwáhas (287); Dundheras (425); Sengars (856); Chauháns (458); Parihárs (3,908), and Bhadauriyas (587). Dikhits (409) and Gaurs (454) are found in Garotha and Mau; Khagárs, Tonwars (191), and Chandels (106), in Mau; Jaiswárs (1,001) in Garotha, and Bais (420) in Jhansi and Mau. Amongst the lesser clans, Bhagels (77), Jadon (285), and Bhúinhárs (59) are found in Garotha; Rathors (38) and Raikwárs (105) in Jhansi, and Banáphars (183); Bhathariyas (257); Sakharwárs (68); Kathariyas (148); Sisodhiyas (56); Khatgís (56); Dhúnas (165); Saryárs (161), Bangars (156), and Ráwats (254) chiefly in Mau. Amongst the land-owning classes, the Dundheras, who are a spurious Rajpút clan, held ten villages at the recent settlement. They intermarry with Bundelas and Panwárs, and are chiefly to be found to the west of the Pahúj river. They call themselves descendants of one Dundhú, a leader in the army of Prithiraj. Other Rajpút clans hold fifty-six villages in the district. Amongst these are the Panwárs, a spurious tribe, who are about 400 years in the district, and hold three villages. The Káthís, though not mentioned under this name in the Census Report, are a considerable body, and are supposed to have occupied large portions of the district in the earliest times, and to be the descendants of the tribe of the same name met by Alexander in the Panjab. The Sengars came here from Jagamanpur in the Jalaun District 300 years ago. The Bais aver that they are the true Tilokchandi Bais from Oudh, while the Gaur Rajpúts came from Indúrki, now in Gwaliar, some 300

years ago. The Dángai Rajpúts, who only number eight souls according to the census of 1872, are a powerful tribe, hailing from Narwar and owning seventeen villages.

The Parihárs have been for a long time in Bundelkhand. The Mahoba Khand mentions the Parihár ministers of Parmál, the Chandel, in the twelfth century, and they must therefore be contemporary with the Chandels. The head of the family now lives in the Native State of Jigni (see JIGNI), and they hold some 27 villages in this, the Hamírpur District, and the adjoining Native States. They call themselves descendants of Gobind-deva and Sarang-deva, grandsons of the celebrated Parihár Raja Jajhar Singh of Hamírpur, who settled there from Marwar.

Baniyas and other castes.

The Baniyas number 13,228 souls, of whom 6,262 are females. The principal subdivisions found in Jhansi are the Ghois, numbering 6,983 souls; Agarwalas, 2,339; Parwars, 1,699; Umrs, 1,059; Baranwals from Bulandshahar, 185; Jainis, 197; Marwaris, 57; and Bargonas, 79. But the real strength of the Hindús lies among those castes classified as "other castes" in the Census Report. These number 237,295 souls, of whom 113,003 are females. The following list gives the principal names and their numbers:—

Ahír ...	22,384	Dhúna ...	400	Khagar ...	7,306	Nat ...	33
Baheliya ...	32	Gargariya ...	7,310	Khakrob ...	1,613	Patahra ...	163
Bansphor ...	4,933	Ghosi ...	3,016	khatík ...	495	Sikhs ...	86
Barhai ...	4,211	Gola ...	210	Khattri ...	67	Sonár ...	2,535
Bári ...	140	Gujar ...	417	Kori ...	18,765	Súrjá ...	546
Beldar ...	197	Hájjam ...	6,476	Kumhár ...	4,815	Saráwa ...	6 4
Bhbhúnja ...	493	Ját ..	386	Kúrmi ...	12,107	Tamoli ...	701
Bhát ...	1,473	Julaha ...	104	Lakhera ...	420	Teli ...	6,600
Chamár ...	39,739	Jotishi ...	961	Lodha ...	23,570	Bairágí ...	717
Chhípí ..	1,431	Káchhi ...	28,117	Lohár ...	3,330	Gosáin ...	526
Chúnapaz ...	51	Kahár ...	8,197	Máli ...	901	Jogi ...	1,026
Dángi ...	2,692	Kalwár ...	2,574	Mulláh ...	66	Gond ...	172
Darzi ...	1,396	Kanjar ...	73	Marhatta ...	224	Marwarí ...	91
Dhobi ...	4,668	Kayath ...	6,626	Mochi ..	67	Unspecified ..	945

The Chamárs, who are the most numerous caste in the district, hold but one village as proprietors, and this is in Parganah Jhansi. Next among the "other castes" comes the Káchhis, who hold seven villages: four in Mau and one each in Pandwáha, Jhansi, and Bhánder. The Káchhis declare they came from Narwar some 1,000 years ago, and are the descendants of the union of the Kachhwáhas of Narwar with women of inferior caste.

Kushtas.

Close to them in number are the Koris, Kushtas, and Bangars, names applied indiscriminately to the same clan. They do not possess any *zamíndárís*, and usually follow the trade of weaving. They live in great numbers in the towns of Mau, Irichh, Gúrsarái, and Bhánder. The Koris trace their origin to Benares, whence they emigrated some 700 years ago, and the Kushtas to Chanderi, whence they came 600 years ago. The Koris make *kharua*

and other cotton goods, while the Kushtas make silk goods only. The Koris call themselves the descendants of Visvakarma and Ganesh, the maker of all things and the god of wisdom. In the Census Report, Bangars are given as a separate Rajpút caste, to the number of 156, but should perhaps be included here.

Ahírs.

Fourth in numbers and first in importance are the Ahírs, who hold 107 villages scattered throughout every parganah. They claim Muthra (Mathura) as the cradle of their race, and say that in the time of Krishna they were the village Baniyas of Brindaban: that those who had over 1,000 head of cattle were known as Nandbans, and those with less were called Gauwálabans. These continue the principal divisions of the tribe to the present day, and whatever may have been the reason for the distinction of the name, it still exists, and the Nand Ahír considers himself superior to the Gauwála or Gwala. The name Ahír is undoubtedly connected with the Sanskrit word "*ahi*," a snake, found in the name Ahichhatra, Ahesvar, &c., and used as a synonym for Nágá. The Ahírs, too, acknowledge this tradition, and say they had an ancestor, Hír, who used to cherish snakes and feed them with milk. The different subdivisions of the tribe are too numerous and local for record; the principal are Gautela, Patela, Kandela, Tilwar Baháliya, Nágal, Gahirwá, Kamariya, Pachlara Khaisar, and Nata. All these eat and smoke with each other.

Other tribes.

Gararíyas or shepherds (*garar*, "a sheep,") number over 7,000 souls, though they hold no lands. The Kúrmís number over 12,000 and hold 44 villages in the district. They say that they came from the south some 1,200 years ago, and are descendants of a Raja Balbadr. Surajbansi Bundelas are over 3,000, and hold 51 villages: from their origin, they are often known as Káshisúr Gaharwára Thákurs. The Lodhís number 23,579, and hold 68 villages. They are among the best cultivators in Bundelkhand. They say that they came from Narwar about 1,000 years ago, but that the original seat of their tribe is Ludhiána. The Kangár or Khangárs (7,506) are also said to derive their origin from Visvakarmá and Ganesh: they settled here some 650 years ago, and taking advantage of the downfall of the Chandels, established themselves at Karár, which was taken from them by the Bundelas, for whom it formed the first important possession in these parts. They are now a low, degraded race. Kayaths hold twelve villages, Bháts hold seven villages, and Gosáins hold three; Kamariyas, a branch of the Ahírs, hold three; Dhímars hold four; Ghosís hold ten; Kanjars three; Lodhás two; and Marhatta, Kulár, Bairágí, and Gujar one each. Other classes than those mentioned above hold 106 villages in the district.

The Gujars trace back their origin to Samthar, where their chief resides. The Marwarís (or money-lenders of the district) came here with the Marhattas a

little over 100 years ago, and are known as the Parwar and Banikaul divisions. The Játs came from Gohad in Gwaliar about 700 years ago. The Sahariyas, who, like the gods, dwell in the jungles of the district, are the aborigines; then probably come the Dángais, Khangárs, Ahírs, Lodhís, Kúrmis, Káchhis, Chandels, Brahmans, and Parihárs. After these came the Bundelas and other Rajpúts, the Bundelkhandi Brahmans, Jajhotiya Brahmans, Panwárs, Korís, Kushtas, and Chamárs. But at present our information is neither complete enough nor arranged so as to make anything more than a mere conjecture as to the order and date of the successive immigrations into this part of Bundelkhand. The Gosáins or Gusáins are the descendants of Himmat Bahádur's followers, and are divided into ten classes: hence their name *Dásnámi, viz.*, Tírtha, Asrama, Vana, Aranya, Saraswati, Bhárati, Puri, Siri, Parvata, and Ságara.

Occupation.

The general result of the census for 1872 gives 1,762 as professionals; 15,726 as domestic servants; 6,222 as engaged in commerce; 48,904 as engaged in agriculture; 18,923 as following the industrial arts; and 20,500 as indefinite or non-productive, amongst a total male adult population of 111,997 souls. Amongst the professionals are numbered 228 *uprohits* or family priests, 570 pundits, and 657 priests employed in temples or at ghâts. There were 98 *baids* or physicians, 32 singers, 39 drummers, the same number of dancing boys, and 22 acrobats. The domestic servants include barbers, washermen, water-carriers, and sweepers. Amongst those engaged in commerce are all dealers in merchandise, money-lenders, brokers, pedlars, and all persons engaged in the conveyance of men, animals, and goods. There were 341 professional money-lenders, 163 bankers, and 67 money-changers. Under agriculture are included persons possessing and working land, divided into proprietors (7,240) and cultivators (39,754), and persons engaged about animals, such as shepherds (810) and graziers (835). Mechanics are recorded amongst those engaged in the industrial arts, and weavers (5,361) and others engaged on textile fabrics, as well as those employed in preparing food and drink, and dealers and workers in animal, vegetable, and mineral substances. In the last class are included labourers (17,624), beggars, and other persons supported by the community and of no specified occupation.

Religion.

Neither Christians nor the Brahmo Samáj have formed any settlements in this district. The Muhammadan population hold but four villages in the whole district (two in Moth and two in Bhánder), and number only four per cent. of the total population. Neither by position nor wealth are they able to exercise any political influence, and number but a few Wahábís amongst them. The Muhammadans were classified in 1872 as Shaikhs (4,397); Sayyids (463); Mughals (69); Patháns (3,882); and unspecified (3,606). The population is essentially Hindú, and one of the first acts of the Ráni of Jhansi's Government during the mutiny was to prohibit

the slaughter of kine for food. Each village has its temple and supports one or two Brahman *pujáris*, either by grants of land or cash payments. When the grants of land were made by the Native Governments, they have been recognised by the British, and are allowed to be held on the same terms as before.

Education.

The district is within the superintendence of the Second (or Agra) Circle of the Department of Education. The same subjects are taught in the same class of schools as exist in the Banda District (see BANDA District, *s. v.* "*Education*"). The *tahsíli* schools have, owing to the cession of territory, dwindled down to one-half. The only inferior *zila* school was established in 1867, and the Anglo-vernacular School at Gúrsarái in 1866. It is intended to convert the *halkahbandi* or village schools of Mau and Barwa Ságar into parganah schools. The female schools were opened in 1864. In 1872, the educational statistics showing the total number of persons, the literate (or those able to read and write), and the percentage of the literate upon the whole population of the same religion, sex, and age, are as follows:—

Ages.	Hindus.					Musalmans.					Christians and others.				
	Males.			*Females.*		*Males.*			*Females.*		*Males.*			*Females.*	
	Persons.	Literate.	Percentage to total population.	Persons	Literate.	Persons.	Literate.	Percentage to total population.	Persons.	Literate.	Persons.	Literate.	Percentage to total population.	Persons.	Literate.	Percentage to total population.
From 1 to 12 years,	47,821	1,389	2·9	32,648	*Nil.*	1,749	18	1·0	1,612	*Nil.*	12	4	16·6	27	3	11·1
„ 12 to 20 „ ...	29,804	1,521	5·1	18,083		1,168	20	1·7	353		3	3	23	4	2	50
Above 20 years ...	88,114	1,972	6·9	48,197		3,758	102	2·7	1,056		111	100	95·5	31	19	61·2

This gives the number of males who can read and write in a population of 167,519 males as 8,884, or 2·8 per cent. of those between one and twelve years of age; 4·9 per cent. of those between twelve and twenty; and 6·8 per cent. of those above twenty years of age. Native females are all, according to the census returns, illiterate. The statistics for 1872 of the Department of Education show 1,645 Hindú pupils and 86 Musalmáns attending school, and it is reasonable to suppose that the female schools have since 1864 enabled some members of the community to obtain a knowledge of reading and writing. These returns are, therefore, clearly defective.

The following table gives the statistics of education for 1860-61 and 1871-72, compiled from the records of Government, and may be taken as fairly accurate and showing the actual state of education in those years :—

Class of school.	1860-61.			1871-72.						
	Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils. Hindús.	Number of pupils. Musalmáns, &c.	Average daily attendance.	Average cost of educating each pupil.	Proportion borne by the State.	Total charges in rupees.
			Rs.					Rs. a. p.	Rs. a. p.	
1. Inferior Zila ...	...	...	...	1	43	20	45	42 12 0	42 4 0	2,717
2. Tahsíli ...	8	500	1,857	4	196	23	162	6 4 0	3 12 7	1,255
3. Halkahbandi ...	85	2,320	5,842	50	1,406	46	974	2 15 8	1 12 0	4,133
4. Female (Govt.)	...	...	...	5	102	3	81	1 2 9	1 1 1	112
5. Indigenous (Unaided.)	80	944	1,871	49	349	27	376	9 15 10	...	3,756
6. Anglo-vernacular (Aided.)	...	...	...	1	20	...	15	25 4 8	15 0 0	505
Total ...	173	3,764	9,570	110	2,116	119	1,653	...	...	12,478

There are no printing presses in the district; two lithographic presses exist in the native city of Jhansi, at which common Urdu and Hindi lithographic work is executed.

Post-office.

The post-office statistics for three years in the last decade are shown in the following table :—

Years.	Receipts.						Charges.					
	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	Charges fixed and contingent, salaries, &c.	Mail services.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62 ...	136	3,065	30	7,696	6,215	17,132	7,286	3,064	7,089	...	66	17,505
1865-66 ...	338	309	92	8,746	11,097	20,582	5,881	3,143	11,005	406	147	20,582
1871-72 ...	423	...	150	21,627	11,820	34,020	12,201	9,716	11,932	24	147	34,020

In addition to the above, the receipts in 1860-61 from staging bungalows amounted to Rs. 799, and the expenditure to Rs. 426; the receipts from service postage to Rs. 24,589, and the expenditure to the same amount, making a total receipt of Rs. 42,520.

The following table gives the number of letters, newspapers, parcels, and books received and despatched during 1861-62, 1865-66, and 1870-71:—

	1861-62.				1865-66.				1870-71.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	139,418	15,225	1,928	1,099	131,603	12,339	3,388	559	160,437	19,433	1,359	4,852
Despatched,	124,136	2,617	702	230	135,096	1,727	570	166	216,406	7,077	838	1,004

The imperial post-offices are Jhansi, Datiya, Garotha, Kudaura, Moth, Maurânipur, and Samthar; while the district offices are Babína, Badaura, Baragaon, Bhánder, Banda, Baghera, Barwá Ságar, Chirgaon, Churára, Irichh, Ghát Lachaura, Sakrár, Auldan, Púnch, Pandwáha, Ranipur, and Sayauri.

Police.

The *chaukidárs* (or village watchmen) were re-organized under Act II. of 1865 in 1866, and 704 were appointed, at an annual cost of Rs. 25,056. This sum is defrayed from the funds allotted for the purpose at settlement, the municipal cess of Rs. 2-12-0 per cent., and the house tax under Act II. of 1865, which leave a small annual surplus available for local improvements. Besides the *chaukidár* most villages have a *buláhir* (or messenger), whose duty it is to report crime at the regular police-stations. Subjoined is a table showing these items in detail for each parganah :—

Parganah.	Pay of chaukidárs as entered in engagement paper.	Municipal cess at Rs. 2-12-0 per cent.	House-tax.	Total.	Amount required for pay of watchmen.	Surplus.
	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.
Jhansi ...	4,644	804 13 0	1,442 0 0	3,890 13 0	6,228	662 13 0
Mau ...	5,268	625 1 0	1,495 0 0	7,388 1 0	6,948	440 1 0
Garotha ...	4,956	205 4 0	970 4 0	6,131 8 0	5,796	335 8 0
Moth ...	5,256	351 3 0	976 8 0	6,583 11 0	6,084	499 11 0
Total ...	20,124	1,986 5 0	4,883 12 0	26,994 1 0	25,056	1,938 1 0

The regular police of the district enrolled under Act V. of 1861 amounted in 1871 to 745 men of all grades, and cost Rs. 1,02,330 per annum, of which Rs. 6,492 were paid from local sources. The proportion of police to the area of the whole district is 2·15 to the square mile, and the proportion to the whole population is one to every 479 persons. During 1871 there were one case of murder, one of dacoity, four of robbery, 254 of lurking house-trespass, and 691 of theft, for which offences 1,014 persons were tried and 881 convicted, and more than one-half of the property stolen was recovered. Though the calendar

is very light, there seems to be much diversity of opinion as to the character of the police administration in this district. The Commissioner thinks that the Khangars, from whom the watchmen are recruited, are as untrustworthy here as in Jalaun, while the local authorities consider them particularly well adapted for their hereditary occupation.

There is but one jail in the district, the statistics of which are as follows:—

Jails.

The average number of prisoners in jail in 1860 was 215—in 1870, 234. The ratio per cent. of this average number to the population, as shown in the census of 1865 (357,442) was in 1860, 0·60—in 1870, 0·65. The number of prisoners admitted in 1860 was 736, and in 1870 was 860, of whom 86 were females. The number of persons discharged in 1870 was 589. In 1870 there were 103 admissions into hospital, giving a ratio of admissions to average strength of 44·06; of these 13 died or 5·56 of the total strength. The cost per prisoner per annum in 1870 was—for rations, Rs. 14-13-4; clothing, Rs. 2-6-11; fixed establishment, Rs. 11-13-10; contingent guards, Rs. 4-14-7; police guards Rs. 6-10-9; and additions and repairs, Rs. 17-7-3, or a total of Rs. 58-2-8. The total manufactures during the same year amounted to Rs. 2,048-5-0, and the average earning of each prisoner to Rs. 8-12-2. In 1870 the Muhammadan prisoners numbered 45 and the Hindú 340. There were 51 prisoners under 16 years of age; 347 between 16 and 40; 179 between 40 and 60; and 62 above 60. The occupations of the majority of the male prisoners were agriculturists, 105; labourers, 124; and domestic servants, 89.

Fiscal history.

Owing to the many changes in the limits of the parganahs constituting the district, caused by transfers to and from other districts and Native States and alterations in the distribution of villages, as well as to the destruction of all the early records during the mutiny, it is impossible so to arrange the old assessments for comparison with the recent settlement for twenty years as to be of any practical use. A separate account of the fiscal history of each of the Parganahs of Mau, Garotha, Pandwáha, Moth, Bhánder, and Jhansi is accordingly given, and it must be borne in mind that since 1866 Bhánder has been absorbed in Parganah Jhansi, and Pandwáha in the neighbouring parganahs, and that in 1871-72 five villages from Moth and fifteen villages from Bhánder were transferred to Gwaliar.

Mr. Jenkinson divides the district into two portions. One of these parts consists of the Parganahs of Pandwáha, Mau, Jhansi, Karera and Pachor, the first three of which belonged to the Jhansi State, and were taken under British superintendence in 1838, were restored to Gungadhar Rao in 1843, and finally lapsed in 1853, with Pachor, Karera, and Bijigarh, including altogether 606 villages. The second part comprises Parganahs Moth, Garotha, and Bhánder. Moth or Mot was part of the Jalaun estate, which was taken under British super-

vision in 1839, and lapsed through failure of heirs in 1843. Garotha was ceded in 1842, and Bhánder was ceded by Gwaliar in 1844. The villages of Bijigarh were transferred some to Pandwáha and some to Garotha, and in 1856 the Jhansi Superintendency comprised Jhansi with 195 villages ; Karera with 256; Pachor with 195; Bhánder, 147.; Moth, 104; Garotha, 122; Pandwáha, 80; and Mau 121,—total 1,220 villages. To these should be added the *ubari* (or quit-rent) estate of the Raja of Gúrsarái, comprising 61 villages. In 1856, Captain Gordon made the assessment for twenty years of Parganahs Bhánder, Garotha, and Moth ; the first two were confirmed in April, 1857, but the last not until 1863. A summary settlement of the lapsed parganahs was also made in 1856; but all the papers were destroyed during the mutiny, and settlement operations commenced again in 1858. In 1861-62 Parganahs Pandwáha and Mau were assessed by Mr. Clarmont Daniell, and in 1864 Major J. Davidson assessed Parganah Jhansi. Mr. E. G. Jenkinson completed the revision of the whole district, the re-construction of the village records, and the inquiry into revenue-free holdings.

Mode of assessment.

Mr. Jenkinson suggests that Captain Gordon's rate on *már* land was thus obtained : " Thirty-seven *sers* wheat are required to sow one acre of *már;* the outturn is 247 *sers*, and the average price of wheat for twelve years was 25 *sers* per rupee, therefore the gross outturn was worth Rs. 9-9-7. Deduct for seed Re. 1-7-8 ; interest Re. 0-6-0, and labour, food, &c., Rs. 3-3-11 ; the balance, Rs. 3-3-11, represents the rental assets, of which one-half is taken as Government revenue ;" but how he tested these and in what way he employed them cannot now be known. Mr. Daniell framed his assessment on rent-rates formed on the nominal rates paid in each village on the different classes of soil and applied to their estimated areas, allowance being made for the position of the village, the character of the cultivators, and such like matters affecting the nominal rate. Major Davidson divided his villages into two groups, the one containing 21 villages, with good *már* and *kábar* soil, to the north, and the other, including the poor soil of the *kuábandi* villages, on the south. These groups he further subdivided according to natural advantages, position, &c. In the *bígha* villages he based his rent-rates on the average ascertained soil rates of each class. In the *kuábandi* villages he fixed rates somewhat below the rates prevailing in the *bígha* villages, finding the rents paid actually lighter on account of the quantity of poor, dry, uncertain soil. The rates fixed for the latter lands were framed on the rates prevailing in similar *bígha* villages compared with the actual rates resulting from the above system.

The following statement shows the financial result of the settlement as regards the full revenue-paying estates, excluding revenue-free *(muáfi)* and quit-rent *(ubari)* tenures ; the total Government demand including *ubari*, &c., and the incidence per acre of the revised demand inclusive of *ubari*, but minus cesses

on the area of each parganah and the whole district, after eliminating the area of revenue-free tenures showing a general reduction of 22·5 per cent :—

Name of Parganah.	Number of villages.	Old land-revenue on full revenue villages.	New ordinary land-revenue.	Percentage of decrease.	Total land-revenue from all sources, including *ubari*.	*Incidence per acre.*		
						Total area.	Culturable and cultivated area.	Cultivation.
		Rs.	Rs.	Rs. a p.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Moth ...	100	1,15,881	92,543	20 1 0	96,144	0 13 2	1 3 2	1 8 2
Garotha ...	102	1,03,345	80,273	22 3 0	95,665	0 8 7	0 14 6	1 3 5
			Gúrsa	rái *ubari*	22,500			
Bhánder ...	64	89,759	55,441	38 2 0	60,069	0 13 9	1 3 11	1 11 6
Mau ...	116	1,05,124	81,671	22 3 0	82,577	0 6 10	0 9 11	1 2 5
Pandwáha	79	93,801	74,429	20 6 0	78,274	0 10 0	0 13 11	1 5 7
Jhansi ...	110½	48,915	46,689	4 3 0	46,645	0 4 3	0 5 8	0 11 9
Total ...	571½	5,56,825	4,31,046	20 8 0	4,81,874	0 8 7	0 12 5	1 3 11

It must be remembered that this settlement has been made at the half-assets rate; the former assessments, though professing to be made under the two-thirds assets rule, "were in reality mere farming leases, and the amounts were determined far more by the bids of rival candidates for farms than by any estimate of actual rental. There can be no question that for years previous to the lapse of the late Raja's territory rack-renting was the rule; and except in a few favoured estates owned by Thákurs, whom it was dangerous to oppress, or Brahmans, who were sheltered by their caste, it was the practice to leave no more to the cultivators than afforded them a scanty means of subsistence. If, therefore, the reduction of revenue had been greater than it has been, it could hardly have been a matter for surprise."

The settlement of all the parganahs in the district will expire at the end of 1291 *fasli*, or 30th June, 1884 A. D.

Arranged according to *tahsílis* as established in 1867 the land-revenue is as follows :—

Parganah and Tahsíl.	Land-revenue.	Cesses.	Total.	Nominal land-revenue.	*Cesses as shewn by Government review.* [1]	
					Chaukidári.	Other cesses.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Jhansi	1,06,714	16,479	1,23,193	1,20,445	6,891	2,710
Moth	1,20,308	16,686	1,36,994	1,30,439	7,388	2,934
Garotha	1,36,009	17,058	1,53,067	1,40,722	6,131	2,716
Mau...	1,18,843	17,206	1,36,049	1,22,409	6,584	2,754
Total ...	4,81,874	67,429	5,49,303	5,41,015	26,994	11,114

[1] In the orders of Government on the Jhansi Settlement the cesses shown in these columns are alone given.

A further sum of Rs. 6,121 will accrue to Government when the several *ubari* tenures fall in and are assessed at the full demand. It cannot be doubted that the assessments above detailed are very light, but looking to the past history of the district and the manner in which it has suffered from over-assessment and depredations, as well as the want of capital, the sparseness of the population, the imperfect means of communication, and the general absence of irrigation, the Government felt that a very moderate assessment was necessary and expedient, while the term fixed (twenty years) will be sufficient to allow the district to recover, and at the same time not endanger the just claims of the State. Since the assessments came into force in 1862-63 (sanctioned from 1st July, 1864,) up to 1866-67, or a period of four years, balances to the amount of Rs. 11,125 only have been pronounced irrecoverable, most of which were due to the occurrence of loss by hail and drought, or were nominal on account of land taken up for public purposes. According to the Report of the Board of Revenue the total land-revenue demand for 1870-71 was Rs. 4,80,896, of which Rs. 4,71,006 were collected, leaving a balance of Rs. 8,890; of this balance Rs. 4,854 were in train of liquidation, Rs. 3,810 doubtful, and Rs. 287 irrecoverable, leaving a nominal balance of Rs. 939. There were also Rs. 1,37,740 outstanding at the beginning of the year; of this Rs. 56,585 were collected and removed from the accounts, leaving a balance of Rs. 81,155 on account of these old outstandings. In 1872 the land-revenue stood at Rs. 4,71,142 and the cesses at Rs. 49,916,—total Rs. 5,21,058; while the actual demand for 1872-73 was Rs. 4,75,428 for land-revenue and Rs. 51,178 for local cesses.

Character of the assessment.

Mr. Jenkinson gives the following account of the principal native families of the district:—The people in this district are generally poor, and with the exception of the Raja of Gúrsarái, Kesho Rao Dinkar, there are no large landowners nor any native gentlemen of very high rank or position. The persons worthy of note are the Raja of Gúrsarái, the Raja of Katahra, the Ráis of Kakarbai, the Ráis of Chirgaon, and the Díwán Mansabdár.

Old families.

The present Raja of Gúrsarái is the second son of Dinkar Rao Ana, who was sent from Poona after the death of Gobind Rao, the Subahdár of Jalaun, near Panipat, to manage the Jalaun District and other territories belonging to the Peshwa in Bundelkhand, and to whom the tract known as Gúrsarái was granted in *jágír*. On the demise of Gobind Rao, the adopted son of Lachhmi Bai, the widow of Bálá Rao, without heirs in 1841 A. D., Raja Kesho Rao claimed to be acknowledged by the English Government as his successor, but his claims were not admitted. He now holds the Gúrsarái estate, consisting of 63 villages, on an *ubari* revenue of Rs. 22,500 per annum. The estate is exempt from settlement

Gúrsarái Raja.

operations. The Raja exercises judicial and police powers, and all administrative arrangements are left in his hands. In the criminal department he has the powers of a Subordinate Magistrate of the first class, and all civil and revenue appeals from his orders and decisions lie to the Deputy Commissioner's Court. The Raja was rewarded for his loyal services during the mutiny, and some confiscated villages in this and the Jalaun District were bestowed by the Government on his four sons, Jai Ram Dás, Atma Ram, Sita Ram, and Balkishan, in recognition of their loyalty. His eldest son, Sheo Ram Tantia, was a rebel, and is debarred from succeeding to the *ubari* privileges on the death of the Raja.

The Raja, who is a very old man, was most anxious that the question as to the continuance of the *ubari* to his four younger sons should be settled during his lifetime. In 1866 he petitioned to that effect, and a proposal for the resumption of the villages in the Jalaun District, for the raising of the *ubari* revenue (or quit-rent) to Rs. 25,000 on the death of the Raja, for the continuance of the *ubari* grant on condition that the estates remained in joint undisturbed possession of the sons, and for the recognition of Atma Ram, the second son of the Raja, as the heir to the title and privileges of his father, was laid before His Excellency the Viceroy and Governor-General in Council. These propositions were sanctioned in April, 1867, with the proviso that the Government may withdraw the right to exercise judicial and police powers should it any time appear that the Raja has made improper use of them.

Raja of Katahra.

The present Raja of Katahra is a minor, and the State has been under the management of the Court of Wards since the death of Raja Senapat in the year 1862. It consists of six revenue-free villages, *viz.*, Katahra Khas, Dhaipura, Barua, Kharka, Ratosa, and Ghurat; and three and a half revenue-paying villages, *viz.*, Gunupura, Bhaurara, half of Lohargaon, and Sijara, all in Parganah Mau. In Ratosa and Ghurat sub-settlements have been made with the zamíndárs. In the other villages, the Raja, after enquiry in the Settlement Department, has been declared to be sole proprietor. Raja Ranmast Singh is the adopted son of Raja Senapat, who in return for his loyalty during the mutinies of 1857 received the title of Raja Bahádur and a *khillat* (or dress of honour) of Rs. 5,000. Further, by a *sanad*, given by Lord Canning on the 26th September, 1859, the grant of Katahra Khas in revenue-free tenure in perpetuity was confirmed, and the villages of Ratosa, Ghurat, Dhaipura, Kharka, and Barua were granted revenue-free for two generations. In the third generation,—that is, on the death of the present Raja,—half the land-revenue will be taken from these five villages ; and in the fourth generation they will be resumed and settled at full revenue rates.

Ráís of Kakarbai.

Rao Arjun Singh, known as the Ráís of Kakarbai, a Bundela Thákur, holds six villages in Parganah Garotha, *viz.*, Kakarbai, Dhamnor, Damrai, Kachír, Kharka, and Híranagar, on an

ubari (or quit-rent) of Rs. 436. Under the orders of Government (No. 437, dated 28th May, 1860,) the estate is, during the lifetime of Rao Arjun Singh, exempt from settlement operations. No prospective land-revenue, therefore, has been fixed, nor has any record of rights been drawn up at the recent settlement. On the Rao's death the estate will be open to settlement.

Chirgaon estate.

The Chirgaon estate was the property of a Bundela Thákur descended from the great Orchha Chief, Raja Bír Singh Deo, and the family was known as one of the *Asht Bháyas*, who were petty chiefs, with nearly independent powers, and who received *sanads* from the British Government in 1823 A. D. (see DHURWAHI). The estate consisted of twenty-six villages, and used to pay an annual tribute of 7,000 *Ná-naśáhi* rupees. In 1841 A. D. Rao Bakht Singh, the Chief of Chirgaon, resisted the orders of the British Government, and a force was sent against him. After making a show of resistance he made his escape, and his fort was razed to the ground and the whole estate was confiscated. He was subsequently killed at Panwári. The villages included in the estate have been settled with the resident zamíndárs. By Government orders dated the 25th January, 1845, and the 12th July, 1850, pensions of Rs. 200 per mensem were granted to each of Rao Bakht Singh's sons, Rao Senapat and Rao Raghunáth Singh, for the term of their lives. The former died in 1859 A. D. The surviving son, Rao Raghunáth Singh, resides at Chirgaon, and holds some villages in the neighbourhood in mortgage.

Dhamna estate.

The Dhamna estate in Parganah Jhansi, consisting of the villages of Dhamna, Basanpura, Singhpura, Dabra, Dhawara, in *ubari*, and the village of Bharaul, revenue-free, was originally held by Díwan Mansabdár and Rao Parichhat, Bundela Thákurs. The share of the latter was, however, resumed on account of his rebellion in 1857 and settled with Díwan Mansabdár. The latter is descended from a good family, and has been rewarded for his loyalty during the mutiny. His affairs are, however, in a very embarrassed state.

Proprietary rights.

As under the Native Governments no proprietary right had been acknowledged, it was often found difficult at the recent settlement to draw a line between the tenants and those to be invested with the proprietary right. In many cases there can be no doubt that those entitled to be regarded as proprietors were recorded as tenants, and tenants in other cases were invested with the proprietary right.[1]

Previous to the British occupation areas attached to the several villages were recognized as belonging to such villages, but with the exception of a few Rajpút communities possessing a sort of proprietary right, each man held the land he occupied as proprietor, and without the common bond of partnership with his fellow-cultivators found in the Duáb

[1] Mr. E. J. Jenkinson's report.

districts. The Marhattas recognized this arrangement, and collected from each man separately as much as they could. There were headmen or representatives, through whom the management was ordinarily conducted, who received certain sums, either in cash or in abatement of rent, for their trouble. But there was no real distinction between revenue and rent, and no intermediate possessor of rights between Government and the cultivator to whom the former looked for its revenue or the latter for the adjustment of his quota of the State demand. As observed by the Government in its orders on the Jhansi Settlement,[1] "This was a condition of things in which the system directed by the late Mr. Colvin for the settlement of certain tenures in the Ságar and Narbada territories might with the utmost propriety have been adopted. All independent cultivators of standing in the village would thus have become proprietors each of his own holding, the headmen still retaining their leading position, with special privileges and powers of management. Property would thus have been recognized in the soil in the form most closely resembling the imperfect rights theretofore existing." Instead of this, the alien *zamíndári* system of the Duáb was introduced, and that, too, in such a manner as to be at variance with the facts of actual possession. Where persons were found receiving grants of land or money on account of their services as managers, a genealogical tree of the family was drawn up, without any regard to the facts of possession or the actual state of the village, and fractional shares were accorded to those members present in proportion to their grade in descent from the real or supposed ancestor of the family. Thus, the real and recorded interests were continually at variance, and led to repeated litigation. Some applied to have their holdings enlarged to the theoretical share that they were entitled to, while others desired that the recorded share should be made to correspond with the actual share in their possession. In this state of affairs, which was gradually ruining the country, Mr. Jenkinson prepared the first correct record of rights, and by his personal influence induced in almost every case those who were at law on these subjects to compromise their claims on an equitable basis. Many injuries have been perpetrated through carelessness or ignorance which are now irreparable, as the last hope of enacting a measure of law by which the old proprietors could be restored to some portion of the rights of which our system of procedure has unjustly deprived them has passed away with the veto on this provision in the recent Revenue Bill. "It is deeply to be regretted that, when a right in property was recognized, or rather to a great extent created, this artificial constitution was borrowed from our older provinces, and the opportunity was lost of giving effect to the wise provisions of Mr. Colvin's rules, which would have brought the status of proprietary cultivators and village government into a far sounder system, and one more conformable to the antecedents of the country."

[1] G. O. dated 30th October, 1873.

Tenants and the area held by them.

The recorded tenants in the district may be divided into the following classes:—(1) tenants holding at privileged rates, or paying a low rent in one lump sum, called "*thansá*" or "*thánká*," on their holdings; (2) hereditary cultivators *(maurúsi)*, holding at fixed rates and not liable to enhancement; (3) tenants holding at village rates and liable to enhancement; and (4) tenants-at-will. Almost all the tenants in the first three classes own *mahúa* trees, and have attached to their holdings portions of the culturable land *(bangar)*, for which they may or may not be liable to pay rent on bringing it under cultivation, and sometimes also portions of the *runds* (or grass preserves). It is a peculiar feature of this district that so large a quantity of land is held by the proprietors themselves, and that there are so many tenants holding at fixed rates.[1]

The following table shows the distribution of holdings amongst the proprietors and tenants in each parganah in the year in which the settlement record was prepared:—

No.	Parganah.	Proprietors.		Hereditary cultivators paying by "thanka."		Hereditary cultivators paying by rate.		Tenants-at-will.		Year.
		Acres cultivated.	Acres waste.	Acres culturable.	Acres waste.	Acres culturable.	Waste.	Culturable.	Waste.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										Fasli.
1	Pandwáha ...	27,798	845	2,695	213	6,704	580	24,821	119	1271
2	Moth ...	25,956	658	16,333	315	10,008	39	16,214	27	1272
3	Mau ...	33,929	13,619	9,225	2,988	15,258	4,634	24,720	1,497	1271
4	Garotha ...	32,656	2,477	8,529	577	9,257	412	31,338	262	1272
5	Jhansi ...	24,289	16,223	17,643	10,905	6,177	1,940	17,727	3,0 4	1270-71
6	Bhánder ...	26,152	4,116	3,093	277	8,295	2,260	10,182	349	1272
	Totál ...	170,780	37,438	57,518	15,245	55,699	9,865	125,002	5,025	

In the columns headed "waste" are included culturable, unculturable, and fallow lands. It will be seen that the extent of these lands is larger in the Mau and Jhansi Parganahs, particularly in the latter. The reason for this is, that in Parganah Jhansi and in some portions of Parganah Mau there is a great quantity of land which, owing to its inferior quality, is left fallow for two or more years, and also that holdings of cultivated lands are not generally compact as they are in the other parganahs where black soil predominates. There are frequently patches of stony unculturable land interspersed amongst the cultivated

[1] From Mr. Jenkinson's report.

fields; and it is the custom to give tenants of both classes leases for one or more years for a compact holding, comprising culturable, unculturable, cultivated, and fallow land. When such an arrangement is made the rent is paid in one lump sum *(thánka)*, and the tenant has a right to cultivate what he can of the holding, and to take the grass and wood on any portion of it which may be waste or fallow. This custom accounts for the entries under the head "waste" in the tenant-at-will's column. Revenue-free holders are not included in the above statement. In columns 5, 6, 7, and 8 the holdings of tenants holding at privileged rates are included. The proportion in which the cultivated area is held by proprietors is 41·8; tenants paying by a lump sum not liable to enhancement, 14·01; tenants paying by a lump sum liable to enhancement, 13·6; and tenants-at-will, 30·5.

The following statement gives the number of each class of tenant in the district in 1872:—

Parganahs.	Hereditary tenants.	Tenants paying at fixed rates.	Tenants-at-will.	Total.
Jhansi	2,175	1,599	3,834	7,608
Mau	3,659	4,661	3,630	11,950
Moth	5,596	1,050	6,990	13,636
Garotha	2,079	4,938	2,613	9,630
Total ...	13,509	12,248	17,067	42,824

In Pandwáha, at the time of settlement, the average size of a proprietor's holding was twenty-seven acres, and of a tenant-at-will's holding five acres. But these vary so much with the particular character of each tract that any averages would be misleading.

As a rule, it does not appear that the *bígha* or other local measure has ever formed a standard of assessment, or been used other than to define an approximate area. The rent has been for the most part regulated by the assumed or ascertained productiveness of the particular fields included in the holding, or the special facilities the holding may possess for irrigation, either natural or artificial.

Kúábandi tenure.

The peculiar tenure known as *kúánbandi* or *kúábandi* (from *kúán*, "a well,") prevails in the 53 villages which formed a portion of the *chaurási* or group of eighty-four villages in Parganah Jhansi. It owes its origin to the nature of the soil, which is very poor and entirely dependent on the annual rain-fall and on irrigation from wells: and to this is added the difficulty of sinking wells for irrigation purposes.

In these villages any standard of measurement is unknown. There are no rates of rent on village *bíghas* or on the different kinds of soils. Wells have

been dug wherever in such rocky soil it was possible to dig them. Each well has its name and its known value. In addition to the fields irrigated from it in its immediate vicinity, there are attached to it lands of all kinds, both cultivated and uncultivated, scattered about in all parts of the village. In these wells, or groups of lands held under the name of wells, are included the greater portion of the village area. They are held by proprietors and tenants, who all pay rent by *thánsa* or *thánka* (or in a lump sum), the amount payable on each well being fixed by estimate or mutual agreement. As a rule, the rent of a well is not liable to alteration. The valuation took place years ago, perhaps when first the well was sunk, and the proprietor or *kadím káshtkár* (old cultivator), who has held it ever since, has paid the sum originally fixed, year after year, without alteration: and in such cases the holder is not liable to enhancement.

The lands irrigated from a well always remain attached to it and are cultivated every year; but this is not always the case as regards the unirrigated and outlying lands. The soil is generally so poor that it is necessary to allow it to remain fallow after the second or third year of cultivation, and from this the custom has arisen of permitting a holder of a well to take up other lands in exchange for those thrown out of cultivation. There being no standard of measurement, the extent of lands so abandoned for a time is not known. But in lieu of measurement, the expedient of regulating the extent of cultivation by the number of *rahats* (or Persian wheels) in each well was adopted at the recent settlement. The holders of a well with one wheel may cultivate as much land as he can plough with one pair of bullocks; with two wheels as much land as he can plough with two pairs of bullocks, and so on. It is, however, very seldom that one finds a well large enough, or with water enough in it, to allow of more than two wheels being worked.

But in no village is the whole of the *dáng* (or culturable) land included in the area of the wells. When the area of the village is small and the number of wells is large, there is very little land excluded from the wells; but the reverse is the case when the number of wells is small in proportion to the area of the village. Rents from lands not included in the wells are sometimes taken by *thánka*, but this is very rarely the case. The system under which rent is taken for these outlying *dáng* lands is called *bíjganiya* or *bijúra*. The principle of this system is, that the rent is calculated on the estimated weight of grain required to sow the field, and so far is similar to that adopted in Kumaon and Gurhwal. For each kind of grain there is a different rate, and there are peculiar local names for the weights or measures containing so much weight of grain, such as *gon*, *mani*, *payá*, *baraiyá*.

Mode of fixing the rent.

At the close of the season, when the crops are ripe, a *merh thoka* is held. Two or three persons chosen by the parties visit the fields and draw up a *merh thoka khasrah* (or list of the

fields cultivated), in which they enter their estimate of the weight of grain required to sow the field. Thus, they enter one field as having required two *payás* of *joár (Sorghum vulgare)*; another four *baraiyás* of *kodo*; and a third, one *maní* of rice, and so on. The rent of the field is then calculated on this estimate at certain known rates for each kind of grain. This custom of estimating differs altogether from the custom of appraising which is common in many districts. No account is taken of the quantity of the crop. The measure of seed is a substitute for a standard of measurement of the land. The arbitrators have nothing whatever to do with the probable outturn. They look at the area under cultivation, and record their opinion as to the amount of seed which was required to sow it. The whole loss of seasons falls upon the cultivators. But, notwithstanding this, the decision of the arbitrators is invariably accepted, and such a thing as a dispute is unknown.

Chákari tenure of Kotra Ghát

The *chákari* tenure found in Kotra Ghát of Parganah Mau is also worth noting. The village was taken possession of by Bundelas, who divided it into two portions, the *chákari* (or service) land and the revenue-paying land. The former was divided into 60 shares, under four *sardárs* (or leaders), with a proportionate amount of land to each holder of the *chákari*. The other land was devoted to the payment of the village expenses, and (under the Marhattas) to the payment of the slight revenue assessed. Under the British Government, with a full revenue assessed on the village, the *chákari* has remained unaltered. There are now five subdivisions instead of four—three of 15 and two of 7½ *chákaris* each. The *sardárs*, now called *lambardárs*, collect at the rate of Rs. 22 from each *chákari*, or "*tauzi bát*," as the land of a *chákari* is called. These sums and those collected from the common lands are thrown into one fund, and the surplus, after payment of the Government revenue, is divided among the *lambardárs*. They alone share all profits and pay all losses (see KOTRA GHÁT, BARWA SÁGAR).

Ubari tenures.

The only other kind of tenure partly peculiar to this district is the *ubari* (or quit-rent) holding. The term "*ubari*" signifies an abatement of the full demand of land-revenue to which the estate is liable. In some cases the *ubari* privilege involved other privileges, such as exemption from arrest and summons from the Civil Courts; precedence in District Officers' *darbárs*; non-rendition of village accounts; and, occasionally, a monopoly of the excise and transit dues within local limits. The privilege was a life one, and was liable to resumption on the death of an individual or of the different members of the community upon whom it had been conferred. The Raja of Gúrsarái is the largest *ubaridár* in the district, and has special privileges; as also has the Ráis of Kakarbai (see GÚRSARÁI and KAKARBAI).

In all other *ubari* estates the determination of the proprietary right and the pre-assessment of the Government demand due on the lapse of the grant have been carried out at the recent settlement.[1] In 1872 there were 638 estates upon the rent-roll of the district, held by 9,909 registered proprietors, who paid an aggregate revenue of Rs. 4,80,896, being an average revenue payable by each estate of Rs. 754, and an average revenue paid by each proprietor or co-sharer of Rs. 49.

Revenue-free estates.

The inquiry into the behaviour of all holders of revenue-free patches commenced in 1858 and was completed in 1868, when a list was drawn up showing the terms for which they have been released, and also the result of the inquiries into proprietary rights. All these holdings pay the police and other cesses. There are eleven Government ferries and thirteen private ferries in the district. There are thirty groves belonging to Government, seven *saráis* (or resting-houses), and nineteen *paraus* (or encamping-grounds) on the principal lines of road. All these are excluded from the revenue-roll, but many are leased out for the year to farmers. The groves in Barwa Ságar yield a rental of over Rs. 1,000 a year, and the ferries yielded Rs. 1,144 in 1872 and Rs. 975 in 1873. The income from the private ferries is collected by the neighbouring landowners.

Transfer of estates.

The southern portions of the district suffered much from depredations committed by the Orchha State and the Ráni of Jhansi during 1857-58, so that the zamíndárs were obliged to borrow at heavy interest to pay up the demand for those years. The majority of estates, however, which have been alienated, and are now held by mortgagees or by managers appointed by the Civil Courts, were alienated on bonds executed, or on decrees given, on account of debts incurred by the ancestors of the present proprietors during the time of the Marhatta rule. "But these alienations," writes Mr. Jenkinson, "bear but a small proportion to the bonds and mortgage-deeds held by the Marwarís and other money-lenders in the district. Until quite lately landed property has had no real value. What rights did exist were so little respected, the tenure of landed property was so insecure, and the demand made by the Native Governments was so excessive, that the money-lenders did not care to obtain possession of the estates of their debtors. They kept the names of the latter in their books, allowing the original loans to increase year by year by the addition of interest and compound interest and by renewing the bonds from time to time. In this way sums which were originally insignificant have swollen into enormous amounts; and now the money-lenders, seeing that a settlement has been made on liberal terms and property is secure, are eager to get the estates of their debtors into their own

[1] Mr. Jenkinson gives interesting notes on the settlement of Dhamna, Talukah Nand, Sujua, Bagoniya, Koncha Bhánwar, Chíkara Sayauri, and Bakwán in his report.

hands. In Parganah Moth especially the landholders are indebted to the Marwarís and other money-lenders.

"It should be the duty of the Courts and of the District Authorities to examine most closely the accounts of these money-lenders, to strike off all illegal interest, and to make every effort possible to prevent the transfer of landed property; to bring about a fair settlement of accounts, and to provide for the payment of whatever may be really due by instalments or by any other arrangement which might be agreed upon." Up to 1868 there had been no sales of land in this district in execution of decrees of Court; several applications were made for sales during the last few years, and such applications are, as is natural, on the increase. Formerly, in every case the Courts themselves, or with the assistance of the Revenue Courts, were able to arrive at some settlement satisfactory to both parties; but now this check on the transfer of estates has been removed. It is, however, worthy of note that lately a great number of estates have been released from mortgage by private arrangement and by decrees of Court, and that the number of suits for redemption of mortgage is largely on the increase. Money-lenders even complain that the people are ceasing to borrow money, and that they are beginning to pay off their old debts. In 1870-71 there was only one case of sale under decree of Court of property paying a revenue of Rs. 10, and 175 cases of private mortgage.

Holdings of cultivators.

A holding of fifty acres would be considered large, one of twenty-five acres of a middling size, and one of ten acres small. A holding of five acres would not be worth more than three rupees a month in cash. As a rule, the cultivators, whether tenants-at-will or tenants with a right of occupancy, are poor, living from hand to mouth, and unable to meet the loss of the crops of a single season, especially in the tract lying between the Betwa and the Dhasán, which is singularly liable to droughts and blights. About one-eighth of the crops are other than food-grains, and the total produce, even in a good year, is one-fifth less than the quantity required for local consumption. In consequence of this the people are in a chronic state of indebtedness to the village banker. The periodical droughts, blights, and hail-storms, added to the increase of the destructive weed known as *káns (Saccharum spontaneum)*, have so materially impoverished the district that the Mau and Garotha Parganahs are now worse than Moth, and all present the same dead-level of agricultural poverty and distress.

Rent-rates.

At the time of settlement the average rent-rates per acre for each class of soil were collected as data for the formation of the assessment of the Government demand. These statistics were drawn up for Parganahs Garotha, Bhánder, and Moth by Captain Gordon; for Mau and Pandwáha by Mr. C. Daniell, C. S.; and for Jhansi by Major Davidson. The following statement, exhibiting the results

of the inquiries of those officers for the principal soils, will be sufficient for our purpose:—

Parganah.	Már.	Kábar.	Pandúa or Parúa.	Rákar.	Patharo.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Garotha ...	3 10 4	3 0 9	2 5 7	2 1 2	2 7 6
Bhánder ...	3 14 5	3 7 5	2 10 4	1 7 3	...
Moth ...	3 5 0	3 6 2	2 12 0	2 2 1	1 15 2
Average ...	3 9 11	3 10 1	2 9 4	1 14 2	2 3 4
Mau, 1st Circle ...	0 15 6	1 9 11	0 10 5	0 10 0	1 2 6
2nd „ ...	2 6 2	2 9 10	2 0 8	1 9 2	1 11 0
3rd „ ...	3 2 8	2 13 7	2 10 6	1 12 7	1 14 11
4th „ ...	4 7 6	3 6 2	2 15 11	2 10 0	3 13 2
Average ...	2 11 11	2 7 7	2 1 4	1 10 5	2 2 5
Pandwáha, 1st Circle ...	3 0 0	2 10 0	0 15 0	0 15 0	1 6 0
2nd „ ...	3 8 0	2 4 0	1 6 0	1 6 0	2 4 0
3rd „ ...	4 0 0	3 0 0	2 0 0	1 12 0	3 0 0
4th „ ...	4 8 0	3 14 0	3 14 0	2 0 0	3 14 0
Average ...	3 12 0	2 15 6	2 0 9	1 8 3	2 10 0
Jhansi, 1st Circle ...	3 8 0	3 0 0	3 6 0	3 6 0	2 8 0
2nd „ ...	3 8 0	2 12 0	3 4 0	3 4 0	2 2 0
3rd „ ...	3 0 0	2 8 0	3 2 0	3 2 0	2 0 0
4th „ ...	3 0 0	2 4 0	3 0 0	3 0 0	1 14 0
Average ...	3 4 0	2 10 0	3 3 0	3 3 0	2 2 0

Major Davidson's Jhansi rates only refer to irrigated *pandúa* and what he calls irrigated *rákar moti* and irrigated *rákar patharo*. His unirrigated rates are an average of Re. 1-12-0 per acre for *pandúa*, Re. 1-0-6 for *rákar moti*, and Re. 0-10-6 for *rákar patharo*. The average rent-rates for *tarí* or *kachhár* are —in Bhánder Rs. 2-12-0 ; in Mau Rs. 3-14-9 ; and in Jhansi Rs. 4-8-0. These terms have already been explained under the head of "soils."

Distribution of value of produce.

The distribution of the crops according to season and soils, and the number of acres cultivated under each crop during 1865-66, has already been noticed. We shall now take up the subject with reference to the annual value of the crops and the shares taken by the Government, the proprietors, and the cultivators. These statistics were collected for the years 1272 and 1273 *faslí* (1864-65 and 1865-66 A.D.), and the latter is taken as the more accurate, and as being given in a form which will better admit of comparison with future inquiries. The amount of the pro-

duce has, if anything, been under-estimated, but is as correct as statistics of this nature can be made. Mr. Jenkinson writes :—"The price of the grain has been calculated at the average current market rates of the year ; but I must not omit to mention that during 1865-66 unusually high prices prevailed. Hence it is that while the total produce of the previous year, 1272 *fasli*, was estimated at 1,608,967 *muns*, value Rs. 34,14,432, the smaller outturn of 1273 *fasli*, amounting to 1,475,711 *muns*, has been valued at Rs. 35,96,436.

"The Government share is the total demand, whether entered on the revenue-roll or not, including the Road, School, and Dâk Cesses. The share of the proprietors is the difference between the Government share and the rental as entered in the village rent-rolls ; and the share of the cultivators is the difference between the rental and the total value of the produce. The proprietors, however, in this district have a large quantity of land in their own cultivation ; they, therefore, receive a considerable portion of the cultivators' share. Moreover, in many villages it is the custom for the proprietors to pay the whole of the Government demand and the village expenses from the collections made from the tenants, and not to pay up any rent on their own holdings unless there is a deficit. In such villages, except in the event of there being a deficit, no rent is entered in the village rent-roll opposite the *sir* holdings of the proprietors. In the cultivators' share, therefore, as shown in the annexed statements, is included, besides the profits derived by proprietors as cultivators of their own holdings, the rent which would be their share as proprietors were the lands let to tenants. To make the estimates of the shares of the proprietors and cultivators still more accurate, the rent on the holdings of those proprietors who pay no rent should be calculated at the prevailing village rates, and be deducted from the cultivators' and added to the proprietors' share."

A. (I.)

Parganahs.	No. of villages.	Cultivated land in acres.			Produce of crops in muns.			Price of crops at bazar current rates.		
		Kharif.	Rabi.	Total.	Kharif.	Rabi.	Total.	Kharif.	Rabi.	Total.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
								Rs	Rs.	Rs.
Mau ...	170	84,115	34,226	118,341	333,161	76,045	409,206	8,36,629	2,16,281	10,52,910
Moth ...	142	50,576	43,162	93,738	175,830	138,249	314,179	3,96,993	3,39,663	7,36,653
Jhansi ...	199	65,633	35,243	100,876	229,509	150,722	380,231	4,87,820	3,92,296	8,30,116
Garotha ...	125	56,401	50,992	107,393	212,182	159,913	372,095	5,14,952	4,61,802	9,76,754
	636	256,725	163,623	420,348	950,682	525,029	1475,711	21,86,394	14,10,042	35,96,436

A. (II.)

Parganahs.	RENT ACCORDING TO VILLAGE RENT-ROLL. Kharif.	Rabi.	Total.	Government demand, including land-revenue and three cesses in 1865-66.	Incidence of price (column 11) per acre on total cultivation.	Incidence of column 14 on total cultivation per acre.	Incidence of column 15 on total cultivation per acre.	Average produce per acre in munds.	Average price of crops per mund.
	12.	13.	14.	15.	16.	17.	18.	19.	20.
	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	M. s. c.	Rs. a. p.
Mau ...	1,67,858	1,01,893	2,69,751	1,25,520	8 14 6	2 4 6	1 0 11	3 18 7	2 9 1
Moth ...	1,18,536	1,15,286	2,33,822	1,25,428	7 13 9	2 7 11	1 5 5	3 14 0	2 5 6
Jhânsi ...	1,27,563	1,25,173	2,52,736	1,09,153	8 3 8	2 8 1	1 1 3	3 31 0	2 2 11
Garotha ...	1,28,764	1,46,609	2,75,373	1,16,344	9 1 6	2 9 0	1 1 4	3 19 0	2 10 0
Total ...	5,42,721	4,88,961	10,31,682	4,76,445	8 8 11	2 7 3	1 2 2	2 20 0	2 7 0

The next table shows the shares of the value of agricultural produce taken by the Government, the proprietors, and the cultivators during the same year (1865-66):—

B.

Parganahs.	Amount of produce in *munds*.	Price of column 2 according to price-current.	Amount of Government share (out of column 3).	Amount of proprietor's share (ditto).	Amount of cultivator's share (ditto).	Government share per cent. on the entry of column 3.	Proprietor's share per cent. in the entry of column 3.	Cultivator's share per cent. in the entry of column 3.
1.	2.	3.	4.	5.	6.	7.	8.	9.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Mau ...	409,206	10,52,970	1,25,520	1,43,860	7,83,530	12	14	74
Moth ...	314,179	7,36,656	1,25,428	1,08,227	5,03,001	17	15	68
Jhansi ...	380,231	8,30,116	1,09,153	1,43,265	5,77,698	13	17	70
Garotha ...	372,095	9,76,754	1,16,344	1,58,868	7,01,542	12	16	72
Total ...	1,475,711	35,96,436	4,76,445	5,54,220	25,65,771	13	15	71

The census statistics of 1872 show for the whole district a male adult population of 47,012 souls, engaged in agriculture and cultivating 432,000 acres paying revenue to Government, on which the Government demand amounts to Rs. 4,71,142, or, with cesses, Rs. 5,21,058; while the amount of rent, including cesses, paid by the cultivators to their landlords amounts to Rs. 10,55,962. This gives the average number of acres cultivated by each male adult agriculturist at 10·4, and the average incidence of the rents and cesses paid by him per cultivated acre at Rs. 2-3-0. The land-revenue and cesses paid by the proprietor per cultivated acre average Re. 1-8-0, giving him a profit of eleven annas per acre on the cultivated area possessed by him. In all statistics of this kind, without

knowing the means taken to ensure accuracy and the mode in which the conclusions were arrived at, it is very difficult to arrive at any result which may be taken as a firm basis for future action. The tables are, however, given as affording the best statistical information that we possess upon this intricate but interesting subject. All through this work I have adhered to the plan of giving only the most trustworthy returns procurable, without comment other than that necessary to make them intelligible: otherwise I should trench on the duty of the compiler of the District Memoir, "the county history" of each district.

Weights and measures.

In the northern half of the district the Irichhí *bígha* had always been current, and in the south (Mau) the Jaitharíya *bígha*. The former has now, as in Jalaun, been adopted as the standard of measurement for the whole district. The Irichhí *bígha* contains 2,256¼ square yards, and 2 *bíghas* 2 *bíswas* and 18 *bíswánsís* make one acre; the Jaitharíya contains 1,444 square yards, and 2 *bíghas* 13 *bíswas* and 12½ *bíswánsís* are equal to one acre. The length of a chain or half the side of an Irichhí *bígha* is 71 feet 3 inches. Of the Irichhi *bígha* 21·451 go to an acre, and it is 0·4461 of an acre. The attempt to introduce the acre as the standard of measurement at the recent settlement failed, so as to cause its withdrawal. The era founded by Raja Vikramaditya (Bikramajít) of Ujain is in use throughout this district. It is fifty-seven years earlier than the Christian era: thus 1874 A.D. is equivalent to 1931 *sambat*.

The coin current in this part of the country is still the *Nánásáhi* and other native mintages, so that the value of Government rupees, in which the revenue is paid, is much enhanced as the instalments fall due, and thus has pressed so heavily on the people that it has been proposed to receive the native coinages at their bullion value in all Government transactions.

Trade and manufactures.

The only exports are *ál* dye and cotton, the grain grown in the district, as already shown, being insufficient for its wants. The only manufactures are the dyeing of cloths. The average value of *kharúa* cloth exported is Rs. 140 per 100 *thans* (or bundles); of chintz, Rs. 150; and of *kasbi*, Rs. 125. No trade returns of any value have ever been collected in this district, and those now prepared are too imperfect for publication. The following towns engaged in the cloth trade are noticed under the alphabetical arrangement, *viz.*, Mau-Ránípur, Irichh, Bhánder, and Gúrsarái, and some account of their manufacture will be found there. Mr. C. Daniell estimated in 1863 the value of cotton cloth, *kharúa*, and *ál* dye exported from Mau at Rs. 6,80,000 per annum. There is a large transit trade for all kinds of goods in Mau between the towns of southern Bundelkhand and Central India on the one hand, and Hatras, Fathigarh, and Aligarh in the Duab, and Mirzapur on the Ganges, and Amraoti, Chhatarpur, Indúr, and Bhupál on the other, the chief towns in which the Mau traders have correspondents. Profits

are invested in ornaments by the agricultural community, and sometimes in building temples and wells.

Interest.

In small transactions, where an article is given in pawn as security, the village banker advances to 75 per cent. of the value, and charges interest from 12 to 18·75 per cent. per annum. In larger transactions, with a lien on immovable property, from 24 per cent. upwards. In similar transactions, with a lien on immovable property, from 12 to 14 per cent. Petty agricultural advances on personal security are made at 25 per cent., with a premium of a pice in the rupee. Advances with a lien on crops are made at 25 per cent. in kind at harvest time, based on the price at the time of lending. Thus, at the time of lending the grain sells at 16 *sers* for a rupee, and at harvest time at 20 *sers;* the lender then receives 25 *sers*, or more than 50 per cent. Owing to bad seasons an investment in land is not made at less than 24 per cent. on the purchase-money. There are a few large banking establishments who make advances on the security of land, but generally the village Baniya is the zamíndár's banker. These men are gradually ousting the old proprietors, who either become cultivators or abandon the district. Large numbers left from 1869 to 1873.

Fairs.

The principal fairs and religious assemblies held in the district are the Yoníkí játrá, held in December, in Garotha, in honour of a shrine, and attended by about 500 people; Nágnáth, in honour of the snake deity, held in November, at Gurha of Parganah Garotha, and attended by about 2,000 persons; Devíjí, held in April, at Dhikoli in Gúrsaráí, at which 2,000 assemble (this fair is occasionally visited by the Rajas of Samthar and Gúrsaráí); Mahádeo, held at Saingar in Parganah Jhansi, in August, attended by 5,000 people, who thence proceed to the Orchha fair; Mahádeo, at Bharosa in Moth, at which 2,000 assemble, principally from the Siora fair in Samthar, in April; Hanumán at Moth, in April, attended by about 2,000; Devíjí, at Dhikoli in Moth Parganah, in April, with about 2,000; Mahádeo, at Purab Nand in Moth, in the month of January, attended by about 3,000; and the Jalbihár *mela* at Mau, in September, attended by about 50,000 persons. At all of these fairs, sweetmeats, country and English cloths, metals, toys, &c., are sold, and all are held for only one day, except the Mau fair, which lasts for four days. It has not been found that any of these assemblies have caused or contributed to the increase of any epidemic. They are attended for the most part only by the population of the villages immediately adjoining the site of the fair, and have only a very local importance.

Wages.

In Jhansi, the wages of first-class carpenters have increased from two and three annas in 1858 to six and eight annas in towns and five annas in villages; second-class carpenters from two to four annas; blacksmiths, two to five annas in villages and four to eight annas in

towns; thatchers and road-makers, two to four annas; first-class masons from three to four annas; and water-carriers from three to five annas. The wages of second-class masons have remained at two annas; while first-class coolies, who received two annas in 1858, now get half an anna more; second-class coolies now receive two annas, and boys one anna and three pie, or half an anna each more than they before received. The general advance in wages during the last ten years has been something near 100 per cent.

Prices.

The following statement gives the average prices of the principal food-grains grown in the district and the cloths manufactured at Mau-Ránípur and the neighbouring villages from 1858 to 1867 :—

Name of article.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.
	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.
Wheat flour	17 4	19 6	16 12	17 9	17 9	15 8	14 12	10 0	11 6	12 8
Dál (split pulse)... ...	22 8	24 5	19 1	20 4	23 1	18 0	15 10	14 0	16 13	24 7
Salt	8 9	7 3	5 14	5 10	6 0	5 6	5 6	6 0	6 4	5 13
Ghí	2 12	2 7	2 6	2 0	2 9	2 0	2 0	2 0	2 1	2 0
Wheat	19 10	22 0	20 2	21 5	21 5	18 9	17 2	11 0	13 12	14 14
Gram	26 15	30 0	23 6	25 6	28 1	20 11	19 13	19 0	22 0	23 5
Joár	27 7	30 10	24 2	26 4	28 3	21 6	21 12	30 0	21 0	22 10
Bájrá	24 4	27 0	21 0	25 4	29 3	21 0	21 0	19 0	21 4	22 4
Urd	23 8	20 12	18 9	21 8	20 0	18 0	18 12	19 0	19 4	19 4
Múns	25 7	21 10	17 7	22 9	26 14	18 4	14 13	15 9	20 4	22 0
Masúr	19 0	18 14	24 2	24 0	23 0	22 0	21 0	21 4	21 8	21 8
Rice	12 15	11 10	13 0	17 9	12 12	10 0	8 12	9 0	9 0	9 0
Barley	20 0	21 0	20 15	23 0	28 1	25 2	21 3	16 6	18 5	21 3
Moth	27 3	31 4	22 3	24 1	23 7	22 12	23 0	22 4	22 8	22 8
Tili (oil-seed)	13 0	13 0	13 0	16 0	16 0	15 0	15 0	10 0	11 0	9 0
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Kharua cloth, per piece (16′×3′).	2 0	2 0	2 0	2 0	2 0	2 0	2 0	2 0	2 0	2 0
Chintz, coarse (16′×3′),	2 4	2 4	2 4	2 4	2 4	2 4	2 4	2 4	2 4	2 4
Aikrí (16′×3′)	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 13	1 12	1 12
Kasbí (18′×3′)	1 0	1 0	1 0	1 0	1 0	1 1	1 4	1 4	1 8	1 8
Chunari	1 4	1 4	1 4	1 4	1 4	1 4	1 4	1 4	1 4	1 4
Chanti	1 2	1 2	1 2	1 2	1 2	1 2	1 2	1 2	1 12	1 12
Latta cloth	0 4	0 4	0 4	0 5	0 5	0 4	0 4	0 3	0 4	0 3

Prices in 1872.

The prices obtaining in 1872 were—wheat (first quality), 17 *sers* per rupee; wheat (second quality), 17 *sers;* gram, 21½; *bájrá*, 20; *joár*, 21; *arhar*, 18¾; *urd*, 14½; *múng*, 15½; rice, 9¼; sugar (first quality), 2 1/16; sugar (second quality), 4½; Sámbhar salt, 6¾; *ghí*, 1⅞; cotton, 2⅛; and *gúr*, 8 *sers*.

Harvest prices.

The more common preparations from each product, and their prices per *mun* of 82 pounds avoirdupois at harvest time, are—From wheat *saji*, Rs. 5; *maidá*, Rs. 4; *átá*, Rs. 2-10-0; *chokar*, Re. 1-9-0; *bhúsá* (chaff), Re. 0-6-9. From gram comes split gram, Rs. 2-4-0; *basan*, Rs. 3; *ardhawa* (bruised), Rs. 2-5-0; unground, Rs. 2; *bhúsa*, Re. 0-6-9. From barley

comes flour at Rs. 2-8-0, and *bhúsa*, Re. 0-5-4. From *masúr* comes *dál* (or split gram) at Rs. 2-8-0; *arhar dál* costs Rs. 2-4-0. Flax-seed is worth Rs. 2-8-0 per *mun*, and the oil from it sells at Rs. 10 and the oil-cake at Re. 1-5-0. Amongst the rain-crops, *joár* stalks sell as fodder for three annas a *mun*; *urd* and *múng dál* fetch Rs. 2-8-0; *móth* Rs. 3; and rice Rs. 4. *Tili* oil is worth Rs. 13 a *mun* and *tili* oil-cake fetches Re. 1-6-0.

The preparations of fibres are:—(1) Cotton, the seed *(binaula)*, now worth one rupee the *mun;* cleaned cotton *(rúi)* worth Rs. 15; uncleaned cotton *(bárí)* Rs. 5, and cotton-thead, Rs. 60; *aikri* cloth, per piece (16′×3′), fetches Re. 1; *dhoti* cloth, per two pieces (15′×3½′), Re. 1-10-0; *angaucha*, per piece (9′×2′), twelve annas; *gazi* (21′×2′) fourteen annas; *adhotar* (12′×3′), eight annas; *kharúa* (16′×3′), Rs. 2; *kasbi* (18′×3′), Rs. 2-8-0; and chintz (16′×3′), Re. 1-8-0. (2) Hemp is worth Rs. 3-4-0 the *mun;* ropes, Rs. 5; *tát* (or bag cloth) eight annas per piece (18′×1′); string, Rs. 6-8-0 per *mun*.

Revenue and expenditure.

The following statement gives the revenue from all sources and civil expenditure of the district for 1860-61 and 1870-71 in rupees, omitting transfer accounts and inefficient balances:—

Receipts.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue and balances,[1]	7,71,468	5,60,857	Revenue and Judicial Departments.	2,34,827	2,26,326
Excise	27,239	18,740			
Income-tax	18,950	27 258	General Department ...	7,700	6,072
Stamps	9,906	24,632	Stamp ,, ...	212	494
Revenue and judicial fees, &c.	15,490	9,590	Public Works Department,	1,56,471	1,37,895
			Pensions	84,305	15,369
Post-office	12,097	12.315	Post-office	10,239	21,208
Customs	95,441	2,23,812	Customs	...	1,80,792
Forests	...	2,672	Forests	...	1,785
Profit and loss	9,384	...	Excise and income-tax ...	2,471	1,188
			Profit and loss	2,292	...
Total Rs. ...	9,59,905	8,79,876	Total Rs. ...	4,93,517	5,91,127

Income-tax.

There were 628 incomes over Rs. 500 a year in the district in 1870-71, giving an aggregate revenue of Rs. 24,701 per annum, at an assessment of six pie in the rupee. There were 348 incomes between Rs. 500 and Rs. 750; 101 between Rs. 750 and Rs. 1,000; 87 between Rs. 1,000 and Rs. 1,500; 23 between Rs. 1,500 and Rs. 2,000; 64 between Rs. 2,000 and Rs. 10,000; and 5 above Rs. 10,000.

Excise.

At the close of the year 1871-72 there were 274 shops for the sale of native liquor, and 3 shops for the sale of English spirituous and fermented liquors in the District of Jhansi. In the

[1] The decrease in 1870-71 is due to the cession of Parganahs Pachor, Karera, and part of Jhansi in 1861 to Gwaliar. In 1860-61 the Customs Department only remitted the net proceeds of their collections.

Jhansi Division what is known as the farming system is in force. Under this the right of manufacture and vend of country spirit is farmed to an individual, usually by parganahs: consequently the number of stills at work and the quantity of liquor issued can with difficulty be ascertained. The receipts and charges on account of excise were:—

Years.	Receipts on account of liquor, &c.	Drugs.	Madak.	Tári.	Opium.	Fines and miscellaneous.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	8,911	1,520	360	12	7,680	40	5,774	12,749
1871-72 ...	9,563	1,223	255	12	7,360	44	5,434	13,238

Stamps.

Stamp duties are levied under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under this head for this district:—

Years.	Hundis and adhesive stamps.	Blue and black document stamps.	Duties and penalties realized, &c.	Gross charges.	Net receipts.	Court-fees stamps sales.	Gross charges.	Net receipts.	Total net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	1,193	5,433	386	480	6,533	18,907	1,552	17,355	23,888
1871-72 ...	1,087	4,839	598	541	5,983	16,840	1,617	15,223	21,206

Registration.

In 1871-72 there were 537 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the amount of Rs. 1,338 were collected. The expense of establishment, &c., during the same period amounted to Rs. 1,276. There were 298 registrations affecting immovable property in which registration was compulsory under Section 17 of Act VIII. of 1871, and 130 in which the registration was optional, the aggregate value of the immovable property transferred by these instruments being Rs. 1,62,959. The other registrations effected refer to movable property, wills, &c., and the total aggregate values of all the documents registered in the district in 1871-72 amounted to Rs. 1,93,484.

Inland customs.

The great inland customs barrier runs through the Jhansi and Jalaun Districts for the purpose of collecting the import duty on salt and the export duty on sugar. The following were the

gross realizations of duty from these sources in the Jhansi Division for the four years ending 1871-72 :—

Years.	Salt.	Sugar.	Miscellaneous.	Total.
	Rs.	Rs.	Rs.	Rs.
1871-72 ...	2,52 793	62,384	572	3,15,749
1870-71 ...	1,83,346	58,666	2,876	2,44,888
1869-70 ...	88,632	55,586	2,778	1,46,996
1868-69 ...	2,33,237	77,858	2,868	3,13,963

The detail of salt that actually crossed the line during the same years was :—

Years.	Sambhar.	Kansia.	Chutia.	Salt in saltpetre.	Salt in rassi matti.	Total.
	Muns.	*Muns.*	*Muns.*	*Muns.*	*Muns.*	*Muns.*
1871-72 ...	82,552	6,230	45	4	6	88,837
1870-71 ...	62,791	260	76	1	...	63,128
1869-70 ...	33,896	116	169	8	3	34,192
1868-69 ...	77,824	7,757	9	2	16	85,608

The salt trade, which revived in 1870-71, owing to the lowering of prices by the Banjáras, continued to develope itself in 1871-72 by the maintenance of low prices ; not only was there a great increase in the imports of *Sambhar* salt, but *Kansia* from Pachbadra, which had almost disappeared, was brought across the line to the amount of 6,230 *muns*. The Banjaras have temporarily driven back rail and river borne salt to marts in proximity to the railway and river. This must not, however, be considered a permanent change in the salt trade, because it is more than probable that, on the completion of the Sambhar and Agra Railway, the Banjara traffic will be destroyed and very little salt will cross the line in the Jhansi Division.

Detail of sugar, refined and unrefined, that actually crossed the line in the Jhansi Division.

Years.	Refined.	Unrefined.	Total.
	Muns.	*Muns.*	*Muns.*
1871-72	45,124	80,388	125,512
1870-71	51,121	52,606	103,727
1869-70	37,087	68,635	105,722
1868-69	47,295	81,491	128,786

The refined article shows a decrease which is more than compensated by an increase in the unrefined. Regarding the trade in refined sugar the Collector writes :—"Owing doubtless to the influence of the railway, which supplies all the Native States formerly dependent for their sugar upon Banjaras, who exported it across this division, the quantity which now finds its way across the

line is simply taken to a few petty Native States and other marts in the immediate vicinity of our cordon. The trade in unrefined sugar is purely local; the increase is ascribed to a favourable harvest." It is proposed, as soon as financial reasons will allow it, to take away the export duty on sugar.

History.

Local tradition points to the *Parihars* as one of the earliest colonising tribes who occupied this district. They still are to be found at Jigní, on the east bank of the Dhasán river, in proprietary possession of 24 villages. The Káthís—another Rajpút tribe—are also mentioned among the earlier settlers, and of them some slight traces are to be found in Parganahs Moth and Bhánder. Authentic history first points to the Chandels of Mahoba (see MAHOBA) as rulers of this tract in the eleventh century, and to them succeeded an age of anarchy and misrule, during which the Khángars established themselves in Karár. They in time were driven out by the Bundelas about the fourteenth century (see BUNDELKHAND). As already noticed, the Bundelas established themselves in Karár, now belonging to Orchha, and in the time of Rudr Partáp founded Orchha itself on the left bank of the Betwa, about seven miles south-east of Jhansi. Orchha remained for a long time their capital, until the irruption of the Marhattas, when it was transferred to Tehri, also known as Tíkamgarh. On the partition of the territories held by the Bundelas on the death of Chhatarsál, one-third, including those portions of the present Jhansi Division lying along the Jamna and the Jalaun District, fell to the Marhattas. The Marhattas subsequently extended their conquests, and in 1742 A.D. attached Orchha under Náru Sankar, when a further partition took place by which a tract of territory yielding a revenue of nearly ten lakhs of rupees fell into their possession. The territory thus divided comprehended the present Tehri State, Parganah Pachor, and part of Karehra, both lately (1861) ceded to Sindhia, and the present District of Jhansi, excluding Parganah Bhánder and a few villages in Moth and Garotha. In this share was also the fort of Jhansi, which had been built by Bír Singh Deo.

The Marhattas.

Náru Sankar built the present city of Jhansi, compelling the residents of Orchha to go and settle in it.

Duboh and portions of Datiyá were annexed to the growing State. Náru Sankar was recalled by the Peshwa in 1757 A.D., and was succeeded by Mahádájí Gobind, and he after two years by Babu Rai Kankai Rai, and in 1761 A.D. Náru Sankar was reinstated. It was at this time that Gobind Rao, Bundela, the Jalaun *subahdár*, fell at the battle of Panipat. On the death of Náru Sankar the Peshwa appointed Biswas Rao Lachhman to the charge of Jhansi, and he was followed by Raghunáth Raó Hari in 1770. This able officer ruled with almost independent power for twenty-four years, and was succeeded by his brother, Sheo Rao Hari, better known as Sheo Rao Bhao, in 1794. The dependence

of this Chief on the Peshwa was, like that of his brother, merely nominal. He was in possession at the advent of the British, and by *sanad*, dated February 8th, 1804, was promised the protection of the British on certain conditions, though still held to be nominally subject to the Peshwa.

The British.

This arrangement was confirmed by treaty in October, 1806.[1] Sheo Rao Bhao died in 1814, and left his possessions to his grandson, Ramchand Rao, whose father, Kishan Rao, had predeceased him. In consequence of the cession to the East India Company of the Peshwa's rights over Bundelkhand by the treaty of June, 1817, it became necessary to make fresh arrangements with the Chiefs of Bundelkhand. Accordingly, by treaty dated November 18th, 1817, the British Government acknowledged the succession of Ramchand Rao, his heirs and successors, as hereditary rulers then in their possession, except Parganah Moth, which was at that time held in farm only from Rang Rao Bahádur, the grandson of Náru Sankar. Sheo Rao Bhao also left two sons, Raghunáth Rao and Gangadhar Rao.

In 1832 he was permitted to exchange his title of *subahdár* (or governor) for that of Raja. Rao Ramchand's administration was weak and his affairs were mismanaged. His revenues fell to twelve lakhs of rupees a year, and the Panwár Thákurs of Udgaon, Noner, and Jigní, beyond the Pahúj river, overran and plundered Parganahs Jhansi, Pachor, and Karehra in 1832-33, carrying off everything that they could lay their hands on and burning many villages. The inhabitants were reduced to the greatest distress, and have even to the present day scarcely recovered the losses they then sustained. Rao Ramchand died without issue on the 20th August, 1835. At his death there appeared four claimants to the *rdj*, *viz.*, (1) Kishan Rao, an adopted son of Ramchand Rao, whose claims were supported by Saka Bái, a widow of Ramchand Rao's father; (2) Naráiyan Rao, a distant relation; (3) Gangadhur Rao, the third son of Sheo Rao Bhao; and (4) Raghunáth Rao, the second son of Sheo Rao Bhao. The British Government recognized the succession of Raghunáth Rao. His revenues fell to three lakhs of rupees, and he became so heavily involved in debt from extravagance and debauchery as to be obliged to mortgage some of his villages to the Gwaliar and Orchha States. He died without legitimate issue about three years after his accession, his brief period of rule having been rendered unquiet by the opposition made to him, professedly on the ground of his being a leper. A pension was, however, granted to his illegitimate son, Ali Bahádur, who is still alive. On the death of Raghunáth in 1836 the succession again became a subject of contention among another set of four claimants, *viz.*, (1) Kishan Rao; (2) Ali Bahádur, the illegitimate son of Raghunáth Rao; (3) Janki Bái, the widow of Raghunáth Rao;

Rao Ramchand.

[1] Aitch. Treat., III., 151, 159.

and (4) his brother, Gangadhar Rao. Some of the claims were obviously inadmissible, and the propriety of at once sanctioning any of them appeared very questionable, regard being had to the distracted state of the country, which had greatly deteriorated in condition from continued misgovernment.

Under these circumstances it was deemed advisable that the Governor-General's Agent in Bundelkhand should assume the administration, the various claims to the *ráj* being reserved for future adjudication. This step was accordingly taken, though not without opposition, Saku Bái, the mother of Ramchand Rao, who espoused the cause of Kishan Rao, having compelled the British Government to make a military demonstration before she would quit the fort of Jhansi.

Gangadhar Rao.

A commission appointed to investigate the different claims unanimously rejected all except that of Bábá Gangadhar Rao, brother of the late Chief and the only surviving male descendant of Sheo Rao Bhao, with whom, as *subahdár*, the first engagement of the East India Company with Jhansi was concluded. The selection was approved by the Home authorities; but the new Raja was not of strong intellect, and was, therefore, thought unequal to the task of retrieving the principality from the state of disorder into which it had fallen. It was thereupon determined to carry on the administration by British agency, giving the Raja a fixed allowance, with the understanding that the administration should be made over to him partially or entirely when it should be deemed safe to trust it to his hands, and Captain Ross was appointed the first Superintendent. This plan, thus dictated by temporary necessity, was attended with such success that the revenue, which, as already mentioned, had fallen so disastrously, was in one year considerably more than doubled. To provide for defence and to maintain tranquillity, the Jalaun force (afterwards called the Bundelkhand Legion, and disbanded in 1846) was increased, and made available for the service of this State as well as of that for the protection of which it had originally been raised.

Parganah Moth belonged to the British Government, but had been granted at a fixed annual revenue to the Raja of Jhansi, which, as it had not been paid, was in consequence resumed and placed under the management of the Superintendent of Jalaun. After a few years of British management, the country attained that state in which it appeared safe to make the transfer always contemplated. Jhansi was given up to the management of Gangadhar Rao in 1842, subject to a cession of territory yielding a revenue of Rs. 2,27,458, in commutation of the annual payment previously made towards the support of half the cost of the Bundelkhand Legion. During the period of British management settlements for short terms were for the first time made with the landed proprietors, and the yearly revenue rose to seven and a half lakhs of rupees. In handing over the administration to Gangadhar Rao, it was stipulated that he

should fulfil all the engagements which had been entered into with the land-holders for the three years then remaining of the five years' settlement that had been made on his behalf.

The administration of Gangadhar Rao was, on the whole, good. He kept to his engagements with the British Government, and made two more quinquennial settlements with the land-holders. His assessments were high as judged by our standard, but his system of collection was a vast improvement on that which had prevailed in the time of his predecessors, and comparatively speaking the demands made were light. Moreover, remissions were sometimes granted in years of scarcity, and for special reasons rights were also to a certain extent respected. The Raja seems to have taken a personal interest in his estate, and to have done good by turning his attention to works of public improvement, and, judging from the manner in which the people now speak of his administration, there can be no doubt that it was popular. Gangadhar Rao died childless in November, 1853, and there being no surviving male heirs, his possession lapsed to the British Government.

Jhansi Superintendency.

The Jhansi State, the Jalaun and Chanderí Districts, were then formed into the Jhansi Superintendency, and to Lachhmí Bái, the widow of Raja Gangadhar Rao, better known in the mutiny of 1857 as the Rání of Jhansi, was granted a pension of Rs. 5,000 a month. In 1855 the lapsed Jhansi State consisted of Parganahs Jhansi, Pachor, Karehra, Mau, Bijigarh, and Pandwáha, including altogether 696 villages. To these were added Parganahs Garotha, Moth, including Talúkah Chirgaon, and Bhánder from Jalaun, and thus it remained until after the mutiny of 1857.

The mutiny.

To thoroughly understand the part taken by the Rání of Jhansi in the disturbances of 1857,[1] it is necessary to refer to several circumstances which she considered as grievances. First and principal of all, she deemed herself aggrieved at not being allowed to adopt a son to succeed Gangadhar Rao, though receiving the pension mentioned above and ten lakhs of personal property belonging to her deceased husband. Up to 1854 the slaughter of cattle was not allowed in the Jhansi territory, but on the country coming under British rule, this prohibition was removed and became a subject of petition to the Rání, and by her to Govérnment, without success. From this time she commenced to intrigue against the British power, and brought forward every sort of pretext for accusing the Government of a desire to interfere with the religion of the people. Among others the establishment of public latrines was objected to; the resumption of the revenue-free villages granted for the support of the temple of Lachhmí, and the transfer of the revenues of a village granted for the repairs of the tomb of a mistress of the late Rao to the connections of the deceased courtezan were further causes of complaint.

[1] See further Major Pinkney's official narrative.

She found ready sympathisers in the *ex-ubaridárs* of Udgaon, Noner, and Jigní, whose *ubari* privileges in several villages had been resumed, and who were, therefore, naturally discontented. To add to these causes of disaffection, the report was spread that the fat of cows and pigs was used in the manufacture of cartridges, and that ground bones were mixed with the flour sold in the bazaars, and believed in by many of the people. At the end of May it was known that the troops would mutiny, and on the 5th of June, 35 men of the 12th Native Infantry broke into open mutiny and took possession of the star fort, containing the treasure and magazine. Assistance was asked for from the Tehrí, Datíya, and Gúrsarái States, but all refused to send any reply. The same day, urged on by the Rání's followers, the troops mutinied and shot Captain Dunlop, Lieutenants Campbell and Turnbull, the Quarter-master Sergeant, and two faithful Havildárs of the 12th Native Infantry. The remainder fled to the fort, but were soon deserted by the native retainers, who had been called on to support them,—the *ubaridár* of Noner, the Thákur of Katahra, and others. The rebels held a council the same night, at which it was resolved, at the instigation of Bakshish Ali, jail darogah, that the Europeans should be murdered and arrangements made with either the Rání or Sadasheo Rao Naráyan Parolawála to take the Government. On the 7th June, Messrs. Scott and Purcell were sent to the Rání by Captain Skene to request protection from her on arrival outside the fort. These unfortunate men, with Mr. Andrews, were sent by the Rání to the mutineers, and by them murdered. The Rání supplied guns, and the fort was attacked both on the 7th and 8th, and Captain Gordon was killed. This led to a parley, when the mutineers swore on the Koran and Ganges water to protect the lives of the besieged, and were then allowed to come in. Their first act was to disarm the men and bind them: the whole body were then dragged to the Jokhan Bagh, and there slaughtered to the number of 66 souls. In this horrible scene Bakshish Ali and the Rání's followers, with the sepoy mutineers, were the principal actors. On the 9th the Rání's authority was proclaimed, and on the 11th the Jhansi mutineers set out for Dehli, when she commenced raising levies to support her cause, and was in this so far successful that in a short time the greater portion of the district yielded implicit obedience to her.

Action of the Orchha State.

The Orchha State thought this a good time to urge their old claims to the Jhansi territory, and on the 10th August took Mau-Ránípur and overran the three Parganahs of Mau, Pandwáha, and Garotha, plundered the commercial and cultivating classes, drove off cattle, and burned many villages. They then took Barwa Ságar, and early in September besieged Jhansi under Nathai Khan. The siege continued till 22nd October, 1857, when having been outwitted by the Bánpur Raja, who came to Jhansi and introduced provisions which were much needed, and having heard of the fall of Dehli, and knowing that the affairs of the British Govern-

ment were improving, Nathai Khan raised the siege. His troops, however, had in the meantime inflicted great injury on the agricultural population to the east and south of Jhansi, plundering and driving off cattle as usual. During all these proceedings the Tehrí State represented itself as our ally, acting against the rebel Rání of Jhansi, but at the same time its agents collected all the Government revenue of those parts of the Jhansi District of which it held possession —namely, Mau, Pandwáha, Garotha, and the east and south of Jhansi—to the amount of about two lakhs of rupees, the greater portion of which has since been repaid under the orders of Government. The villagers, however, have received no compensation for the loss of their cattle and property, and some villages will perhaps never recover from the injuries inflicted on them. They have not been able to replace their cattle, and the proprietors have become hopelessly involved in debt, and throughout the district, even under our administration and with our light assessments, it will be long before the people thoroughly recover from the losses sustained by them during the years 1857-58 at the hands of the Rání of Jhansi, the Orchha Darbár, and other neighbouring States. The Rání of Jhansi succeeded in defeating the Orchha troops and in re-establishing her authority in the district.

Capture of Jhansi.

On the 5th April, 1858, the fort and town of Jhansi were re-taken by Sir Hugh Rose, now Lord Strathnairn. Sir Hugh Rose on advancing to Kálpí was unable to garrison the towns between, which soon produced an uprising of the ill-disposed. Moth was taken and plundered on the 23rd of May, the very day that Kálpí was taken by the British troops, by the rebel leaders, Gambír and Dabi Singh; and even earlier than this, the Panwár Thákurs around Karehra had attacked Dinars, only sixteen miles from Jhansi. The news of the mutiny of the Gwaliar Contingent raised the whole country between the Betwa and Dhasán, and that to the south and west of Pachor and Karehra shortly followed. These tracts were overrun by about 2,000 rebels and 500 mutineers, part of whom came from the Hamírpur District. Kesho Rao of Gúrsarái alone held out for the British on the north, while the *tahsíldár* and *thanahdár* of Mau held out on the south. The rebels, under Chhatar Singh, Bakht Singh of Alipura, Kashináth, and others, besieged the *tahsíldár* in Mau on the 21st June, who was treacherously given up by his own men on the 23rd, and he and the *thanahdár* were put to death. The forces of the rebels were then increased by the Despat of Jaitpur from Hamírpur, and a force advanced from Jhansi to Barwa Ságar to hold them in check. Towards the end of July an expedition relieved Pachor, which was threatened by Mansaram, an adherent of the Rání of Jhansi, and succeeded in clearing the west of the Jhansi District of rebels. On the 11th of August, a flying column organized by Colonel Liddell cleared out the rebel force assembled at Mau, and restored order between the Dhasán and Betwa, drawing the rebels into the Hamírpur District. In the

middle of August, Captain Ashburner's party drove the rebels out of Bhánder and Moth, and broke up and dispersed the plundering bands that infested Kachhwáhagarh. At the end of September, Chhatar Singh, with a strong force, came over from Hamírpur and took possession of Garotha, from which he was expelled by a force under Captain Thompson, with the loss of all his ammunition and baggage, and again fled across the Dhasán, to fall into the hands of the troops at Náth, by whom his force was completely dispersed. In the early part of October, a division of the rebel force under Tantia Topi, after taking Sindhia's fort of Esaugarh, entered the south-west of the Jhansi District near Myapur and took Pachor on the 6th of October; from thence they pushed on to Karehra, but subsequently occupied the Lalatpur District, and were supposed to be intending a descent on Tehrí. To prevent this a force was sent from Barwa Ságar to Pirthipur, which succeeded in heading the rebel force and throwing them into the arms of General Michel, by whom they were routed near Sindhwaha. Since that time the district remained in perfect order, and Major Pinkney was able to report in November that "all orders are obeyed, and travellers can go any where unmolested."

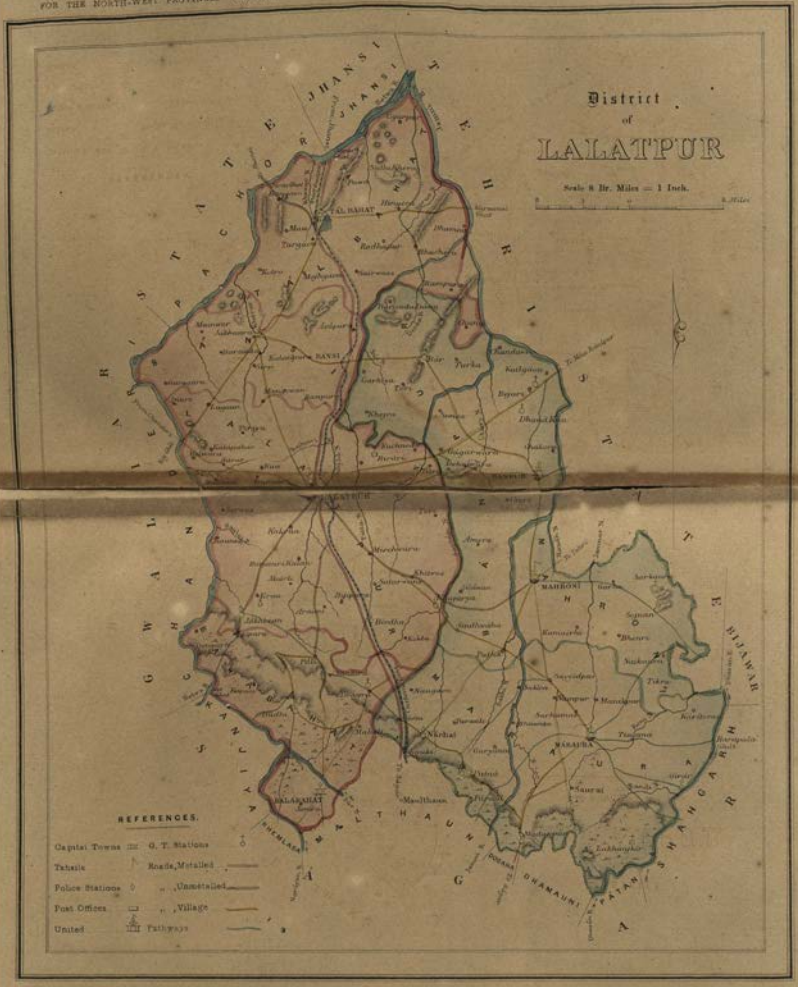
Medical history.

The materials for the medical history of this district are wanting beyond those afforded by the mortuary statistics published by the Sanitary Commissioner, which the local medical officer considers are fairly correct. The principal endemic disease in Jhansi, as in the rest of Bundelkhand, is that form of intermittent fever supposed to be due to malarious exhalations, and prevalent for the most part during the months of September and October, after the rains have broken. This, however, seems the proper place for viewing the Jhansi Division as a whole, and considering its sanitary character in relation to the facts already recorded in this volume. In the whole division there are only ten towns with a population above 5,000, and only three of these—Kúnch, Kálpí, and Mau—have a population exceeding 10,000. The population is essentially agricultural and Hindú. In appearance and in fact Jalaun is the most fertile and most thickly inhabited and Lalutpur the least of the three districts comprising the division. Jhansi and Lalutpur contain the smallest number of villages and the smallest population of any district in these provinces. This sparseness of population may be traced to several causes: the poorness of the soil, which does not as a rule admit of irrigation; the spread of *kâns* grass in late years; the effects of war and famine—the former in 1857-58 and the latter in 1868-69; and the uncertain character of the rain-fall. The water-level, too, in most parganahs is at a great distance from the surface. The consequence is the crops are as scanty as the population, and frequently insufficient food leaves the subject in such a weak condition as to render him an easy victim to diseases that might otherwise be considered preventible.

The most common disease is fever, which here usually takes the form of tertian ague (recurring every third day). As a rule, people who are ill of this fever expect to recover entirely, and quinine is generally acknowledged as a certain remedy. In Jalaun small druggists' shops, managed by the Civil Surgeon, have been established with great success in most parts of the district. A kind of gangrenous sore, known as *chakaur*, is prevalent throughout Bundelkhand generally, and has increased much of late years owing to the general debility caused by the famine of 1868-69. The natural drainage is excellent, and the temperature and climate not unhealthy, yet the percentage of mortality is very high. The *már* portions of Hamírpur and Banda are similar in many respects to the Jhansi Division, but are less liable to famines, and from the facility of communication with the Duáb, even in times of scarcity the pressure is less felt. Irrigation, too, is more practised, and the water-level is higher, so that altogether the people are better off in every way. Bowel complaints are most common in Hamírpur and Banda. In 1871 they carried off 6·1 persons in every thousand in the former district, while the average for the whole province was only 1·95. Lalatpur, on the statistics of the years 1870 and 1871, seems to be the most healthy, and Hamírpur the least healthy, district in Bundelkhand. To illustrate these remarks I give the principal mortuary statistics of those years for the five districts comprising British Bundelkhand:—

District.		*Deaths recorded from*				Rates of total deaths per 1,000 of the population.	Rates of deaths from fever to every 10,000.
		Small-pox.	Fevers.	Cholera.	All other causes.		
Jhansi, ...	1870 ...	10	3,717	...	2,677	17·89	10·38
	1871 ...	95	4,517	...	2,230	19·12	12·62
Jalaun, ...	1870 ...	73	5,140	9	3,002	20·29	12·68
	1871 ...	98	6,567	2	2,185	21·84	16·20
Lalatpur,	1870 ...	7	1,275	...	1,428	10·92	5·13
	1871 ...	9	1,402	1	1,469	11·61	5·65
Hamírpur,	1870 ...	334	7,021	7	6,114	25·86	13·47
	1871 ...	278	5,461	8	5,117	21·52	11·14
Banda, ...	1870 ...	74	10,210	92	4,006	19·85	14·09
	1871 ...	174	6,532	35	2,924	13·34	9·01

In the Jhansi District, during the year 1871-72 there were 3,541 vaccine operations, of which 2,157 were successful. The small-pox mortality was only 0·26 per 1,000. Amongst the deaths from "all other causes" are 218 set down to injuries, or ·60 per 1,000, of which 49 are due to snake-bites and wild animals, 8·4 to accidents, 2·0 to wounds, and 65 to suicide. The fever death-rate was 12·52 per 1,000 inhabitants.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, FEBRUARY 1876.
From an original supplied by R. T. Atkinson Esqr. in charge of the N. W. P. Gazetteer.

LALATPUR DISTRICT.

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PART I.

PHYSICAL GEOGRAPHY.

LALATPUR[1] (Lullutpoor), a district of the Jhansi Division, is bounded on the north and west by the river Betwa; on the north-east and east by the Jamní;

[1] The description of the district and the assessment of the land-revenue is mainly taken from Colonel James Davidson's excellent Settlement Report and Mr. Greenwood's notes. Major Pinkney's Report gives the mutiny narrative, and official records the remainder. The name of the district should clearly be written Lalitpur, as the local legend connects it with Lalita Devi, the wife of the founder; but as the spelling Lalatpur or Lallatpur has a general acceptance, it has been retained here.

on the south-east and east by the Orchha State and river Dhasán; on the south-west by the river Naráyan; and by the Bindáchal ghâts and the Ságar District of the Central Provinces on the south. The district lies between latitude 24°-9′-30″ and 25°-14′ and longitude 78°-12′-20″ and 79°-2′-15″, with an area in 1872 of 1,947 square miles and 624 acres, of which only 366 square miles and 72 acres were cultivated, and of this only ten per cent. is irrigated. The population in 1865 numbered 248,146 souls, or 127 to the square mile, and in 1872 fell to 212,628 souls, or 109 to the square mile. The whole length of the boundary is about 280 miles, the greatest breadth is 45 miles, the medium breadth at Lalatpur 30 miles, and the breadth at Tálbahat 20 miles.

Area, &c.

The district has the appearance of an undulating plain at a general height of 1,500 feet above the level of the sea, intersected by innumerable small water-courses, which are usually dry except in the rains. To the north, north-east, and east, and to the south-east and south-west, the soil is a poor red gravel known as *patharo* or *pathari*, with rocks cropping up at intervals, and having a small proportion of a somewhat better soil called *dúmat*. Towards the centre and south of the district and in isolated valleys elsewhere there is a good deal of very rich black cotton soil, here called *motí*. The tract lying to the south-west in the Bálábahat Parganah is separated from the rest by the Vindhyan range, running from the Betwa to Madanpur, with an elevation of about 2,000 feet. A large proportion of the total revenue-paying area of the district, amounting to 174,740 acres, is covered with forest jungle.

General appearance.

The most ancient traditional division of the district was (under the Gonds) into the chieftainships of Haraspur and Dúdhí, of which the boundary line ran east and west through Lalatpur. The rent-rates in the district are still known as the Haraspur and Dúdhí *darbandí* or rates. During the short time the district remained under the Marhattas the parganahs were distributed as follows:—

Administrative divisions.

(*a.*) Parganah Chanderi comprised villages now in Parganahs Lalatpur, Bánsi, and Bálábahat;

(*b.*) Parganah Tálbahat included some villages now in Parganahs Lalatpur and Bánsi;

(*c.*) Parganah Bánsi consisted of villages now in Parganahs Lalatpur, Tálbahat, and Bánpur;

(*d.*) Parganah Mahrauni is now included in Parganahs Bánpur, Tálbahat, Lalatpur, and Bálábahat;

(*e.*) Parganah Khajúriya comprised villages in Lalatpur, Bánsi, Bánpur, and Tálbahat;

(*f.*) Pargana Dúdhí included portions of Lalatpur and Bálábahat.

The first and last two parganahs were subsequently absorbed in the new Parganah of Bálábahat. The Marhattas had only one *tahsíl*, that at Lalatpur. The district was known as Chanderí till 1862, when the parganah of that name was given over to Sindhiá. Under the British there were two *tahsíls*, one at Bánpur and one at Maráura, in the eastern part of the district. These were abolished in 1866 and a new *tahsíl* was established at Mahrauni. The Lalatpur Tahsíl includes the whole of the western portion of the district. The following table shows the present subdivisions and their statistics:—

Present Tahsíl.	Includes							Population in 1872.
	Parganah.	Included before British rule in	Number of villages.		Land-revenue without cesses in 1872.	Area in square miles and acres in 1872.		
			Inhabited	Total.		Square miles.	Acres.	
I.—Lalatpur ...	1. Tálbahat ...	Gwaliar and Bánpur,	100	106	21,671	283	592	31,650
	2 Bánsi ...	Ditto ...	55	59	12,012	149	256	17,550
	3. Lalatpur ...	Ditto ...	148	168	38,665	438	11	56,074
	4 Bálábahat ...	Ditto ...	59	81	5,203	187	633	13,690
II. Mahrauni ...	5. Bánpur ...	Ditto and Nárhat.	100	113	31,007	329	189	36,327
	6. Mahrauni ...	Gwaliar, Bánpur, and Shahgarh.	46	60	13,840	153	338	17,430
	7. Maráura ...	Shahgarh and Nárhat.	138	162	27,587	405	165	39,907
	District Total ...		646	749	149,935	1,947	264	212,628

There are seven parganahs in the two *tahsíls*. Parganah Lalatpur is made up of 118 assigned villages from Gwaliar and 50 confiscated villages from Bánpur; Bánsi of 47 Gwaliar and 12 Bánpur villages; Tálbahat of 31 Gwaliar and 25 Bánpur villages; Bálábahat of 57 from Gwaliar and 24 from Bánpur; Mahrauni includes 56 Gwaliar, 1 Bánpur, and 3 Shahgarh confiscated villages. Bánpur consists of 31 Gwaliar, 81 Bánpur, and 1 Nárhat village; and Maráura Nárhat has 123 confiscated villages of Shahgarh and 35 from Nárhat formerly in the Ságar District.

The mode of acquisition of these parganahs is related under the head of "History." As to their present distribution, Mr. R. M. Edwards, the Commissioner of the Division, writes: "The *tahsíl* divisions appear to me to be very inconvenient, and it is, I think, a matter of regret that they and the parganah divisions were not altered at the time of survey, and before the new settlement was completed." The system of civil administration is that known as the non-regulation, where the civil, criminal, and revenue jurisdictions are

in the hands of one and the same officer (see BUNDELKHAND). The number of magisterial courts in 1860-61 was eight; of civil courts, including revenue courts, five; and of covenanted civil officers, two. In 1870-71 the numbers were six, six, and one respectively. In 1873 there was a Deputy Commissioner, Assistant Commissioner, two Extra Assistant Commissioners, and two Tahsíldárs invested with judicial powers. The only other European officers are the District Superintendent of Police and the Civil Surgeon. There are now no covenanted civil officers in the Jhansi Division except the Officiating Commissioner. There are eighteen police-stations in the district, under the superintendence of a district officer, who resides at Lalatpur.

Soils.

There are three well-marked kinds of soil in the district: *moti* (elsewhere known as *már*), a rich black soil, somewhat intermixed in the eastern parts with red earth; *dúmat*, a lighter soil, black and red mixed; and *patharo* or *pathari*, a *dúmat* soil, mixed with stones and sand. All these soils admit of much further subdivision, but the three classes above given are those most generally recognized by the people themselves and taken into account in the settlement proceedings.

Mr. Mallet, of the Geological Survey, thus describes the soils of this district:—"The soil throughout the northern part of the district is of the red kind. This true red soil is due to the decomposition of the crystallines *in situ*, and is always thin. Its red colour is that of the gneiss itself, derived from the red felspar of which it is mainly composed. This soil is comparatively barren, but over the area covered by it small patches of very dark-coloured alluvium are frequent. Such are rarely neglected for cultivation, and they determine the sites of many villages. Around the artificial lakes there is a margin of dark soil, deriving its colour and richness from organic matter. From the end of the rains to the end of the hot weather the area of these lakes slowly contracts, leaving around them a belt of soil manured by the decomposition of the water plants. There is also an alluvial red soil, differing from the typical one in its lighter colour and greater thickness, besides often containing foreign pebbles, shells, &c., which the other of course does not. This soil is frequent along the banks of streams in the red soil district, and is also sometimes met with in the alluvial soil to the south.

"The southern part of the district is occupied by alluvium, which is thickest to the south near the escarpment, and thins out near its junction with the red soil. Thus, at Kabrata, the Jamní, it is not less than 50 feet thick. The typical alluvium is a light brown slightly-kunkury rock, sometimes containing foreign grains and pebbles, but occasionally passing into the red soil just mentioned, which has the firm unbroken surface of the true red soil. Over large areas the kunkury alluvium is covered or replaced by cotton soil, which is largely developed about Birdha, to the south of the town of Lalatpur. It also

occurs in many other places; but it seems to attain its darkest colour where the trap is plentiful, as in the above locality, and near Saurái, where the superficial trap outlines occur, and about Samogarh, where dykes are very numerous. The cotton is the most fertile soil of the district. Between Utamdhana and the escarpment (north-west of Pálí) the yellowish kunkury, the red, and the cottony alluvium are all seen; the two former are comparatively neglected and given over to jungle, while the last is in great part under cultivation. The soil on the top of the superficial trap outlines is also cultivated." The proportion of each soil in the revenue-paying villages is *moti*, 79,615 acres, or 32·32 per cent.; *dúmat*, 80,935 acres, or 32·86 per cent.; and *patharo*, 85,751 acres, or 34·82 per cent.

Hills.

Besides the Vindhyan range to the south of the district, the country abounds with detached hills and peaks, some of which attain a height of 1,600 feet above the level of the sea. These are for the most part mere masses of rock, more or less overgrown with thick jungle. The most level and fertile portions are found in Parganahs Maráura, Mahrauni, and the southern parts of Parganah Lalatpur. Thickly-wooded hills, either running in low, irregular ranges or standing by themselves in abrupt groups, are met with everywhere in the other parganahs, and more especially in Tálbahat. Some of these hills are crowned with the ruins of an old temple or fort, and present a picturesque appearance; but, generally speaking, these wild tracts of low hill and jungle, with but little cultivation and thinly inhabited, present a monotonous effect the reverse of pleasing to the traveller's eye.

Forest and waste.

The jungle-lands form a considerable portion of the area (amounting to 174,740 acres) in the revenue-paying portion of the district. Of these 90,694 acres were demarcated as Government forest at the time of settlement, while 10,900 acres of waste land, in which no proprietary rights existed, and which were over and above the requirements of the adjoining villages, have been marked off and reserved. The whole jungle in *úbari* and *batota* estates was left with the grantees. The chief wooded tracts are in Parganahs Bálábahat, Bánsi, and Maráura, but there are others of less extent in the other parganahs. *Dhya*[1] cultivation has been prohibited in the Government forests, and villages within the demarcated tracts have been removed elsewhere. There is very little export of forest produce, the wants of the neighbouring districts being fully met from their own timber preserves. Certain parts of the *khair (Acacia catechu)* forests are let out for the manufacture of catechu, but no returns have been kept of the export trade, which must be very small. The supply, however, is quite sufficient for all local wants.

[1] *Dhya* cultivation is that made by wandering bands of the Sahariya tribe, who were formerly accustomed to "squat" at will in the forest, and clearing a site, raise crops of millet and oil-seed, and then decamp to another place when the first had been exhausted.

There are numbers of young teak trees *(sagon)*, which in the course of time may prove useful, and in Parganah Maráura there is a good supply of *mahua* trees *(Bassia latifolia)*, the timber of which can be used for building purposes. There is abundance of bambú jungle, the yield of which will be of some value after a few years more of conservancy, but the most important product is the grass. Large herds of cattle are sent every year to graze in the jungles of the Vindhyan hills, and there is in ordinary years a much larger supply of grass than there is demand for. The drought of the year 1868-69 fully proved the value to the district of these high grass-lands. The grass in the plains had wholly failed, and cattle were sent in numbers from a considerable distance to graze in the Bálábahat and Lakhanjír jungles. The other products are *mahua* and *chironji* fruit, lac, honey, wax, gums, and various esculent roots, the names of which are unknown, which form part of the food of the Sahariyas.

Waste-lands.

The result of the allotment of the culturable waste subsequently noticed has been that, exclusive of the forest tracts, only 10,900 acres have been reserved and demarcated. In Parganahs Bánsi, Tálbahat, and Lalatpur the late Captain Tyler made some proposals in 1865 for reserving and demarcating all culturable waste in excess of a certain fixed scale, as a measure that would not be objected to by the people. This plan was partially acted upon. An entry was made in each engagement paper to the effect that all excess of waste should be reserved for Government, and the portions to be reserved were roughly marked off on the village maps, without, however, any actual demarcation of the lands. The *zamíndárs* were thus left in ignorance as to what lands they might take up for cultivation, and as the assessments had been completed in all three parganahs, a general feeling of discontent began to manifest itself. This was brought to the notice of the Board of Revenue, and orders were received directing the omission of the objectionable clauses from the engagement paper, and the abandonment of all idea of reserving waste in Lalatpur, except in some few peculiar cases when recommended.

The reason for this decision is shewn from the Board's letter:—"The question now under consideration is merely the reservation of culturable waste suitable for Europeans or other grantees or settlers; and Lalatpur is eminently unsuited for such a purpose. The wastes are small and detached, and the only way to promote their cultivation is by promoting the prosperity of the villages which claim them." With a view to encourage plantations of untimbered lands, certain rules for the disposal of reserved waste lands for this object were framed on the model of those in force in the Central Provinces.[1] These rules are only applicable to about 7,000 acres in Parganahs Lalatpur, Bánpur, and Mahrauni. The following is a list of all the waste patches over 1,000 acres, omitting fractions

[1] Government Notification No. 10B., of 11th November, 1868.

of an acre:—Dúdhí, 6,467; Bharaun, 2,011; Bálábahat, 4,045; Patharái, 1,322; Hinota, 1,561; Dawar, 2,319; Haraspur, 3,614; Nathikhera, 2,008; Birdha, 1,384; Hissar, 1,387; Rajpur, 1,083; Gúlenda, 1,032; Lakhanjír, 4,047; Gauthra, 5,130; Papro, 1,696; Bhímgaon, 1,183; Bandúa, 1,249; Salda, 2,798; Dhaurí Ságar, 5,516: Madanpur, 3,995; Paron, 2,956; Patna, 2,092; Hadda, 1,315; Gúna, 1,854; and Barauda Dáng, 2,592.

Rivers.

The chief rivers are the Betwa and Dhasán, but they are of no practical value either for purposes of navigation or irrigation. After these come the Jamní, the Naráyan Sahjád, and Sajnam, which are all formidable streams during the rainy season. From the Vindhyan range, lying to the south of the district, the natural flow of all these rivers, and, as a matter of course, of the general drainage system of the country, is in a northerly direction. The whole country, being of a very undulating nature, is intersected by a net-work of petty streams, which necessarily drain off the surface water very rapidly. Hence the soil often becomes insufficiently saturated with water for agricultural purposes, and, owing to the sudden flooding of the rivers and main water-courses, life is frequently endangered and serious inconvenience is caused by the stoppage of communication between different parts of the district. One important feature, affecting not only the appearance but also the wealth and prosperity of the district, is that of the number of artificial tanks or lakes, for the construction of which the generally undulating character of the ground already referred to affords peculiar facilities. The largest of these is at Tálbahat, and forms a fine sheet of water covering upwards of 453 acres. There are also tanks at Dhaurí Ságar, Dúdhi, Bár, &c. During the famine of 1868-69 the excavation of tanks and the construction of embankments for irrigation purposes were undertaken as relief works at Bant, Kakarua, Panári, Patora, Kalyanpur, Raksa, Sumera, Manthla, Bará Taláo, Gujara, and Bánpur, at a cost of Rs. 2,07,045. These were constructed on the plan of those made by Colonel Dixon in Ajmer. They were thrown across the course of hill-streams, and designed to hold back the water. Doubts have been entertained as to whether the works were properly constructed or are likely to be remunerative. Lalatpur is in some particulars ill-adapted for the construction of irrigation works. The soil of which the embankments are composed is friable or spongy, according to the season. The base of the reservoirs is often formed of *moti*, which is capable of absorbing great quantities of water, so that, as in the case of the Bant tank, the work becomes what has been described—"a reservoir with a huge hole at the bottom." But further, it is questionable whether, if well-constructed, the projects would prove remunerative. The soil of Lalatpur is inferior, and wherever land of a better kind is met with, it is in comparatively small patches and unsuited to extensive irrigation works. The people are apathetic, and not disposed to make the best of the advantages which they

already possess. The area susceptible of irrigation will therefore be small, and the cultivators unwilling to pay a sufficiently high water-rate to yield a moderate return for the heavy outlay.

The judgment of the late Commissioner (Mr. R. M. Edwards) on the utility of the works is as follows:—

"As irrigation works of permanent utility, I fear the majority must be condemned, while all are unserviceable without further outlay. The time was too limited to admit of the projects being fully considered beforehand; indeed, they appear to have been set on foot wherever large bodies of starving poor were assembled, and when further relief was found unnecessary, appear to have been suspended without due regard to their condition at the time." Moreover, comparing the outturn with the cost, the rates were extravagantly high. That on the Sumera tank, near Lalatpur, was Rs. 14 per 1,000 cubic feet. The soil which had to be excavated is described as so hard that the workmen were obliged to turn it up with picks into large clods and afterwards break the clods into smaller fragments.

Communications.

The principal road, and the one over which the greater part of the traffic passes, is that running from north to south, between Jhansi and Ságar, for a distance of 57 miles. The traffic on this road is very considerable, and the drought of 1868-69 has shown its immense importance to the Lalatpur and neighbouring districts, as the chief line for the importation of grain from the fertile villages of the Central Provinces. In the rainy season, the southern portion of the road, which passes through black soil, is impassable for carts, and the river Betwa between Jhansi and Lalatpur is likewise a formidable obstacle. To prove of permanent benefit to the district, especially in seasons of scarcity, this road should be metalled from the Betwa to the Ságar boundary, and if the authorities of the latter district were to complete the line to Ságar, a distance of about 40 miles, this part of Bundelkhand would be brought into more direct communication with the Great Indian Peninsula Railway, which is already connected with Ságar by a metalled road to Gadarwara. The other roads in the district are all unmetalled, and for the most part unbridged, so that in the rainy season communication is often cut off for days together. Since the disturbances of 1857 a number of wide openings have been made in the Bálábahat jungles, by which some of the most important points are connected, with comparatively little fear of molestation to travellers from dacoits or wild animals. From the difficulty of communication during the rains with the north-west, it has lately been suggested that Lalatpur should be transferred to the Central Provinces.

The local roads are all under local management, and cost about Rs. 25,000 a year. The following are raised and bridged :—Lalatpur to Tálbahat, leading to

Jhansi, 26 miles; *viâ* Jakhlaun to Sinhpuraghát, 15 miles; to Gúna, 21 miles; to Páli, 14 miles; to Maráura, 24 miles; to Durjanpura, 3 miles; Tálbahat to Sirasghát, 7 miles; and Lalatpur to Silgan, 3 miles. The remaining roads (21 in number) are raised, but not bridged, and form the internal communications of the district.

Climate.

The climate is generally healthy, though the natives suffer a good deal from fever and rheumatism. But there are no local malignant fevers, and the drinking-water is on the whole good. The extremes of heat and cold are not so great as in the Upper Provinces; yet from the stony character of the soil, the heat is of a more continuous nature than is experienced elsewhere. The hot winds frequently blow without intermission throughout the night. The average rain-fall is about 40 inches. With the exception of the high table-land in Bálábahat, the district may be said to be well supplied with water. The water-level in wells is seldom lower than from 16 to 22 feet.

The average total rain-fall in the Lalatpur District for the ten years 1860-61 to 1870-71 is given below :—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September.	44·8	45·0	34·6	43·4	24·5	32·4	35·4	53·4	11·3	39·5	26·0
1st October to 31st January.	0·2	0·5	7·3	1·2	2·5	0·3	0·8	5·9	0·8	4·5	3·4
1st February to 31st May.	1·0	0·2	0·9	2·3	5·3	0·5	0·2	0·5	0·9	1·3	1·8
Total ...	46·0	45·7	42·8	46·9	32·3	33·2	36·4	59·8	13·0	45·3	31·2

PART II.

PRODUCTIONS OF THE DISTRICT.

Animals.

TIGERS, panthers, leopards, bears, hyenas, wolves, wild dogs, *sambhar*, *nilgai*, *chital* deer, antelope, *chausingha*, and ravine deer are all found in the district. In 1870, 66 human beings were killed by the attacks of wild animals and by snakes. The rewards

for the destruction of wild beasts are the same as in other districts. One great obstacle in the way of extending and improving the cultivation of this district is the amount of damage done to the crops by wild animals. Large herds of antelope and ravine deer are met with in every direction, and though licenses to carry arms have been freely distributed among the people, they kill very few, but merely drive them from one field to another. Still more destructive are the wild pigs, which are also very abundant, so that, without strong thorny hedges round every field to keep them off, it is almost useless to attempt cultivation at any distance from the village site. A good breed of cattle is found on the banks of the Dhasán especially fitted for high and dry jungles. Two Hissar bulls were imported by Captain Tyler for the use of the cultivators' cattle, but were found to be too heavy, and nothing has resulted from this measure, nor does it appear to be popular. The foot and mouth disease known as *bekra* and cow-pox broke out in the Mahrauni Tahsíl in 1870 : the ratio of deaths to attacks while the disease lasted was about twenty per cent. As the rains ceased the disease abated, and finally died out during the cold weather. Horses and camels are not bred at all, and sheep only of the common thin and small plains' breed. The goats of the Dhasán valley are celebrated for their size, beauty, and fine milching qualities.

Fish.

Fish to a limited extent forms an article of food amongst Dhímars and Chamárs, and sells for about an anna per pound. The *rohu, maháser, chilwa, bám, tengra, parhán, gauriyá, sauri,* and *mergal* are those commonly found in the rivers of the district.

Agriculture.

The productive power of the various classes of soil is more or less dependent on the supply of rain. In ordinary seasons *motí* grows good wheat, gram, and *joár* without irrigation; *dúmat* produces gram and the superior kinds of rain-crops; and *patharo* the coarser grains, which, owing to their cheapness, form the staple food of the poorer classes. The chief distinction is this, that the *motí* requires no artificial irrigation, whereas in *dúmat* and *patharo* but little *rabí* (or spring) crops can be grown without irrigation; the exception being in favour of gram, which can be so grown in the better sorts of *dúmat*. The practice of embanking lands for the purpose of utilizing the rain-water for *rabí* cultivation is not generally carried out, and as *motí* soil is only irrigated under exceptional circumstances, it is reserved almost exclusively for wheat and gram; *joár* and rice being grown in alternate years. The average outturn in this soil is wheat and gram four-fold; *joár*, fifty-fold; and rice, ten-fold. Thus, an acre of *motí* land produces on an average seven *muns* of wheat, the quantity of seed sown being one and three-quarter *muns*. The productiveness of this soil varies in different villages according to its depth, and is best in the south of the district, while in Mahrauni it is shallow.

The average yield of gram is only six *muns* per acre, but it requires less seed. The proportion of the total produce from the *rabí* is 29·18, and from the *kharíf* 70·82 per cent. In unirrigated *dúmat* the yield of gram is three-fold; rice, eight-fold; and *joár*, forty-fold. When irrigated it approaches *motí* in its yield.

The soil in and adjoining tanks, from its dark colour and productive powers, closely resembling *motí*, has usually been designated as *motí* in the survey papers. Wells are not dug in *motí* soil at all. The yield from the tank soil is usually wheat nine-fold and rice ten-fold. *Patharo*, when irrigated, yields *pisiya* wheat six-fold, or ten and a half *muns;* barley ten-fold, or fifteen *muns*. The above details show that unirrigated *patharo* cannot bear any comparison with the superior soils, as it produces only the poorest kinds of rain crops; but when irrigated, it will produce one-and-a-half times the quantity of wheat grown in *motí*, some slight deduction being necessary for the difference in value between first and second class wheat *(pisí)*.

Irrigation.

The percentage of irrigation on the total cultivated area is ten, the highest rate being in Parganah Tálbahat and the next highest in Bánpur. The percentage is lowest in Parganah Bálábahat, where most of the lands are on the rocky Vindhyan plateau, and well-sinking is a difficult operation. It will, therefore, be seen that the advantages of irrigation are very fairly understood and appreciated by the people, especially in the red soil tracts, where no *rabí* is grown without it. The ordinary mode of irrigation practised throughout the district is from wells fitted with Persian wheels; some wells have two wheels, but the great majority have only one, worked at a cost of about twelve annas per acre irrigated. The area watered by a single wheel varies from one to three acres; the average watered from both kinds being 3·1 acres.

Wells.

According to the survey papers in 1867 there were 7,381 wells[1] throughout the revenue-paying portion of the district, irrigating 22,222 acres; but the number has increased during the last six years. There are great facilities for this mode of irrigation, water being found at an average of 22 feet from the surface in the plains, and the method of construction being inexpensive. A small earthen well can be dug for from Rs. 5 to Rs. 15 if no blasting is required, and it will last five to six years. But the usual plan is to build up the wells with small baked bricks set in mud. These are the ordinary brick-built wells of the district; they do not cost on an average more than Rs. 50 each, and they last for as many years. Masonry wells are also to be found, but they are chiefly for drinking purposes. The total area irrigated from tanks is 2,291 acres. The usual method is to dig temporary wells on the margin of the tank about the time when the water

[1] Exclusive of 476 used for drinking purposes only.—*Col. Davidson's Report.*

recedes and begins to be required for the *rabí* crops; it is then raised by Persian wheels *(rahat)*. When the water is sufficiently near the surface, another way of raising it is by the use of small canoes hollowed out of trunks of trees, and which, with the aid of a weight attached to one end, are easily worked by two or three men. The chief tank irrigation is in Parganahs Bánsi, Tálbahat, and Bánpur.

Rotation of crops; fallows.

In the fertile tracts in the south of the district the depth of black soil is so great that the lands are continuously cultivated year after year without ever lying fallow. The *motí* lands in parts of Parganah Mahrauni are of a much poorer sort, owing to an admixture of red earth, and after twelve or fifteen years they fall out of cultivation for about the same period. The lighter soils require more frequent rest. *Dúmat* is seldom cultivated continuously for more than six or seven years, and *patharo*, as a rule, lies fallow after the third year for five or six years; while *motí* land is worked for twenty years, and then lies fallow for ten or twelve years.

When, in connection with Captain Tyler's scheme for the disposal of culturable waste-lands, it was thought expedient to allow a certain proportion of culturable waste to each village, calculated according to the periods of renewal requisite for each kind of soil, the following scale was found to be equitable with reference to the area under cultivation, *viz.*:—*Motí*, an equal amount; *dúmat*, double; and *patharo*, four-fold. The only real rotation of crops is in *patharo* newly-broken land with *kodo* and *tilí* for the first year and Indian-corn for the second and third years. *Motí* land has gram for the first year and thenceafter wheat. The destructive weed *káns (Saccharum spontaneum)* has done much damage of late years in the central and southern parganahs. It is of rapid growth, and lands which were left uncultivated during 1857-58 were soon overrun by it, and are still unfit for the plough.

Implements.

The village artizan is as ignorant as his brethren elsewhere, and the implements used are, therefore, of the simplest and rudest character. There is the *hal* or common plough, and the *bakhar* or hoe plough, used in preparing the land for the rain crops and in removing *káns* and other weeds before the regular ploughing. A rough wooden instrument drawn by bullocks is used for crushing clods and pressing the seed into the earth; the driver stands on it as it moves along to steady it. A plough costs Rs. 8; a *bakhar* Re. 1-8-0; a Persian wheel Rs. 5; and a pair of small bullocks Rs. 20, which with smaller matters makes up about Rs. 40 as the value of the stock-in-trade of a cultivator.

Sowing.

Rain-crops are sown broadcast, and wheat and gram in drills, the seed being passed through a hollow bamboo fastened to the plough. The ploughs are very light, and often in heavy soil

several follow each other in succession to remove the weeds. On the subject of implements Colonel J. Davidson writes :—

" Much might be done to improve the agriculture of the district by introducing some model ploughs and other implements, and also by showing the people how the apparatus of their Persian wheels might be improved by some simple contrivance for diminishing the amount of friction. I know that several of the leading Thákur zamíndárs would gladly use a better style of plough, and notwithstanding their general apathy and adherence to old customs, others would no doubt gradually follow any example thus set them. If Government aid were afforded towards this important object, a few models might be procured and worked at the civil station on land available for public purposes. Two conditions would be indispensable to ensure success, *viz.*, that the models should both be inexpensive and so simple in their construction that any village artizan of ordinary intelligence might be able to imitate them. Another requisite would be lightness, as, owing to the very inferior breed of cattle in the district, heavy ploughs would be utterly useless."

Manuring.

The importance of manuring the land is fully understood by the people, and the practice is generally carried out in the neighbourhood of the village site (known as *gomanda*) for Indian-corn, tobacco, safflower, &c., but very rarely at any distance, and only from the home dung-hill, which costs nothing but the labour. Throughout the greater portion of the district firewood is abundant and can be procured free of expense. In tracts at some distance from the jungles much of the manure is used for fuel, and this can best be remedied by supplying the people freely with timber seeds at the proper season and by encouraging them to plant trees.

Principal crops.

The principal crops grown in the district are wheat, especially of the *pisiya* kind, barley, gram, *masúr*, *batra* (peas), *tyura*, *rai*, *kusúm* (safflower), and linseed, which form the chief *rabí* or (cold-weather) crops, here called *únhári*. The chief *kharíf* (or rain) crops, here called *sayáni*, are cotton, rice, sugar-cane, *joár*, *tili*, *san*, *arhar*, *úrd*, *múng*, *kodo*, *kangani*, *kútki*, *samán*, *phákar*, and *rali*. The six last are the staple crops grown in *patharo* soil, and form the principal food of the poorer classes in Bundelkhand. Wild rice, called *pasai*, grows spontaneously in nearly all the tanks and in every hollow where water lodges in this district, and adds considerably to the food resources. It is eaten by the Sahariyas, and indeed by all Hindús at the festival of Harchat.

Cotton.

The quantity of cotton grown is very small, the produce being barely sufficient for the ordinary requirements of the inhabitants, and it is frequently imported from the neighbouring districts. Garden produce is also very scanty. Every village has a few small fields of tobacco, but vegetables are rarely cultivated. There are two kinds of

wheat *(gehun)* ; the first sort is grown usually in *motí* land with irrigation, and the smaller kind *(pisiya)* is grown in light, irrigated lands. Sugar-cane is grown in very small quantities, except in Parganah Bánpur, where it amounts to 1·14 per cent. of the cultivated area. There are three kinds of sugar-cane; the best is called *múnga*. The average yield of *gúr* per acre is valued at Rs. 50, calculated at eight *sers* per rupee, and the average net profits per acre are estimated at Rs. 24, of which one-fourth is the landlord's share in the shape of rent. Different kinds of rice, known as *ramker, chinghí, pauní, dúdpura, kurmí*, and *nidkar*, are sown in Asárh and reaped in Kuár. *Sathiya* rice is sown in Phálgan and cut in Jeth. There is little export of oil or other seeds, the produce being barely sufficient for the wants of the district.

Wheat.

The betel gardens at Pálí are the most extensive, covering an area of 21 acres, of which nine are revenue-free. From 1860 up to the twenty years' settlement they were held under direct management, owing to their having belonged to the rebel Rao Hamír Singh, whose estates were confiscated. The average gross annual collections amount to Rs. 700. The produce of these gardens is renowned, and it forms one of the few articles exported from the district. The cultivation resembles that of similar gardens elsewhere. Betel requires great care, with abundance of water and manure. The cultivators are called Barehs or Tamolis, the betel garden being known as a *barelijá*. It is enclosed on all sides with matting and bamboos, the latter being procurable in abundance in the Bálábahat jungles. The Barehs pay their rent through a headman of their own. There are also betel gardens at Bánpur.

Pán.

There has been no improvement in the staple crops or any extension of cultivation within the last twenty years. *Chana* (or gram) is called *bút* when eaten uncooked, *hora* when roasted, and *dál* when split before being eaten; *dhán* is the name for rice seed, *cháwal* when husked, and *bhát* when cooked; *maká*, Indian-corn seed: *júnari* and *bhúnta* in the ear, and *gadá* when roasted; wheat on the threshing-floor is known as *pachásí*. The following are the retail prices of grain for three years in the last decade:—

Staple crops.

	Wheat.	Barley.	Gram.	Joár.	Indian-corn.	Kodon.	Masúr.	Arhar.	Rice.	Kátki.	Rálí.	Phikar.	Urd.	Múng.
1860	35	47	54	40	43	64	37	20	21	60	62	72	38	41
1865	13	21	15	21	23	37	15	30	14	28	30	52	20	20
1870-71	25	34	30	27	26	50	92	30	13	42	43	58	21	21

Cost of production.

The following table gives the produce and cost of production of the principal crops:—

Statistics of the kharif (or rainy season) crops in the Lalatpur District.

Crop.	Acres under cultivation in 1868.	Average seed per acre.	Average produce per acre.	Average value per acre.	When sown.	When reaped.	Cost of cultivation.
		S. c.	M. s.	Rs. a. p.			Rs. a.
Cotton ...	2,391	5 0	0 20	8 0 0	Asárh ...	Kárttik...	3 0
Rice ...	3,981	4 0	8 0	14 0 0	Do. ...	Do. ...	3 0
Joár ...	27,136	2 0	6 0	6 0 0	Do. ...	Aghan ...	1 0
Tilí ...	28,845	0 8	1 0	2 8 0	Sawan ...	Kárttik...	0 8
Indian-corn ...	7,730	3 0	3 0	2 0 0	Asarh ...	Kuár ...	0 8
Hemp ...	1,114	2 8	1 20	4 0 0	Do. ...	Kárttik...	0 8
Arhar ...	...	2 0	2 0	2 0 0	Do. ...	Chait ...	0 8
Urd	4,593	2 0	2 0	3 0 0	Sawan ...	Aghan ...	0 8
Múng ...	...	2 0	2 0	3 0 0	Do. ...	Do. ...	0 8
Kangani ...	...	0 12	4 0	3 0 0	Asarh ...	Kuár ...	0 8
Kútki ...	17,967	0 12	3 0	2 0 0	Sawan ...	Do. ...	0 8
Kodon ...	32,775	1 0	4 0	3 0 0	Asarh ...	Kárttik...	0 8
Samán ...	...	0 12	4 0	3 0 0	Do. ...	Kuár ...	0 8
Phikar ...	1,797	0 12	4 0	2 8 0	Do. ...	Do. ...	0 8
Ralí ...	27,177	0 12	3 0	2 0 0	Sawan ...	Kárttik...	0 8
Sugar-cane ...	1,086	3,000 No.	15,000 No.	50 0 0	Chait ...	Magh ...	20 0
		The Rabi (or cold season) Crops.					
		M. s. c.	M. s.	Rs a. p.			
Wheat (gehun) ...	21,994	0 30 0	6 0	9 0 0	Kárttik...	Chait ...	3 0
„ (pisi) ...	22,553	1 0 0	8 0	12 0 0	Do. ...	Do. ...	5 0
Barley ...	8,126	0 30 0	7 0	7 0 0	Do. ...	Do. ...	3 0
Masúr ...	7,540	0 20 0	4 0	5 0 0	Do. ...	Do. ...	2 0
Peas ...	1,670	0 30 0	5 0	5 0 0	Do. ...	Do. ...	2 0
Mustard ...	...	0 3 0	4 0	8 0 0	Do. ...	Do. ...	3 0
Kusúm ...	...	0 5 0	0 30	10 0 0	Do. ...	Do. ...	3 0
Tobacco ...	...	0 0 6	4 0	15 0 0	Do. ...	Do. ...	5 0
Linseed ...	...	0 4 0	3 0	6 0 0	Do. ...	Do. ...	2 0

Famines.

The district is subject to droughts and blights. The last famine of 1868-69 will long be remembered, and was due to the small rainfall in 1868. Wheat and gram rose to seven *sers* for a rupee. Injury from blight and hail-storms, as in 1829 and 1831, is also known in the district, and occasionally loss is caused from the ravages of locusts. The external communications of the district have already been noticed in connection with their use in seasons of scarcity, and it need here only be added that, as the district produces no surplus stores of grain, it will always be found necessary to import largely when famine occurs or the crops are less favourable than usual.

Henvey's Famine Report.

Mr. Henvey gives an account of the famine of 1868-69, which entirely bears out the local authorities in their estimate of the capabilities of the district:—

"On the 29th July, 1868, the condition of the district seemed hopeful. Steady rain had fallen since the 31st idem; the wells were partly filled from the superbundant supply of the past year; fodder was plentiful; grain had fallen to over 14 *sers* for wheat, and agricultural operations were being vigorously carried on. Until the middle of August a fair *kharíf* was expected. Then, as no rain had fallen since the 10th August, and as the total fall since 1st June, 1869, had been far below the average, it was feared that the crops would be lost. In September the prospect was worse still: wheat was now 10½ *sers*, coarse grains very scarce, and work in the fields stopped. The most unfortunate parts of the district were the Parganahs of Tálbahat, Bánsi, and Bánpur; there the *kharíf* had generally failed. In other parganahs the autumn crops seemed flourishing, and there was no danger of a failure of stocks, for grain was briskly imported from Jhansi, and the traders at Bánsi and Lalatpur displayed a liberal spirit in agreeing to supply on credit grain which was to be re-paid at next harvest. Towards the middle of September rain fell, but it was too late to save much, except the scanty *joár* crops; *rabí* sowings were, however, begun, and though non-agriculturists showed signs of distress, the rural population seemed pretty well off. Imports continued both from Jhansi and Ságar, but the coarser kinds of grain were not procurable. At the end of October wheat was selling at 12¼ *sers*. Then ensued very dry weather, which destroyed the remaining hopes of the autumn harvest, and endangered the *rabí*.

Approach of famine.

"The next change took place in the middle of December, when half an inch of rain fell. This rain did much benefit to the wheat and gram, and the hopes of the farmers were raised thereby, but the miserable non-agriculturists were worse off than ever. On Christmas-day wheat was at 12 *sers*, *joár* nearly as dear, and *dál* a *ser* dearer. After this there was nothing very unusual in the season. Heavy rain fell towards the end of February and beginning of March, 1869. No damage was done, and eventually an outturn slightly above half the average was secured. Distress, however, increased to such an extent that even rural people were hard pressed, and Thákur zamíndárs expessed their readiness to work for bread. In April—that is, immediately after the harvest—grain became cheaper, and wheat could be got at 14 *sers*, but the people were so impoverished that they had no hope of sowing the rain-crops unless Government would advance money for seed. Cholera broke out in June, 1869, and raged throughout the early months of the rainy season. The monsoon appeared about the 28th of June, and there was no further anxiety so far as concerned agriculture. But traffic was impeded, supplies fell off, and wheat rose to 9 *sers* in the second week of July. Nor was there any relief or perceptible diminution of distress until September, by which time the harvest promised to be abundant. During October a more marked

A slight fall of rain in December.

improvement took place. Coarse grain was procurable at 32 *sers* for the rupee, and the demand for employment rapidly declined. By the 4th November, 1869, *kodo* was reaped, and *joár* ripening; all signs of hunger and suffering had disappeared, and thus ended the most calamitous year through which Lalatpur had passed during the current century.

Relief works.

"The necessity of undertaking measures of relief was recognized in August, 1868, and on the 11th September Government sanctioned Rs. 15,173 from the one per cent. income-tax balances for expenditure on six works. This, however, was but a small instalment of the money to be expended and employment to be afforded. The Deputy Commissioner gives 2,211,557 as the gross number of labourers paid; this is equal to a daily average of 5,599 for the thirteen months during which relief was afforded. According to the same authority the total cost was Rs. 2,20,429. The demand for employment was considerable at the very outset, when a daily average of 1,670 workmen applied. In January, 1869, the extremely unfavourable prospects of the district led to an enormous increase in the daily average, which rose to 18,620. February was the month in which pressure seemed most severe: the daily average was over 20,000. In March the harvest caused a marked decrease, but no sooner were operations in the fields closed than the numbers rose again, and during April the daily average was 18,612, or as high as in January. In May the numbers began to decline, and in July they sank to about 1,450. The most important of the works consisted of tanks and embankments for irrigational purposes, of which eleven were taken in hand, at a cost of Rs. 2,07,045. During the same period a daily average of 2,781 souls for 395 days were fed in the poorhouses, at a cost of Rs. 61,443.

"The local subscriptions amounted to Rs. 8,074, and the Central Committee remitted Rs. 53,369, besides Rs. 1,000 for clothing. Charitable relief was first given in September, 1868, but distress was not very pressing until January, 1869, by which time the failure of the *kharíf* and the imminent danger of the *rabí* began to be severely felt. Numbers rose rapidly in February and March, and in the first week of April the daily average was over 5,000. Then came the harvest, and a lull until the last week in May, when the average rose again to 5,500. In the middle of July 7,416 were daily relieved, but this great increase was not entirely due, as before explained, to growth of distress. Less work being for a short time procurable, many of the people who could not get employment resorted to the poorhouses. In August the average declined to about 4,500, and at the end of September the poorhouses were closed.

Poorhouses.

"It is noticeable that 76 per cent. of the people relieved were women and children; and at the time of greatest pressure children numbered 24,900, or 47 per cent. of the whole. It is said that the majority of these people were families of men who had deserted them and

gone off to Malwa when the failure of the *kharíf* became certain. The localities at which the poorhouses were established were Lalatpur, Bánsi, Bánpur, Tálbahat, Banda, Patna, Gúna, Mahrauni, Jakhlaun, and Dúngra. The most important were the Lalatpur and Tálbahat houses, the latter under the superintendence of Mr. Dutton, Customs' Patrol, whose benevolent exertions have been warmly acknowledged by Government. The same order that prevailed on the works was observed in the poorhouses. Each was visited every day by a member of the Local Committee of the place where the relief was distributed. As the inmates recovered strength and became fit for labour they were drafted off to some of the relief works in the neighbourhood. Those who were retained as inmates were employed in basket-making and twisting rope. A *dhotí* manufactory was also established, which supplied clothes for the paupers; and 343 girls and 6,895 women were clothed for Rs. 1,000, which the Central Committee sent for that purpose. Besides the above, alms were given to 88,867 travellers; 41,369 persons were fed at Tálbahat, and 27,134 at Bánsi. Every precaution was taken that there should be no deaths from starvation.

Mode of distributing relief.

"Lalatpur being 1,947 square miles in extent, and possessing only two tahsíldárs, it was found necessary to call for aid from other quarters. The Commissioner (Colonel Lloyd) distributed the parganahs among Assistant Commissioners, patrols, and tahsíldars, and endeavoured to work through *panchâyats* consisting of *pátwaris* and the principal personages in each *halkah* or circle.[1] The duties of the *panchâyats* were to watch the spread of distress, inform the parganah officers, and suggest measures of relief. A great object was to hunt up the respectable classes, Brahmans and others, who would not of their own accord leave villages in search of relief, preferring rather to die. This object could best be attained by winning the co-operation of the village headmen and officials. It was impossible but that such earnest efforts to save life should be crowned with success. Little reliance can be placed on the return of deaths from starvation, which are computed at only 500, but there is no doubt much mortality was averted, and that not only among the inhabitants of the district but among immigrants from Gwaliar, Datiya, Orchha, and other Native States. In the middle of May these foreign inmates of the poorhouse were counted, and it was found that they numbered a daily average of 1,880, or nearly half the total, and that most were travelling to Bhupál, Malwa, and the Narbada in search of food.

Effects of the famine.

"Notwithstanding all that was done, the district must have suffered terribly. Of 233,047 cattle, 95,543, or 41 per cent., died, and more than 7,000 were sold. Some were sent off to the Bálábahat jungles; others were driven to shift for themselves in the fields, and others were kept alive by browsing on the withered *jowár* stalks. The change to

[1] These arrangements were really made by Colonel J. Davidson.

abundance of grass and water upon the setting in of the rains in 1869 is said to have destroyed large numbers, and the stench arising from thousands of carcases polluted the air and contributed to the outbreak of cholera, which was the last plague that visited the district. Government did much to alleviate these calamities by the grant of advances for wells, seed, and cattle. The amount granted for works of permanent utility in the two years 1868-69 and 1869 was Rs. 87,785, and Rs. 68,439 were given for seed and cattle. But though nominally for the above objects, the advances were really taken, it is said, to buy bread and preserve life, and consequently wells have not been sunk, cattle have not been replaced, and land is still lying idle for want of hands to till it. On this point the Officiating Commissioner bears witness on the 4th July, 1871:—

"'Remission of irrecoverable balances is now under consideration, and the cause is the same in every case, *viz.*, that plenty of land is available, but want of men and cattle prevents cultivation. Though the last harvest was a most abundant one, yet revenue in Lalatpur is being collected with great difficulty and very slowly.' The revenue balances suspended in the District of Lalatpur for the year 1868-69 amounted to Rs. 87,659, or nearly 60 per cent. of the demand."

While writing (1873) scarcity again prevails in the Jhansi Division, and a large and steady exodus to Málwa and the Ságar Division of the Central Provinces is taking place, which will still further depopulate this unhappy district. The figures given under the head of "population" also bear testimony to the sufferings of the people in 1868-69.

Famine prices.

The following table gives the weekly prices ruling in the district during the season of scarcity (from Mr. Henvey's Famine Report):—

	Wheat.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Month of July, 1868	14 12	...	...	...
„ „ August „	14 0	...	...	...
„ „ September „	10 8	...	...	...
„ „ October „	12 8	...	...	...
„ „ November „	13 0	...	...	...
„ „ December „	13 0	...	...	...
„ „ January, 1869	13 0	...	...	...
1st week in February „	13 2	...	7 3	14 6
2nd „ „ „ „	12 15	14 0	7 9	13 12
3rd „ „ „ „	12 12	13 8	7 4	13 4
4th „ „ „ „	12 7	13 4	8 8	13 0
1st „ „ March „	12 2	13 0	8 8	13 0
2nd „ „ „ „	12 10	14 0	8 9	13 10
3rd „ „ „ „	13 4	14 0	8 8	14 8
4th „ „ „ „	14 4	15 8	8 8	16 8
For the week ending 3rd April, 1869	14 2	16 0	8 8	15 13
„ „ 10th „ „	14 4	14 5	8 8	15 5

	Wheat.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Week ending 17th April, 1869	14 2	15 0	8 8	15 12
„ 24th „ „	14 1	...	8 0	15 1
„ 1st May „	14 0	...	8 0	14 14
„ 8th „ „	13 14	...	8 0	14 4
„ 15th „ „	13 8	...	8 0	14 5
„ 22nd „ „	12 3	...	8 0	12 14
„ 29th „ „	12 3	...	8 0	12 12
„ 5th June „	12 0	10 10	9 3	12 9
„ 12th „ „	10 11	...	7 14	11 13
„ 19th „ „	10 6	...	7 0	10 12
„ 26th „ „	9 9	...	6 15	10 5
„ 3rd July „	9 8	10 8	6 12	10 1
„ 10th „ „	9 5	9 14	6 8	9 15
„ 17th „ „	8 9	9 3	6 3	8 14
„ 24th „ „	8 8	9 0	...	8 14
„ 31st „ „	8 8	9 4	6 0	9 0
„ 7th August „	8 9	9 6	6 0	9 2

	Wheat.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.
Week ending 14th August, 1869	8 10	6 0	9 4
„ 21st „ „	8 10	6 0	9 4
„ 28th „ „	8 15	6 0	9 4
„ 4th September „	9 2	6 0	9 4
„ 11th „ „	9 5	6 3	9 10
„ 18th „ „	9 3	6 6	9 12
„ 25th „ „	9 2	6 6	10 2
„ 2nd October „	10 1	6 6	11 0
„ 9th „ „	9 1	7 15	10 12
„ 16th „ „	8 4	8 0	9 10
„ 23rd „ „	9 6	8 0	9 11
„ 30th „ „	9 8	7 7	9 12
„ 6th November „	10 1	7 4	9 2
„ 13th „ „	10 9	7 0	9 5
„ 20th „ „	10 13	7 1	10 9
„ 27th „ „	10 15	8 0	10 6
„ 4th December „	12 3	9 0	11 4

	Wheat.	Bajra.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Week ending 11th December, 1869 ...	14 3	15 0	21 2	9 0	13 3
„ 18th „ „ ...	14 9	15 14	22 0	9 2	12 15
„ 25th „ „ ...	14 14	17 14	23 7	10 0	12 13
„ 1st January, 1870 ...	14 12	19 7	24 12	9 14	13 2
„ 8th „ „ ...	14 2	19 9	24 15	10 0	13 9
„ 15th „ „ ...	13 6	19 5	23 12	9 10	13 15
„ 22nd „ „ ...	13 0	19 0	24 0	9 8	13 4
„ 29th „ „ ...	13 5	19 0	25 9	9 8	12 14

	Wheat.	Bajra.	Joar.	Rice.	Gram.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Week ending 6th February, 1870 ...	13 10	...	...	...	13 4
„ 12th „ „ ...	13 9	20 0	26 0	10 0	13 5
„ 19th „ „ ...	14 0	20 0	26 7	10 0	13 0
„ 26th „ „ ...	13 15	20 0	27 2	10 7	13 12
„ 5th March „ ...	14 14	20 0	27 8	10 0	16 2
„ 12th „ „ ...	16 8	20 0	27 13	10 0	17 5
„ 19th „ „ ...	16 0	20 0	28 14	10 0	17 0
„ 26th „ „ ...	15 8	20 0	28 0	10 0	17 0
General averages for districts ...	12 0	18 9	17 7	8 1	12 2

Minerals, &c.

In the Memoirs of the Geological Survey the district is styled a crystalline area. Its chief constituent is gneiss, which is described as consisting of some six minerals, *viz.*, red felspar, white felspar, quartz, hornblende, chlorite, and mica. The economic value of these crystallines is very small, but the sandstone of the Vindhyans furnishes excellent material for building purposes. In large tombs, temples, and edifices of that kind, the walls are often of gneiss and the finer part of sandstone.[1] In no place is there a bed of limestone; but lime of a fair quality is always to be obtained by burning a species of *bajrí* kunkur, which is found generally about three or four feet below particular kinds of soil, and frequently in the beds of *nalas*.

Iron.

At Salda, in Parganah Maráura, a pure hematite is found, and soft iron is smelted from it and exported largely to Ságar and the south. Of the iron rock near Girár, in the same parganah, Mr. Mallet writes: "It is not used as ore, and it is not likely that it ever will be, while pure hematite can be obtained in any quantity within a few miles from Bijáwar; the reduction would never be attempted of an ore containing not less than 50 per cent. of silica." There are at present 53 furnaces at work, for each of which an average annual payment is made to the Forest Department of Rs. 5. It sells from ten to twenty-five *sers* for a rupee. That found at Pura, in Parganah Tálbahat, is called "*kheri*," and is used as steel, and sells at from 8 to 11 *sers* for a rupee.

Copper.

Copper ore has recently been discovered near Saurái in Parganah Maráura. Mr. Mallet visited the spot, and as his account is interesting, I give it *verbatim* :—"During last cold season, an iron smelter of Salda, a village south-east of Saurái, but for the time being a prisoner in the Lalatpur Jail, informed Mr. Hicks, the Assistant Commissioner, that he was acquainted with the locality and could point it out. On being brought to Saurái, he indicated a spot just south of the village, where a small excavation was made, and some ore obtained, from a *mun* of which mineral,

[1] Report of Mr. Mallet, 1867-68: Colonel Davidson, 12.

with more or less rubbish, twelve *sers* of copper were extracted at a very trifling cost. I visited the opening soon after, and found that this fissure has been filled up with clay and pebbles of various kinds, of which the copper ore is one. The copper occurs about six feet from the surface; the stones in its immediate neighbourhood being mostly of the Bijáwar ferruginous beds, and apparently of the conglomerate base rock. It struck me as not impossible that this detrital copper is the refuse of old working from a true lode, washed with the other stones into their present condition by surface water. The wasteful way in which natives manage such affairs is well known, and if working on a rich lode, the poorer ore would be thrown away. At all events the occurrence of detrital copper here points to its existence not far off. The stones in the fissure along with the copper ore are so various as to give no clue to the locality, save the probability of its being in the Bijáwar and not in the crystallines, but the research is worth prosecuting, as it seems by no means impossible that the run is one of considerable value." These mines up to the present remain unworked. Trap dykes are common in the crystallines, but their distribution is very unequal. The neighbourhood of Lalatpur itself may be instanced as one where they are especially plentiful. The quarries are leased, and from those of Madanpur stone has been taken for the last three years for the new barracks at Nowgong (Nawgaon), a distance of five days' journey for carts.

Building materials, &c.

The jungle produce has already been noticed. No timber for building purposes of any great size is procurable, but firewood at twelve *muns* and charcoal at three *muns* per rupee is abundant. Sandstone quarries abound, and slabs, &c., for building are good and cheap. Bricks, 10″ × 5″ × 2½″, sell at Rs. 2-8-0, per 1,000, and 12″ × 6″ × 3″ at Rs. 3. Kunkur lime for ordinary use is obtainable at Rs. 6 per 100 *muns;* though the Public Works Department pay Rs. 8, natives pay about Rs. 5. The average cost per 100 cubic feet of kunkur stacked on a road is Re. 1-8-0. The cost of metalling a road per mile twelve feet wide and six inches deep is Rs. 475; if kunkur, however, be found near to the road the cost would be less.

PART III.

INHABITANTS OF THE DISTRICT.

Population.

THE census of the tenth of January, 1865, was the first giving any data which can be made use of for comparative purposes. I will, therefore, briefly notice the salient points in the enumerations of 1865 and 1872 by placing the returns of both years together. The total population in 1865 numbered 248,146 souls, and in 1872 fell to 212,628;

in the former year the number of inhabitants to the square mile was 127, and in 1872 there were 109. The number of enclosures *(ihátah)* in 1872 was 32,336, while the number of houses stood in 1865 at 55,148 and in 1872 at 46,773. The following statement gives the parganah details on this point for 1872 :—

Density.

Parganah.	Enclosures occupied by			Houses built by							
				Skilled labour occupied by		*Unskilled labour occupied by*					
	Hindús.	Musalmáns and others.	Total.	Hindús.	Musalmáns.	Hindús.	Musulmáns.	Total.	Total number of houses in 1865.	Villages in 1865.	Villages in 1872.
Tálbahat ...	4,644	54	4,698	3,746	48	3,343	34	7,171	8,722	106	100
Bálábahat ...	2,068	33	2,101	250	4	2,698	43	2,995	3,259	81	59
Bánsi ...	2,551	26	2,577	1,700	5	2,283	28	3,966	4,643	59	55
Mahrauni ...	2,454	47	2,501	258	1	3,531	59	3,599	4,164	61	46
Maráura ...	6,468	115	6,583	1,137	11	7,755	127	9,030	10,249	162	138
Lalatpur ...	8,014	267	8,281	1,885	47	9,109	376	9,485	13,354	168	148
Bánpur ...	5,478	117	5,595	1,790	4	6,375	46	3,315	10,757	113	100
Total ...	31,677	659	32,336	10,796	120	35,044	813	46,773	55,148	750	646

Of the villages entered in the returns for 1865 there were only 658 inhabited. The others (92) have no village site, the cultivators having deserted them to take up their abodes in some more populous place in the neighbourhood, or in some instances they are mere off-shoots of a village, which, for facility of measurement or for some other local reason, it was found expedient to demarcate separately. In the wilder tracts of Parganahs Bálábahat and Maráura Nárhat many of these villages consist of little else than jungle, with hardly any cultivation. They are, however, of great use for grazing cattle, and a considerable area has been reserved for Government in the Forest Department.

The total area returned in 1865 and 1872 was 1,947·41 square miles. The number of villages[1] in 1872 was 646, of which 328 have under 200 inhabitants; 210 have between 200 and 500; 74 between 500 and 1,000; 29 between 1,000 and 2,000; 3 between 2,000 and 3,000; 1 between 3,000 and 5,000; and 1 (Lalatpur) above 5,000. Lalatpur has a population of 8,052; next comes Tálbahat, with 4,410; but all the other parganah towns are little more than large straggling villages, showing by their ruins that in former days they had been of more importance. Bánpur has but 2,734 inhabitants; Bánsi has 1,682; Mahrauni, 2,534; Maráura, 1,326; and Bálábahat, 1,290. The number of villages

[1] The parganah details are given under the parganah notice.

to the square mile falls at 0·3; of inhabitants to each village at 476; the number of enclosures per square mile at 16 and houses at 24; while the average of persons to each enclosure is 6, and of persons to each house is 4·5. In 1865 the persons to each house were given as 4·49. Then, taking the houses built with skilled labour at 10,916, it is found that they are occupied by 60,983 souls, or 28·7 per cent. of the total population, while 71·3 per cent. occupy the common mud huts.

Census operations.

The following statement gives the population of each parganah in 1865 and 1872 arranged according to age (minors being those not exceeding 15 years of age) and to religion, the Musalmáns including the 160 entered as "Christians" and "others:"—

Parganah.		Hindus.					Musalmans and others.					Total.			Population per square mile.
		Males.		Females.		Total Hindús.	Males.		Females.		Total Musalmáns	Males.	Females.	Grand Total.	
		Minors.	Adults.	Minors.	Adults.		Minors.	Adults.	Minors.	Adults.					
Tálbahat ...	1865	8,644	12,016	7,247	11,549	39,452	57	92	43	84	276	20,805	18,923	39,728	140
	1872	6,802	9,514	5,847	9,171	31,334	57	118	43	98	316	15,491	15,159	31,650	112
Bálábahat,	1865	2,986	4,386	2,507	4,213	14,092	54	67	43	65	229	7,469	6,829	14,321	76
	1872	2,979	3,944	2,599	3,949	13,462	48	74	45	61	228	7,045	6,645	13,690	72
Bánsi. ...	1865	4,949	6,701	4,220	6,378	22,248	30	58	27	53	168	11,738	10,678	22,416	150
	1872	3,734	5,510	3,194	4,974	17,412	35	44	18	41	138	8,323	8,227	17,550	118
Mahrauni,	1865	3,888	6,150	3,444	5,472	18,954	77	139	70	109	395	10,254	9,095	19,349	126
	1872	3,564	5,335	3,085	5,124	17,108	47	175	58	102	322	9,061	8,369	17,430	113
Máráura ...	1865	8,469	13,307	7,796	12,405	41,976	138	201	105	197	641	22,114	20,503	42,617	105
	1872	8,537	11,857	7,299	11,606	39,299	125	199	108	176	608	20,718	19,189	39,907	98
Lalatpur...	1865	11,818	19,163	10,097	17,784	58,862	390	988	351	618	2,347	32,359	28,850	61,209	140
	1872	10,848	17,688	9,252	15,608	53,391	368	1,324	355	636	2,683	30,228	25,846	56,074	129
Bánpur ...	1865	9,847	14,772	8,284	14,674	47,577	174	270	165	320	929	25,068	23,443	48,506	147
	1872	7,510	10,936	6,559	10,645	35,650	135	178	123	211	647	16,759	17,568	36,327	110
Total ...	1865	50,606	76,895	43,607	72,462	243,572	917	1,953	809	1,493	5,176	1,30,378	1,18,370	248,748	127
	1872	43,974	64,784	37,865	61,068	207,788	815	2,052	748	1,225	4,840	1,11,625	1,01,003	2,12,628	109

Parganah Lalatpur has the greatest number of persons to the square mile, Bánsi falling from 150 in 1865 to 118 in 1872. The number in the jungle tract of Bálábahat does not exceed 72. Compared with the adjoining District of Jhansi the population is very scanty, but the amount of waste unculturable land, on the other hand, is very much more extensive. The general poverty of the soil is no doubt one of the causes of the low rate of population, for there are large tracts which can only be cultivated for three consecutive years, during which they produce in the best season crops of the poorest millets and the oil-seed *tilí*,

and have to lie fallow for double that period. The trade of the district is insufficient for the formation of large towns, and in seasons of drought like that of 1868-69 numbers of the poorer classes emigrate to more favoured tracts like Hoshangabad and Málwa, whence many of them never return. Taking all these causes into consideration, coupled with the great loss in 1868-69, there is much doubt whether any material increase in the population may be looked for in the next twenty years.

Infirmities.

Amongst the entire population, numbering 111,625 males and 101,003 females, 5 males and 13 females were returned as insane, or 0·8 among every 10,000 inhabitants; 23 males and 2 females as idiots, or 1·1 for every 10,000; 24 males and 11 females were found to be deaf and dumb, giving 1·6 per 10,000; 123 males and 63 females were blind, or 8·7 in every 10,000; and 23 males and 7 females were lepers, giving 1·4 per 10,000. These statistics were collected for the first time in 1872.

Sex and age.

The following statement gives a summary of the sex and age statistics for the entire district, omitting Christians and others, who only number 160 souls, but including them in the percentage on the total population. The percentages of each class to the total population of the same sex and religion is also given :—

Age or class.	*Hindús.*				*Musalmáns.*				*Total population.*			
	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.	Males.	Percentage.	Females.	Percentage.
Not exceeding one year.	6,220	6·7	5,655	5·7	122	4·4	115	5·6	6,345	5·6	5,772	5·7
From 1 to 6,	12,470	11·4	12,140	12·2	251	9·2	231	11·2	12,724	11·3	12,376	12·2
„ 6 to 12,	17,957	16·4	14,853	15·0	304	11·4	289	14·1	18,267	16·3	15,146	14·9
„ 12 to 20,	21,261	19·5	18,083	18 2	508	18·5	353	17·2	21,772	19·5	18,441	18·2
„ 20 to 30,	21,652	19·9	20,416	20·6	733	26·5	459	22 4	22,426	20 0	20,885	20·6
„ 30 to 40,	14,767	13·5	14,268	14·4	443	16·2	282	13·8	15,258	13·6	14.552	14·4
„ 40 to 50,	8,880	7·1	8,039	8·1	237	8·6	177	8·6	9,137	8·1	8,219	8·1
„ 50 to 60,	4,011	3·6	3,890	3·9	109	3·9	92	4·5	4,121	3·6	3,983	3·9
Above 60,	1,540	1·4	1,584	1·6	34	1·2	43	2·1	1,576	1·4	1,629	1·6

These statistics also were collected for the first time in 1872.

Agriculture and revenue.

The statistics connected with agriculture and land-revenue in 1865 and 1872 are shown in the following statements, the area in acres and the money in rupees. The number of agriculturists and the payments made by them are also given, the latter from the census of 1872 only :—

Parganah.	Total area in acres.	Area assessed to Government Revenue.		Area held revenue-free.	Area barren.	Land-revenue.	Land-revenue with cesses in 1872.	Incidence of the land-revenue.			Land-revenue.	Cultivators.	Total agricultural population.	Amount paid by cultivators as rent and cesses.
		Cultivated.	Culturable.					On the total area.	On the area assessed to revenue.	On the cultivated area.				
						Rs.	Rs.	A. p.	A. p.	A. p.	Rs.			Rs.
Tálbahat,														
1865 ...	181,711	32,004	67,023	9,294	73,390	25,488	...	2 3	4 1	12 9	...	...	24,110	...
1872 ...	181,712	25,093	76,662	11,581	68,376	21,671	24,200	1 11	2 0	12 4	521	15,812	16,334	43,342
Bálábahat,														
1865 ...	120,916	8,244	32,023	18,639	62,010	5,625	...	0 9	2 3	10 11	...	...	8,488	...
1872 ...	120,813	10,075	28,534	35,949	45,755	5,203	6,025	0 8	1 0	5 6	155	7,666	7,821	10,406
Bánsi.														
1865 ...	95,616	16,179	32,860	16,063	30,564	11,823	...	2 0	3 10	11 8	...	...	3,192	...
1872 ...	95,616	13,539	37,753	17,739	26,585	12,012	13,765	2 0	2 6	11 6	103	8,736	8,904	24,024
Mahraúni,														
1865 ...	98,254	22,333	62,075	4,376	9,471	15,022	...	2 5	2 10	10 9	...	...	11,343	...
1872 ...	78,308	22,356	65,349	1,432	9,121	13,850	15,335	2 3	2 3	9 4	501	8,969	9,270	27,689
Maráura,														
1865 ...	259,367	43,285	92,747	49,629	73,706	23,211	...	1 5	2 9	8 1	...	...	23,238	...
1872 ...	259,366	44,251	114,062	33,234	67,818	27,557	31,386	1 8	1 11	8 2	201	20,133	20,339	55,074
Lalatpur,														
1865 ...	279,736	52,533	133,110	49,928	44,165	43,951	...	2 7	3 9	13 5	...	...	34,555	...
1872 ...	280,331	50,669	86,614	37,412	38,626	38,665	43,287	2 2	2 7	9 9	1,160	25,395	26,455	77,330
Bánpur.														
1865 ...	200,746	39,212	87,255	36,073	48,206	35,664	...	2 8	4 6	14 7	...	...	30,947	...
1872 ...	200,749	31,107	114,365	32,961	32,316	31,007	34,812	2 4	2 9	15 7	259	19,944	20,203	62,014
Total,													813	
1865 ...	1,246,346	203,790	507,093	184,002	341,462	1,60,784	...	2 2	3 7	12 1	...	...	125,242	...
1872 ...	1,244,344	197,090	587,339	180,418	325,315	1,49,935	168,809	1 11	2 3	10 3	2,795	106,447	109,	2,99,870

The barren column gives the unculturable area in each parganah of the total area assessed to revenue only, but the total gives the total barren area in the district. The total culturable area in 1872 was 686,717 acres, and the total cultivated area was 234,312 acres. The decline in the prosperity of the district by the pressure of the famine of 1868-69 is strikingly illustrated by the above table. The cultivated area has fallen off by about 20,000 acres, while we have seen that the population has decreased by 35,485 souls; and, if we add the loss of the natural increase which might have been expected during seven years, the net loss will be much more. The occupation columns show a falling off in the agricultural classes of 16,000. In 1872 the agriculturists are one-half of the total population. The adult male agriculturist has an average of three souls depending on his exertions, and cultivates 6·5 acres,[1] for which he pays an average of Re. 1-4-7 per acre. The proprietors pay an

[1] According to Colonel Davidson there are 21,885 families, and the average holding of a family of five is 13 acres.

average of Re. 0-13-5 per cultivated acre assessed to revenue, and therefore the margin left them as profits amounts to only seven annas two pie per cultivated acre according to the above tables. Of the total agricultural population, 108,808 are Hindús, or 51·2 per cent. on the total population, and 434 are Musalmáns, or 0·2 per cent. of the entire inhabitants of the district. Amongst the landholders only 23 are Musalmáns, and amongst the cultivators 411. The number of agricultural labourers shown in the occupation statement for this district is 78,479.

Castes.

The population is essentially Hindú, and may be divided into the four great classes of Brahmans, Rajpúts, Baniyas, and other castes.

Brahmans.

The Brahmans in Lalatpur numbered 20,657 souls in 1872, of whom 10,035 were females, while the census of 1865 gives the total number at 23,312, of whom 22,731 were returned as Jajhotiyas. This was an error, as in the 1872 census only 7,122 are classed under this subdivision. They are the most important division in all the Bundelkhand Districts, and according to local tradition derive their name from Jajhar Singh, a celebrated Raja of Hamírpur, but more probably from the old kingdom of Jajhoti, of which Khajuráhu was the capital. They are found in all the parganahs in considerable numbers except Bánsi and Maráura. Gaur Brahmans numbered 5,271 souls in 1872, and are found in Parganahs Lalatpur, Tálbahat, Mahrauni, and Maráura. They say that they came from Bengal, and call themselves descendants of the Muni Bhrigu. Kanaujiyas, numbering 3,013, occur in all the parganahs except Tálbahat. Sanádhs or Sanawadhiyas (1,140), who came here with Ramchandra, are found in Lalátpur, Bánsi, Tálbahat, and Bálábahat. Other subdivisions are—Baisgaur (112); Saraswat (16); and Sarwariya (313); while 3,670 are unspecified.

Rajpúts.

The Rajpúts number 20,985 souls, of whom 4,882 are females. The Jajhariyas are the most numerous, numbering 7,343 souls. These are not given in the list of 1865.

Bundelas.

Next come the Bundelas, numbering 9,543 in 1865 and 5,226 in 1872, and found in every parganah in the district. The Bundelas are a proud, turbulent race, averse to labour, and ever ready to quarrel with each other or with their rulers if they think themselves aggrieved. Many of them are descended from or allied to some of the leading families of Bundelkhand, and no inconsiderable portion of the district is held by them in hereditary *jágír*, or on a quit-rent, with the title of *ubaridár*. The Bundela's love for honorary distinction is well known, and *Raos* and *Diwáns* are plentiful throughout the district. For some years past the Thákur Chiefs have settled down quietly to agricultural pursuits, except in the case of two or three outlaws who took a prominent share in the disturbances of 1857-58, and who have still eluded capture. But at no distant period it was a common occurrence to hear

of some well-known Bundela landholder being engaged in *bhumiáwat*, and the mere term itself is some indication of the character of the people. It is derived from the Sanskrit *bhum* or "land," and it means a war or fight for landed inheritance. When a Bundela takes to *bhumiáwat* he collects his followers and indulges in a course of indiscriminate plunder and murder until he is able to make peace on his own terms. Most of these Bundela barons are too proud and indolent to take much trouble about the management of their estates; they are notoriously improvident, and being usually burdened with a larger number of retainers than they can afford to maintain, they are heavily in debt. But there are some favourable exceptions; and there are Bundela zamíndárs in the district who look into every detail themselves and are excellent landlords.[1]

The Panwars, found in every parganah except Mahrauni, number 1,833 souls; Dhanderas number 1,004; Tanaks 411; and Gaurs, found in every parganah except Tálbahat and Bálábahat, number 396 souls. Other clans are—Bhathariyas (97), found in Lalatpur; Bargujars (154) in Mahrauni; Bais (589) in Lalatpur, Maráura, and Mahrauni; Bhadauriya (54); Bhagel (8); Banaphar (9); Chauhan (387) in Lalatpur and Maráura; Dhengar (54); Gahlot (75) in Mahrauni, Gautam (14); Jaiswar (217) in Lalatpur and Maráura; Janghára (33); Kachhwáha (133) in Bánpur; Katheriya (58) in Maráura; Kachhaura (81) in Lalatpur; Kharag (61); Khágar (317) in Lalatpur; Masheir (29); Mohil (26); Maithil (12); Madasi (78); Ujayini (52); Parihar (402) in Lalatpur and Maráura; Rahtor (62); Raikwar (165) in Tálbahat; Rangar (267) in the same parganah; Sikharwár (56) in Maráura; Solankhi (38); Sengar (40); Shukul (3); Túar (271) in Maráura; and Rajpúts, whose clan was not given, 920.

Next come the great trading communities known under the generic term "Baniyas." These numbered 11,356 souls in 1872, of whom 5,494 were females. The census of 1865 gave the total number at 12,799. Marwárí Baniyas of the Jaina sect and Parwar subdivision are the most numerous. They were returned as Marwáris (68) and Jainis (11,264) in 1865. In 1872 the numbers are—Jainis, 6,556; Parwars, 2,622; Saraugís, 322; and Maheshrís, 26. They are amongst the most active and influential of the trading classes. Local tradition derives their origin from some aboriginal stock. The remaining Baniya castes are the Agarwál (248); Dhusar, (214); Ghoi (1,059); Golái (237); and Rahti (33); while 39 persons are unclassed. The great body of the Hindú population comes under the castes collected in the enumeration tables as "other castes." These in 1872 numbered 154,688 souls, of whom 73,517 were females. The number placed in this division in 1865 was 191,502.

Baniyas.

Other castes.

[1] Sleeman's Rambles, &c., I., 318; London, 1844.

The following table gives the names and numbers of these castes according to the census of 1872:—

Aheria ...	759	Garariya ...	4,321	Khakrob...	585	Orh ...	197
Ahír ...	19,190	Ghosi ,,	782	Khatik ...	223	Patahra ...	418
Banjára ...	3,436	Gújar ...	117	Koli ...	3,824	Rawa ...	270
Barhaí ...	3,402	Hajjám ...	5,025	Kumhár ...	2,568	Singhariya,	917
Basor ...	2,672	Ját ...	100	Kúrmi ...	6,112	Sonár ...	1,518
Beldár ...	90	Jotshi ...	421	Lakera ...	157	Tamoli ...	105
Bharbhúnja ...	43	Juláha ...	297	Lodha ...	21,747	Teli ...	5,305
Bhat ...	700	Káchhi ...	19,281	Lohar ...	3,356	Bairágí ,,	230
Chamár ...	25,118	Kahár ...	4,865	Machhera	129	Gosáin ...	192
Chhípí ...	810	Kalál ...	1,132	Mimár ...	63	Jogi ...	261
Darzí ...	608	Kanjar ...	62	Máli ...	570	Saniyási ...	109
Dhobi ...	3,020	Kayath ...	2,182	Mochi ...	26	Gond ...	93
Dhúna ...	222	Khagar ...	4,576	Nat ...	651	Unspecified,	1,622

The Chamárs are the most numerous, and next come the Lodhas, Káchhis, and Ahírs. The latter ascribe their origin to Muthra, and are divided into the Nand and Gauwála clans, each of which has numerous subdivisions.

Lodhas.

Lodha villages are scattered throughout the district, but they are more numerous in the Tálbahut, Bánsi, and Maráura Parganahs. They are good cultivators, and, generally speaking, are a quiet, industrious race. In some villages of the Maráura Parganah, adjoining the Ságar District, Lodhís of another class are met with. They are descendants of the hill Lodhis of Central India, and call themselves Thákurs. They affect the manners and costume of the latter class, and are noted as being a turbulent, ill-disposed race.

In the southern part of the Maráura Parganah there are a few small villages founded and inhabited by Raj Gonds. They are easily distinguishable by their flat features, dark complexions, and general wild appearance. None of them are to be found in the northern parganahs. Closely allied to them in manners and appearance are the Sahariyas or Singhariyas, who are found scattered all over the district, and more especially in the thickly-wooded tracts, to the number of upwards of 10,000. They are supposed to be aborigines connected with the Kúrkús of the Central Provinces, and as regards appearance they have been not inaptly described as resembling monkeys rather than men. They subsist chiefly by cutting grass and firewood, and also on the produce of the jungles, of which, until a recent period, when the rights of Government were enforced and a system of conservancy was commenced, they remained the uncontrolled masters. Some of them have been employed in the Forest Department and make excellent rangers.

Musalmáns.

The Musalmáns number 4,782 souls, of whom 2,041 are females. They are divided into Shaikhs, who number 1,039; Sayyids, 160; Mughals, 65; Pathans, 2,159; and unspecified, 1,359. The class of houses and the statistics connected therewith have already

been given. One peculiarity of the district connected with the homes of the people is the number of old forts one meets with in every part of the country. These are for the most part in ruins; those of most importance near towns and villages were dismantled by Sir Hugh Rose's force in 1858. Many of these were the residences of robber barons, whose practice of levying black-mail on all passers-by has only been restrained since the introduction of British rule.[1]

Habitations.

Of greater interest than the old forts are the numerous remains of ancient temples, more especially in the south of the district, in the neighbourhood of the Vindhyan hills, where there is an almost unlimited supply of good stone—chiefly sandstone—for building. Some of these are the work of the ancient Gonds, and some are Jain temples constructed of massive blocks of stone, which must have been found very difficult to place in their present position. The Jainas are still the petty grain and tobacco dealers and money-lenders of the district, and usually expend their gains in building a temple, in order to obtain the coveted title of Singhai, and these are the only modern buildings with any pretensions to architectural skill that are to be found in the district.

In villages the houses of the *lambardárs* (or headmen) are usually conspicuous among the others; they are built of small burnt bricks set in mud or lime, according to the owner's means, with an upper storey and a loop-holed wall. The village huts are, as a rule, low mud buildings, roofed with tiles or thatch and plastered with cow-dung. In some villages to the south of the district the houses are roofed with slabs of sandstone split into slates a quarter of an inch thick. There are no houses built of dressed stone. The cost of an ordinary hut is about Rs. 10. It must not, however, be supposed that all these villages present an uniform appearance. There is, on the contrary, a marked difference to be found as regards cleanliness and neatness even in the same parts of a parganah. Some small Thákur villages of the poorer sort are perfect specimens of squalor and filth; while some of the best are those inhabited by Kúrmis and Brahmans. The only attempts at ornamenting dwelling-houses are to be seen in some of the villages inhabited chiefly by Lodhís in the south of the district near the Ságar frontier. Elaborate wooden pillars, gaudily painted, appear as symptoms of civilization not noticeable anywhere north of the Maráura Parganah.

Labourers and the poorer classes live on *phíkar*, *kútkí*, *kodon*, *rálí*, *sánwán*, and *junarí*, all of which are cheap grains, costing less than a rupee for 82 pounds *(mun)*, or for one *mun* about Rs. 2 a month. Baniyas and petty traders use wheat and barley flour mixed with parched *chana*, and the cost of feeding a family for a month is from Rs. 3 to Rs. 3-8-0. The better classes use wheat flour with rice, *ghí*, sweatmeats, &c., at a cost of about Rs. 10 to Rs. 15 a month. *Ghí* (or clarified butter) sells at

Food, &c.

[1] Colonel Davidson's report.

two to three *sers* for a rupee, but is seldom used by the poorer classes, who substitute curds *(dahí)*. The wild *sánwán* and other vegetables that may be collected for the trouble of gathering them are also used to eke out the scanty subsistence of the labourer's family. The usual Bundelkhandi costume is universally worn, and is here, more than in other districts, the produce of local manufacture. The people are too poor to invest in the English cloths, which distance and cost of carriage render comparatively more expensive than in the Duáb.

Religion.

As will be seen from the preceding pages, the vast majority of the people are Hindús. The Musalmáns possess neither wealth nor influence, and their numbers are too small to render them at any time a dangerous element in the population. The Jainas are numerous, and yearly proceed in large numbers to Sikhar, near Bhagalpur in Bengal, to worship in the Jaina temples there. There are no Native Christians, and no society has ever made Lalatpur the scene of its labours.

Education.

The Lalatpur District is in the Second (or Agra) Circle of the Education Department. The description of the class of schools and management of the department given under the Banda District applies equally to Lalatpur (see BANDA District, *s. v.* "*Education*"). Hindi is almost exclusively used in tuition. The only superior zila school is that of Lalatpur, established in 1867. The halkáhbandi or village schools were opened in 1860, the tahsíli schools in 1858, and the female schools in 1868.

The educational statistics collected at the census of 1872, showing the total number of persons, the literate, or those able to read and write, and the percentage of the literate on the whole population of the same religion, sex, and age, are as as follows :—

Agra.	Hindus.			Musalmans.			Christians and others.					
	Males.			*Males.*			*Males.*			*Females.*		
	Persons.	Literate.	Percentage to total Hindús.	Persons.	Literate.	Percentage to total Musalmáns.	Persons.	Literate.	Percentage.	Persons.	Literate.	Percentage.
From 1 to 12 years ...	36,647	351	0·9	677	8	1·1	12	4	33·3	11	2	18·1
„ 12 to 20 „ ...	21,261	493	2·3	508	18	3·5	3	3	100	5	4	80 0
Above 20 ...	50,850	1,972	3·8	1,556	33	2·1	111	100	90	18	11	61·1

There were 98,928 Hindú females, none of whom are entered as literate, and 2,041 Musalmán females, who are also all unable to read or write. Of the whole population, only 2,982 males and 17 females possess the ordinary elements of education according to these returns. The educational statistics for previous years are shown by the following return:—

Class of school.	1860-61.			1871-72.						
	Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils.		Average daily attendance.	Average cost of educating each pupil.	Proportion borne by the State.	Total charges.
					Hindús.	Musalmáns.				
								Rs. a. p.	Rs. a. p.	Rs.
1. Inferior Zila ...	...	...	...	1	51	11	50	44 15 0	40 1 5	2831
2. Tahsíli ...	3	161	803	2	92	9	72	5 7 11	4 14 11	457
3. Halkáhbandi ...	20	481	683	19	704	10	486	2 7 9	1 6 2	1,688
4. Female (Govt.),	...	...	...	8	219	5	140	2 12 11	2 10 10	518
5. Indigenous (Unaided.)	4	35	334	9	145	8	121	4 3 0	...	640
Total ...	27	677	1,820	39	1,211	43	869	...	...	6,134

Post-offices.

There are two imperial post-offices, those at Lalatpur and Mahrauni. The imperial post-offices at Chanderi and Tehri are also within the Lalatpur subdivision, and from the difficulty in separating their returns from those of the district proper the statistics are omitted. The district post-offices, seventeen in number, are at Bánpur, Bánsi, Bár, Birdha, Buchera, Nalkhera, Dudhai, Girwár, Gauna, Jákhlaun, Jakhora, Mandáwar, Madanpur, Nárhat, Patna, Sojna, and Tálbahat. They are situated at the principal police-stations, and are supervised by a native clerk entertained for the purpose.

Police.

The village police or watchmen known as *chaukidárs* in the 660 inhabited villages of the Lalatpur District under the recent organization amount to 473, or one to every 505 inhabitants. They are remunerated in some cases by a cash payment from the municipal cess, and in others by a cash payment and in addition a certain quantity of land and allowances of grain at harvest time. The regular police in 1871 amounted to 425 men of all grades, entertained at a cost of Rs. 63,407, of which Rs. 62,351 were paid from imperial funds. In 1871 there were five cases of

murder, two of dacoity, two of robbery, 149 of lurking house-trespass, and 513 of theft: 416 persons were tried for these offences and 268 were convicted, showing a percentage of convictions of only 64·4. One-half the property stolen was recovered. The dacoities are supposed to have been committed by an escaped convict named Dhalíp Singh, who had previously been a professional leader of dacoits. The Sanauriyas, a clan of professional thieves who wander over all India in pursuit of plunder, are residents of this district, and give considerable trouble to the police authorities. Mention is made in the report for 1871 of a case where five Sanauriyas were convicted of an offence committed in the Baroda State of the Bombay Presidency. There are first-class police-stations at Lalatpur, Jakhora, Tálbahat, Bár, Mahrauni, Maráura, Nárhat and Birdha; second-class stations at Bánsi, Nalkhera, Bánpur, Sojna, Khajúriya, Girwar, Madanpur, Patna, Dudhai, and Jakhlaun; and outposts at Lagaun, Gugarwára, Ghâti Majhára, Mahauli, Bálábahat, Nikaura, Kilgáwán, and Nayá Kotra.

There is but one jail in the district, the statistics of which are as follows:—

Jails.

The average number of prisoners in jail in 1860 was 197; the ratio per cent. of this average number to the population, as shown in the census of 1865, (248,146) was in 1860, ·080; in 1870, ·050. The number of prisoners admitted in 1860 was 634, and in 1870 was 538. The number of prisoners discharged in 1870 was 468. In 1870 there were 145 admissions into hospital, giving a ratio of admissions to average strength of 114·17. The number of prisoners that died in 1870 was 7, giving a ratio of deaths to average number in jail in 1870, 5·51. The cost per prisoner per annum in 1870 was—for rations, Rs. 16-11-3; clothing, Rs. 4-4-7; fixed establishment, Rs. 15-1-6; contingent guards, Rs. 8-11-5; police guards, Rs. 4-9-4; and additions and repairs, Rs. 6-10-3; or a total of Rs. 56-0-4. The total manufactures the same year amounted to Rs. 638-9-0, and the average earnings of each prisoner to Rs. 5-0-5.

Fiscal history.

The settlement operations which had been commenced in 1853 were brought to a sudden stop by the mutiny in 1857, and had to be commenced *de novo* in 1859, owing to the destruction of all the papers and the removal or destruction of many of the boundary pillars. The work, which had been recommenced by Captain Tyler, was on that officer's departure for Europe in 1860 taken up by Captain Corbett; and though it was considerably retarded by the disturbed state of the country, the scientific survey was completed in 1862. In the following year Captain Corbett was transferred to Jalaun. Captain Tyler on his return from furlough resumed work, and carried it on until his death from cholera in August, 1865. The assessment of Parganah Tálbahat was made by Captain Tyler, and, with the exception of 33 villages, that of Parganah Lalatpur also. Captain Corbett assessed Parganah Bánsi, and neither he or Captain Tyler made any report. After Captain Tyler's

death Mr. Montagu carried on the duties for a few months, and was followed by Colonel James Davidson in Feburary, 1866, who completed the assessment of the remaining portion of the Lalatpur Parganah and that of Parganahs Bánpur, Mahrauni, and Maráura Nárhat in 1869. The district was consequently, with the exception of the period of mutiny, under settlement for sixteen years, and a prey to the disturbing influences which are more or less the necessary accompaniments of such operations.

Old settlements severe.

All these officers appear to have arrived, at different times and on different data, to the same conclusion that the old summary settlements were too high, and that the deterioration observable generally throughout the district was mainly to be attributed to over-assessment. There were no old records available to throw a light on the former fiscal history of the tracts under settlement, and the settlement officer had to trust to the rent-rates prepared by the village accountant, which were in some cases a help, as money rents are the rule throughout the whole district, produce rents being unknown. The previous settlement, which had in working been found too severe, amounted to only eleven annas nine pie per acre on the total cultivated area of the revenue-paying land, which fell on each parganah thus :— Lalatpur, 13 annas 11 pie; Bánsi, 14 annas 4 pie; Bálábahat, 7 annas nine pie; Tálbahat, 13 annas 1 pie; Mahrauni, 8 annas 7 pie; Bánpur, 12 annas 2 pie; and Maráura, 9 annas 3 pie. Those subsequently adopted were, including *ubarí* and excluding revenue-free land, in Lalatpur, 11 annas 4 pie; Bánsi, 11 annas 11 pie; Bálábahat, 7 annas 5 pie; Tálbahat, 10 annas 11 pie; Mahrauni, 7 annas 9 pie; Bánpur, 10 annas 7 pie; Maráura, 8 annas 9 pie; or an average 10 annas 1 pie for the whole district.

New assessment.

The new assessment is undoubtedly a light one, but the peculiar features of the district make a moderate demand necessary. Much land had been thrown out of cultivation owing to previous high assessments; much more had been allowed to lie fallow owing to the mutiny; and the famine of 1868 threw everything back still further. It was always a poor district, but since the drought it has become absolutely impoverished in capital, population, and cattle.

Parganah notices.

As the assessment of each parganah is noticed separately under the alphabetical arrangement, it will only be necessary here very briefly to view the assessment as a whole. In Lalatpur a decrease of two annas seven pie on the former land-revenue was allowed, yet the present land-revenue is more than one-half the estimated rental assets, which is not the case in the other parganahs. There is little irrigation in this parganah, and the *rabí* harvest is only 30 per cent. to the *kharíf;* one-third of the villages are held by Thákurs. In Bánsi a reduction of 16·82 per cent. on the former land-revenue was made, yet the rate is still higher here than

in any other parganah; the population is, however, more numerous, and is chiefly composed of Lodhas. The *rabí* is about 82 per cent. to the *kharíf*. Bálábahat suffered much during the mutinies. The soil is bad, water is scarce, and the fields are much exposed to the depredations of wild animals, which accounts for its low assessment In Tálbahat the demand was reduced, 16·84 per cent., the greater part of it consisting of inferior soil; about 22 per cent of the cultivated area, however, is irrigated. The cultivators are for the most part Thákurs. In Mahrauni there is only four per cent of irrigation, and one-half of the entire parganah is held by Thâkurs, who have never recovered from the effects of the mutiny. The population is very thin here, and *pahikásht* cultivation almost the rule. Bánpur has an irrigated area amounting to 17 per cent. of the cultivated area, but in other respects resembles Mahrauni. It did not come into our possession until 1858, and is the only parganah where the revenue demand approximates to one-half the estimated rental assets. This parganah, like the last, has suffered much from war, famine, and pestilence, and it will be long before it can hope to recover itself. Maráura Nárhat has only two per cent. of irrigation, but as this is due to the presence of the black soil this parganah may be considered to be favourably situated.

Mode of assessment.

The rates on which the assessment was framed were based on the three classes of soils, *moti* (elsewhere called *már*), *dúmat*, and *patharo* or *pathari*. The two former were subdivided into irrigated and unirrigated. For all the parganahs except two the rates were framed by Captain Tyler and Captain Corbett, who left no reports. The local practice was to pay rent in cash at so much per *bígha* according to the class of crop, and the assessing officers, ascertaining the rotation of crops and the area of each class of soil under them, calculated the average produce and net profits of each crop and translated the crop rates into soil rates. They then divided the villages according to their capabilities into three, or some times four classes, and drew out the average rates for every kind of soil in each class of village in every parganah. *Moti* ranges from Rs. 2-8-0 in Bánsi to twelve annas in Lalatpur; *dúmat* from Rs. two to eight annas, and *patharo* from Re. one to four annas. Taking these rates as the standard, the assessment of each individual village was proceeded with, due allowance being given for the presence of *pahikásht* (or non-resident) cultivators, the prevalence of *thánka* (or leases at fixed rents), and other local matters affecting the village revenue.

From these causes the actual assessment fell below the assumed rates. The rental by them on the old lands assessed to land-revenue should have been Rs. 2,89,733, giving a revenue of Rs. 1,44,865, but the assessment as really made was Rs. 1,31,812. The last assessment of these lands amounted to Rs. 1,52,765, the reduction was, therefore, Rs. 20,953, or 13·7 per cent. The full assessment actually demandable in 1869 was Rs. 1,33,995, besides Rs. 13,807

paid as a quit-rent by seventy *ubarí* villages in which the full land-revenue is not taken.

The following table gives the statistics of the past and present assessments for each parganah in the district :—

Parganah.	Land-revenue of former settlements.				Statistics of present settlement.				
	First, 1843-44 to 1847-48 (Captain Blake).	Second, 1848-49 to 1852-53 (Captain Harris)	Third, 1853-54 to 1859-60 (Captain Gordon).	Fourth, 1860-61 to 1868-69 (Captain Tyler).	Assumed rental assets.	Actual settlement rent-roll.	Land-revenue assessed.	Land-revenue and cesses.	Incidence of land-revenue plus cesses on cultivated area.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	As. p.
Lalatpur ...	36,661	40,007	36,671	41,211	63,804	58,030	33,557	35,234	13 1
Tálbahat ...	20,419	21,514	20,097	25,346	43,623	37,921	21,078	23,183	12 0
Bansi ...	13,353	15,429	13,021	12,725	22,848	17,444	10,585	11,652	11 11
Bálábahat ...	5,225	5,226	5,875	5,448	12,789	11,094	5,196	5,713	8 2
Mahrauni ...	22,100	24,892	21,285	14,494	36,306	27,095	13,171	14,487	8 7
Bánpur ...	...	...	...	34,484	66,035	64,711	30,132	33,141	11 6
Maráura Nárhat.	...	...	...	19,057	44,328	36,134	18,092	19,899	9 8
Ubarí and resumed revenue-free.	...	...	...	...	...	...	1,31,811 15,991	1,43,309 18,097	10 11 ...
Total...	97,758	1,07,068	96,949	1,52,765	2,89,733	2,52,429	1,47,802	1,61 406	...

Under *ubarí* and resumed revenue-free are included Rs. 2,184, representing the full revenue assessed on the resumed villages. The nominal full revenue on the *ubarí* villages would amount to Rs. 22,950, while only Rs. 13,807 is at present taken, and the nominal revenue on the 115 villages actually held free of revenue would amount to Rs 27,538, giving a total land-revenue of Rs. 1,98,290, falling at the rate of ten annas three pie on the cultivated acre, and three annas three pie on the culturable acre. This agrees most closely with Ságar, where the rate is ten annas two pie on the cultivated acre. The incidence in Jhansi is Re. 1-14-11, but the conditions of living and agriculture there are much superior to Lalatpur. The new assessment has been confirmed until the 30th June, 1888.

Effect of the famine.

The total land-revenue demand for 1870-71 was Rs. 1,47,324, of which Rs. 1,43,635 were collected, leaving a balance of Rs. 3,689; of this balance Rs. 2,515 were in train of liquidation, and Rs. 1,069 doubtful, leaving a nominal balance of Rs. 105. There were also Rs. 74,423 outstanding at the beginning of the year; of this Rs. 4,946 were collected, and Rs. 79 remitted and removed from the accounts, leaving a balance

of Rs. 69,398 on account of these old outstandings. In the early part of 1872 the Lieutenant-Governor (Sir W. Muir) visited Lalatpur, and found the effects of the famine of 1868-69 were still pressing so heavily on the people that it became necessary not only to remit large balances of land-revenue but to adopt some measures for immediate relief from the existing demand. Orders were then issued for the remission of Rs. 55,557 of the old balance above mentioned, which had accrued during the famine year, and for the suspension of the remainder for a time. The Deputy Commissioner was also directed to grant temporary reductions, based on the general principle that the demand should not exceed eighty per cent. of the fairly calculated existing assets. These were to continue for three years, or until the villages in which they were granted had recovered somewhat from their former depressed state. The large balances of advances *(takkávi)*, amounting to Rs. 84,000, were also left for remission at the discretion of the local officer, so that everything that could be thought of has been done towards restoring the prosperity of the district. In 1872, the land-revenue, according to the census returns, stood at Rs. 1,49,935, or with cesses Rs. 1,68,809, and fell at a rate of one anna eleven pie on the total area, two annas three pie on the area assessed to land-revenue, and ten annas three pie on the cultivated area. The statistics collected under the head of "population" give sufficient materials for comparing the state of the district before the famine with its present state.

Proprietary rights.

In the parganahs formerly belonging to Sindhia the revenue-paying estates were all held by farmers or lessees, whose tenure depended solely on the fact of their ability to meet the Government demand. They were never at any time recognized as proprietors, nor did they act as if they considered themselves as such by mortgaging or otherwise disposing of their holdings. In Lalatpur the State was the sole acknowledged owner of the soil, and all inquiries regarding the proprietary title were reserved until the time of regular settlement.[1]

In the confiscated Parganahs Bánpur and Maráura the proprietorship of the State was even still more clear, the farming system having only very partially been carried out. In the Nárhat villages the proprietorship of the Thákurs in possession was practically undoubted, and it had been more or less recognized at different times, so that in these cases nothing was required at the recent settlement beyond the formal recognition and conferment of the proprietary title. The headmen of the village communities are in most instances descendants of the original founders (called in Lalatpur *Jhariya-kath*, "cutters of the bush"), and under the Native Governments the management of the village and collection of the revenue was usually entrusted to them in return for a certain payment *(hak)* in land or cash. Where such persons

[1] Colonel Davidson's report.

claimed, the proprietary right was as a general rule conferred upon them with their co-sharers, leaving the number of the latter and the extent of each share to be specified at the record of rights. The possession of mere farmers was generally upheld only where no stronger claims were brought forward. But in all cases, with few exceptions, the settlement was made with them after conferring the proprietary title, and not as farmers.

Wherever old cultivators were amongst the claimants, and did not succeed in establishing their rights to engage for the village, they were recorded at the recent settlement proprietors of their own holdings if of about twelve years' standing, with a proportional share of the waste, their share of the Government revenue being fixed at the time. The total number of old cultivators[1] thus recorded was 161, holding 2,850 acres: a number which may appear small; but it must not be forgotten that in numerous cases the proprietors of the whole estates were taken from the cultivating community, and all the relations who could prove any participation in the old *hak*, or whose ancestral rights were not disputed, were also admitted to registry at the preparation of the record of rights. In this district Mr. Colvin's Ságar rules were fairly observed, and have resulted in a fair distribution of the property in the soil created by the British rule. In 1872 the landowners numbered 2,795 souls in this district.

Tenures.

There are no *talukahdárí* tenures, properly speaking, in the Lalatpur District. Those so-called are virtually *pattidárí*, with *ubarí* (or quit-rent) rights. The settlement of the revenue has been made for twenty years, and not for the lifetime of the head *ubaridár;* while the estate has been divided among the subordinate *ubaridárs*, who each pay in their quota of the Government demand direct, and quite independent of the recognized head of the family. Villages where subordinate proprietary rights exist have been sub-settled with the persons in the enjoyment of such rights.

Zamindárí tenure.

The prevailing tenure is that known as *zamíndárí*, under which all the co-partners enjoy a share in the general profits of the estate, according to the measure of their ancestral right, which is usually expressed in fractions of a rupee. This system is thoroughly understood by the people, and leads to no practical inconvenience. In mixed or imperfect *pattidárí* tenures, the amount of each sharer's responsibility as recorded in fractions of a rupee is in accordance with his *patti* or actual share of the estate. When this agreement was not found to exist, and complaints were preferred, the case was usually settled by an adjustment of the share of revenue or of land held in common, or (in revenue-free estates) of the general village expenses. The pure *bháyachára* tenure is very rarely

[1] There were 43 admitted in the Lalatpur Parganah; 54 in Bánpur; 2 in Mahraúni, and 62 in Maráura.

met with, the numbers of the different tenures being *zamíndárí*, 653; *pattidárí*, 3; imperfect *pattidárí*, 87; and *bháyachára*, 6; or a total of 749.

Revenue-free estates.

There is a considerable area held revenue-free in this district, the total area being no less than 196,856 acres in 1869 divided among 115 villages, and 12,482 acres held in patches, and representing a land-revenue fixed at the time of settlement for the purpose of determining cesses of Rs. 34,954. These include the *chír* lands, due to the recognition of the claims of the Thákurs by the Gwaliar Darbar in the partition *(batota)* treaties between them and the Bánpur Raja in 1830 and 1838. They have all been separately disposed of at the recent settlement, and are recorded in full in the report.

Chír lands.

The revenue-free patches locally known as *chír* comprise some 5,118 acres, the rental value of which is Rs. 11,743. The Thákurs were found at the recent settlement to be in possession of lands worth Rs. 15,998, and they were only entitled to Rs. 12,180. Owing to lapses and other causes the rental of the resumed lands amounted to Rs. 4,254, but possession was not disturbed where the value did not exceed one-tenth of the *batota* money assignment. From the similarity of name it was at one time supposed that the terms "*chír*" and "*sír*" were synonymous, but *chír* is here only applied to *batota* grants situated in villages other than those belonging to the *batotadárs; hak Thákuran* is the term applied to these grants in their own villages, and *sír* to any lands habitually cultivated by any proprietor. On the death of a *chírdár* without heirs his lands lapse to Government.

Hereditary cultivators.

Prior to the present settlement the hereditary rights of cultivators had not been formerly recognized, but now, as a general rule, an occupancy title has been granted to all who have held continuous possession of their holdings for a period of twelve years, the period fixed for the Regulation Districts by Act X. of 1859. The exception has been in those cases where the cultivators themselves have declined to be so recorded, either to please the landlords or under the impression that they could make better terms for themselves as tenants-at-will. But no such resignation of their rights has been accepted without due inquiry from the parties themselves. Throughout the greater part of the district an hereditary occupancy right has been acknowledged by the people themselves. For many years prior to British rule the same lands have descended from father to son uninterruptedly, and rents have been periodically fixed (usually after every second or third year) after a valuation or appraisement of the crop, known by the local term of *dekha bhali*. This custom, wherever found to prevail, has been recorded in the engagement paper, and it seems to answer every required purpose, as the occupancy rights of the tenants are secured, and, on

the other hand, rents can be easily adjusted by mutual agreement without having recourse to the Revenue Courts. Act X. of 1859 is not in force in this district, but rules regarding the rights of non-proprietary cultivators and claims to enhancement and abatement of rent were promulgated and sanctioned by the Board of Revenue in 1863.

Cultivating classes.

The chief castes amongst the agricultural population are Lodhas, Brahmans, Káchhís, Ahírs, Kurmís, Jajhariyas, and Bundelas. A holding cultivated by one plough consists of four or five *bighas* of irrigated and eight to ten *bighas* of unirrigated land, and usually has a well. The average holding is double this, with two pairs of ploughs. A five-acre holding would be equal to about Rs. 2 cash wages a month. Colonel Davidson (writing of the neighbouring District of Jhansi) considers the size of a holding required for the support of an ordinary family of agriculturists to be nine acres. He estimates the average value of the gross produce of *moti* land at Rs. 12, from which Rs. 6-8-0 should be deducted for seed (Rs. 2-8-0) and rent (Rs. 4), leaving Rs. $5\frac{1}{2} \times 9 =$ Rs. 49-8-0 as the cultivator's profit in a year. Much must depend on the nature of the soil, for if all is poor, then half the size again, or (say) 14 acres, would be necessary. Again, if the land be irrigated, the size of the required holding may be less—say six acres. The average of cultivators' holdings in Mau is ten acres for hereditary cultivators and seven acres for tenants-at-will; but these are not safe guides, as the one may till land as a tenant-at-will in addition to his own holding, and the other may be a *pahikásht* hereditary cultivator elsewhere. Where there are less than nine acres, the profits from the sale of grass, firewood, &c., and occasionally labour elsewhere, serve to eke out the profits from cultivation.

The cultivators are for the most part tenants-at-will, deeply involved in debt to the village bankers. Rent is usually fixed by the crops, and in some villages by the character of the soil; hence the rates called village *darbandi* or *naruadar*, which when according to soil is usually commuted to a lump sum known as *thánka*. The average rates in the entire district are—for irrigated *dúmat* in two-crop land Rs. 4, and in one-crop land Rs. 3; *patharo*, in two-crop land Rs. 3, and in one-crop land Rs. 2-8-0. The rates for unirrigated land are—*moti* Re. 1-12-0, *dúmat* Re. 1-4-0, and *patharo* 10 annas.

In 1872 the rents and cesses paid by cultivators (106,447) were estimated at Rs. 2,99,870, giving the average holding of each male adult agriculturist at six and a half acres. Rents are invariably paid in cash throughout the district.

Pahikásht.

A system of *pahikásht* (or cultivation by non-resident cultivators) prevails to a large extent throughout the district, and is felt to be injurious in no small degree, but it is now too firmly established to be interfered with. The reason usually given for *pahi* culti-

vation is that a *pahikásht* pays one-fourth less than resident cultivators, and the land which he holds is not known to the landlord of his own village, so that he escapes the exactions so common in every Bundela village at marriages and other festivals of any of the proprietors. Most of these *pahis* were ruined by the famine of 1868, and indeed the Bundela proprietary body fared little better, as, owing to the minute subdivision of their holdings under the operation of the Hindú law of inheritance, almost every *jágírdár* and *ubarídár* is such only in name, Marwarí Brahmans or Parwar Baniyas (Jains) holding their estates *de facto* as creditors.

These evils are in a great measure due to the paucity of cultivators, there being more land fit for cultivation than cultivators ready to till it. This scantiness of population is also one reason why the assumed rental assets have been found to be so much in excess of the actual village rent-rolls on which the late assessments were based. According to the settlement record, 17,101 acres are entered as the *sír* of zamíndárs; 18,903 as cultivated by proprietors; 58,305 by resident hereditary cultivators; 3,832 by non-resident cultivators with rights of occupancy; 99,993 by resident tenants-at-will; and 46,833 by non-resident tenants-at-will or by *pahikásht asámís*.

Labourers.

By the recent census the agricultural population is set down at 109,242 souls, and besides these, 78,479 are entered in the occupation statement as labourers, forming about one-third of the entire population. They are of all castes, and are generally paid in grain, and when paid in cash, men get two pice, women one and a half, and children one pice a day. In harvest-time the rates are high, and labourers are paid in grain according to the work done.

Value and distribution of agricultural produce.

The following statements were prepared by the Settlement Officer (Colonel J. Davidson) for 1865-66 (1273 *faslí*), who writes:—"The details regarding actual produce must undoubtedly be looked upon as only a rough approximation to the truth. The amount shown as gross rental may be accepted with greater confidence. With regard to the distribution of the value, the following method has been adopted:—From the total value of the produce, calculated at the actually prevailing market rates, I deducted the amount shown in the *patwáris'* accounts as rent. The balance is entered as share of cultivators, the share of the proprietors being represented by the difference between the gross rental and the Government demand. And only to this extent have I attempted to show the share of the landlord as distinguished from that of the cultivator, for I need hardly observe that large numbers of the proprietary body are themselves cultivators. In their latter capacity they are necessarily recipients of a large share of the gross produce, whereas as 'landlords' the return merely shows their portion of the rental after payment of the Government demand."

A.

Parganah.	Total cultivation in acres.	Produce in muns.			Value of produce.			Rental according to village rent-roll.			Government demand or share.
		Kharif.	Rabi.	Total.	Kharif.	Rabi.	Total.	Kharif.	Rabi.	Total.	
Lalatpur ...	45,127	47,139	21,668	68,807	73,024	67,511	1,40,536	30,760	25,749	56,509	35,837
Talbahat ...	29,629	56,470	33,891	90,361	80,972	92,155	1,73,128	16,915	24,021	40,937	21,055
Bansi ...	12,633	18,683	8,766	27,449	27,926	24,340	52,267	9,698	8,852	18,550	11,361
Balabahat ...	5,457	7,107	7,014	14,121	10,806	22,940	33,746	3,946	5,242	9,189	5,423
Mahraúni ...	14,815	24,706	5,713	30,419	38,918	17,942	56,860	14,002	10,067	24,069	13,888
Banpur ...	28,765	57,396	18,785	76,181	93,236	49,851	1,43,088	32,026	26,521	58,548	33,672
Maraura ...	17,843	31,489	6,178	37,667	50,910	19,702	70,612	15,616	12,216	27,832	17,325
Total ...	154,269	242,990	102,015	345,005	375,796	2,94,441	6,70,240	1,22,966	1,12,671	2,35,637	1,38,561

B.

Incidence of value of produce on total cultivation per acre. [1]	Incidence of rental according to village rent-roll on total cultivation per acre.	Incidence of Government demand on total cultivation per acre.	Amount of the proprietors' share.	Amount of the other cultivators' share.	Percentage of Government share on value of produce.	Percentage of the proprietors' share on value of produce.	Percentage of the other cultivators' share on value of produce.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
3 1 10	1 4 0	0 12 8½	20,673	84,026	25 8 0	11 4	59 12 8
5 13 6	1 6 1	0 11 4	19,882	1,32,191	12 2 7	7 9	76 5 8
4 2 2½	1 7 6	0 14 5	7,190	33,716	21 11 9	1 12 1	64 8 1
6 2 11	1 10 11	0 15 11	3,766	2,457	16 1 1	11 2 7	72 12 4
3 13 5	1 10 0	0 15 0	10,182	32,791	24 6 9	17 14 6	57 10 8
4 15 7	2 0 7	1 2 9	24,876	84,540	23 8 6	17 6 3	59 1 3
3 15 4	1 8 11	0 15 7	10,507	42,780	24 8 7	14 13 11	60 9 6
...	...	...	97,076	4,34,603	...	...	...

Another mode of ascertaining the distribution of the value of produce would be as follows:—*Moti* soil produces seven *muns* of wheat per acre, worth Rs. 11, from which deduct seed, interest, village servants, &c. (Rs. 5); the balance, Rs. 6, divided by two gives the zamíndár's share. If half the land be sown with wheat and the rest with gram and *joár*, the produce will be five *muns joár* per acre, worth Rs. 6; deduct Re. 1-3-2 for seed, &c., and half the balance, Rs. 2-6-5, will be the landlord's share: gram, from one acre six *muns*, worth Rs. 6, from which deduct Rs. 2-8 for seed, &c., and the zamíndár's share will be Re. 1-12-0. Therefore, in one acre with one-half wheat (Re. 1-8-0), one-third *joár* (Re. 0-13-0), and

[1] The figures in B. refer in the same order as the figures in A. to the parganahs there named.

one-sixth gram (Re. 0-4-8), the landlord's share should be Rs. 2-9-8; but the actual rent is Rs. 2, giving the cultivator Rs. 3-2-0 as his share per acre in *moti* land after deducting the cost of seed, &c. The census returns of 1872 already noticed give the incidence of rents paid by cultivators per cultivated acre at Re. 1-4-7, and the Government demand with cesses at Re., 0-13-5, leaving the proprietor seven annas two pie per acre cultivated.

Leading families.

An account of the *batota* treaties is given in the historical sketch at the close of the present notice. The principal families amongst the guaranteed landholders who were parties to those treaties, and who represent the feudal chieftainry of the district, number amongst them the Thákurs of Jákhlaun in Parganah Bálábahat. These now form a large clan, and most of the villages in their possession were held by them long before the *batota* in 1830. They hold 32½ villages, representing a money "*hak*" of Rs. 18,500 *Nánásahi*. Colonel Sleeman, writing in 1835, makes mention of Amrao Singh of Jákhlaun as having been out on *bhúmiawat* for fifteen out of the preceding twenty years, and not to have thus lost anything in the estimation of his friends. His grandson is now one of the principal shareholders in the estate.[1]

Dongra.

The Thákurs of Dongra Kalán hold a *hak* of Rs. 800 *Nánásahi*. A share of this estate, amounting to Rs. 154, held by one Debi Singh, was confiscated in 1858 and settled with another member of the family. Debi Singh was killed in 1862 by Captain Thain's police party. His son, Bhújpal Singh, is still at large, and perpetrates outrages in this and the neighbouring districts. In the Police Report for 1871-72 he is mentioned as still wandering through the neighbouring Native States, but not to have troubled the district during 1871. A cordon of police posts has been formed along his usual haunts, and to this is attributed the immunity from his incursions which the district has enjoyed. The estate comprises five villages in Parganah Bálábahat, Saleya, and Kalrao in Parganah Lalatpur; Súri Kalán in Bánpur, and Khataura in Mahrauni, are held by members of the same family. Kunwar Rájájú, a son-in-law of the ex-Raja of Shahgarh, holds an estate consisting of three revenue-free and one *ubarí* village. The *soi-disant* Díwán, Amrao Singh, a Lodha by caste, obtained through the influence of Mr. Thornton the grant in perpetuity of the villages of Sayyidpur and Jalandhar, formerly belonging to Rájájú, for certain services said to have been rendered in 1857-58. He still holds these villages, and Rájájú has been compensated by the grant of the village of Bahádurpur.

One of the most influential families in the district is that of Hamír Singh, Bundela of Páli, who, with his brother Madan, held a *jágír* worth Rs. 7,200 *Nánásáhi*. Hamír Singh refused to come in under the amnesty, and in consequence

[1] Colonel Davidson's report.

his property was confiscated and settled with his brother, Madan Singh. Hamír Singh, appearing in 1861, was deported to Muradabad, and given a pension of one rupee a day, while his son, Nirbhái Singh, was given a one-third share in the Bánpur village, worth about Rs. 500 a year.

Ubarídárs.

Besides the Bundela Thákurs, whose estates were confirmed to them in *jágír* by the *batota*, there were others holding on an *ubarí* (or quit-rent) tenure. The chief amongst these is Rao Arjun Singh, son of Rao Udit Singh, a direct descendant of the ancient Rajas of Chanderi. In the reign of Bharat Sáh, some 400 years ago, this family held a *jágír* of Rs. 25,000, which by the operation of the rules of inheritance and the vicissitudes of war dwindled down to ten villages at the conquest by Gwaliar. They now hold only six villages. The Thákurs of Dongra hold five *ubarí* villages. Those found in their possession at the *batota* in 1830 were valued at Rs. 1,421 in excess of their *hak;* in 1838 the quit-rent was finally fixed at Rs. 1,271. The Dehalwara family, of whom the Dongras are a branch, is one of the oldest in the district. They hold four *ubarí* villages and a portion of a fifth, besides their *batota jágír* of Rs. 7,000.

Chaudhrís and Kánúngoes.

The Chaudhrís and Kánúngoes, who under the Marhatta Government held the hereditary office of collectors of the revenue, hold certain revenue-free estates. When the old District of Chanderi was ceded in 1844, they held nine and a half villages and certain patches of land in remuneration for their services, besides enjoying a *dami* (or fee) of ten per cent. on the actual collections. They did no work themselves, but paid four "corrupt irresponsible gomashtas" or agents. In 1847, their *dami* was taken from them, but their lands were valued at not less than Rs. 19,520 per annum. In 1854 the Commissioner proposed the resumption of the lands and the bestowal of an annual payment of Rs. 5,000 instead, but this proposal was objected to by the Gwaliar Darbár, and the matter remained in abeyance until 1864, when the Government ordered the continuance of a revenue-free tenure for life, worth Rs. 3,703, subject to a payment of about Rs. 960 per annum towards the new Kánúngo establishment. This estate now consists of Arauni, Ghútári, Kitwas, Nunauli, Pathari, Jhirkún, Tagári, and half Nibhái in Parganah Lalatpur, and the village of Bairwaro in Parganah Bánpur.

Talukah Nárhat.

The Nárhat Talukah, comprising fifteen villages, was transferred from Ságar to Lalatpur in 1861. The most prominent member of the family holding this estate in 1869 was Rao Bakht Bali, who is the representative of a numerous body of Thákurs, amongst whom the property is divided. They used to give much trouble in former days, and were amongst the foremost of the turbulent landholders of this part of

the country. They took a prominent part in the rebellion of 1842, and did as much mischief as their means allowed in that of 1857; but since then they have settled down to peaceable pursuits. In this talukah several villages were held under direct management for many years owing to default; these have since 1866 been restored to the proprietors, in some cases at a reduced revenue, as it was shown that the previous assessment had been too high.

The Thákurs of Sindwaha are near neighbours to those of Nárhat, and like them were under the Ságar District till 1861. The Ságar authorities had frequently to report them for misconduct, and owing to the part taken by them in the rebellion of 1857, the *ubarí* privileges of all except Zálim Singh were confiscated for wilful and persistent default.

Mutiny rewards.

After the confiscation of the estate of the Raja of Shahgarh for rebellion in 1857, several of his villages were granted in reward to persons who had rendered good services. Amongst these were Ram Chand, Bájí Rao, Sir Súbah of Isagarh, on whom were conferred the villages of Bhartiya, Manikpur, and Piyása revenue-free in perpetuity, valued at Rs. 2,000 a year. The grant provides for a fixed annual cash payment of Rs. 30 to the zamíndárs of Bhartiya, and Rs. 20 each to the zamíndárs of the other two villages. A similar *jágír* was conferred by the same order on Balwant Rao, another of Sindhia's adherents; and the villages selected to be held revenue-free were Bamauri and Rakwaha, with a similar reservation of the zamíndár's rights.

On Bábá Maharkar, the Commander-in-Chief of Sindhia's army, a grant of Rs. 2,000 a year from villages Nainpur, Ramesra, and Satwansa in Parganah Maráura, and Mahur in the Bombay Presidency, was conferred; the three former at a quit-rent of Rs. 854 a year. Provision was also made for the rights of the zamíndárs. Girár and Garhauli were assigned to Ajít Singh, and Búrwar to Díwán Parichhat, for good services; the latter at a quit-rent of Rs. 14, which was subsequently revised in 1861. Of the 639 villages paying revenue to Government in the district, 245 are held by Bundela Thákurs; 101 by Brahmans; 56 by Ahírs; 41 by Panwár Rajpúts; 46 by other Rajpúts; 71 by Lodhas; 17 by Kayaths; 15 by Dandelas; 45 by other Hindús; and only two by Muhammadans.

Trade.

There are no large towns in the district, and consequently no centres of trade. The only exports consist of a little grain to Tehrí, betel-leaves from Páli, clarified butter *(ghí)* from the jungle tracts, and small quantities of lac, honey, wax, and other forest produce. The imports are salt, grain, sugar, cotton, cloth, spices, and tobacco, brought by Banjáras from the Central Provinces. The only two fairs of any commercial importance in the district are Nanaura, which lasts for eight days, and is attended by about 5,000 people; and Gúrsara, which lasts for a similar

period, and is attended by about 50,000. Neither of these fairs are much used as places for the interchange of commodities, the articles sold being mainly for local wants and uses. The ordinary markets held twice or thrice a week in every large town or village are the sources from which the people supply their simple wants. There are no statistics of trade of any value external or internal. The manufactures are insignificant. Domestic utensils of metal are made in the towns, and lac ornaments by wandering tribes, such as Nats and Kanjars. In Tálbahat, the shepherds (or Gararíyas) make good coarse blankets of wool; Baniyas make hemp-rope and gunny; and Koris manufacture the coarse cotton cloth which forms the principal clothing of the people. The old town of Chanderí used to be famous for its fine muslins, and they are still procurable there, but the trade has greatly fallen off of late years. The late Captain Tyler tried to introduce the muslin manufacture into the town of Lalatpur, but on the outbreak of cholera in 1865 the weavers died or ran away and the plan failed.

Weights and measures.

The ordinary weights and measures of time and capacity are in use. The local measure for grain is the *paili* of ten *sers*; *barya*, one *ser*; *poli*, half a *ser*. In the Maráura Parganah the local *bígha* is equal to the British acre; elsewhere 1¾ *bíghas* are equivalent to an acre. The Government *bígha* or *bígha* of settlement in use in this district varies in each parganah. The following table gives the measurements:—

Name of Parganah.	Government *bígha* in square yards.	Number of *bíghas* in an acre.	Decimal fraction the *bígha* is of an acre.	Name of Parganah.	Government *bígha* in square yards.	Number of *bíghas* in an acre.	Decimal fraction the *bígha* is of an acre.
Lalatpur ...	437·1	11·0730	·0903+	Bánpur ...	329·11	14·7063+	·0680
Bánsi ...	154·83	31·2600+	·0320	Mahroni ...	153·59	31·5124	·0317+
Tálbahat ...	283·64	17·0638+	·0586+	Maráura ...	406·11	11·9180	·0840
Bálábahat ...	179·56	26·9547+	·0371				

Wages.

The wages of coolies from 1858 to 1867 have not changed; they ranged from one to two annas from boys to grown men; kahárs, two annas; smiths, carpenters, masons, tailors, and *mochís* (or leather-workers),—first class, 4 annas a day; second class, 3 annas; *gharámis* (or thatchers), potters, and barbers, two annas; road-makers *(beldárs)* and silversmiths,—first class, three annas; second class, two annas.

Prices.

The following table gives the prices of the principal articles of consumption during the same period, from which it will be seen that prices have nearly doubled, while it would appear that

wages have remained almost stationary. Prices are given in *sers* and *chhatáks* (16 *chhatáks* = one *ser* = 2 lbs. 2 oz).

Name of product.	1858.	1859.	1860.	1861.	1862	1863.	1864.	1865.	1866.	1867.
	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.	Sr. c.
Katiya wheat ...	27 0	29 0	30 0	23 10	21 6	18 8	19 0	12 0	14 6	16 15
Pisiya „ ...	28 0	30 12	31 2	24 4	22 4	19 8	20 0	13 0	14 11	18 0
Gram	35 0	35 6	36 0	26 8	24 8	23 0	25 0	15 0	17 8	15 9
Joár	33 0	34 14	37 0	28 8	26 8	24 8	28 0	21 4	21 6	16 14
Urd	28 0	24 12	21 10	19 8	19 10	21 6	20 0	19 8	16 9	16 10
Múng	28 0	23 8	20 8	20 10	20 10	21 10	20 0	19 8	17 4	20 0
Masúr	28 0	33 12	36 8	37 14	24 10	20 14	22 0	15 0	17 0	21 7
Arhar	32 0	38 8	40 0	38 8	30 0	36 14	36 0	30 0	20 0	30 0
Tili	25 0	20 4	14 0	14 0	17 0	12 14	14 0	16 12	16 0	12 12
Uncleaned cotton ...	23 0	16 0	15 0	15 0	11 8	5 8	8 0	9 0	9 0	8 12
Rice	18 0	14 10	15 10	15 12	14 12	15 10	16 0	14 0	10 4	16 6
Barley	38 0	35 12	36 2	26 12	24 8	26 2	35 0	21 0	18 12	25 9½
Hemp	38 0	10 10	12 2	14 0	21 8	17 12	8 0	8 0	6 14	8 5
Maka	45 0	37 8	40 0	35 0	29 10	26 10	30 0	23 0	23 3	27 7
Kodon	55 0	57 0	56 4	46 8	39 4	36 10	40 0	37 0	34 12	38 12
Rali	50 0	44 14	47 8	41 4	28 8	31 6	40 0	30 0	29 13	34 8
Kútki	50 0	44 12	46 12	36 10	28 4	31 6	40 0	28 0	28 4	33 11
Samán	45 0	44 14	46 12	36 10	28 4	31 6	40 0	28 0	50 0	40 0
Phikar	75 0	83 0	87 14	56 8	58 4	50 2	60 0	51 4	60 0	50 0
Kangni	5 0	44 14	46 12	32 14	27 10	30 12	35 0	30 8	27 0	28 0
Singhára, dried ...	16 0	14 0	14 0	14 0	14 0	14 0	20 0	10 0	5 10	10 2
Sugar, white ...	3 4	3 0	3 0	3 0	3 0	3 0	2 8	2 12	2 8	2 7
Ditto, red	3 12	3 12	3 12	3 12	3 12	3 12	3 8	4 0	2 13	2 11
Gúr	9 0	9 0	9 0	9 0	8 0	8 0	8 0	8 0	6 1	5 8½
Ghí	3 0	3 0	3 0	3 0	2 12	2 12	2 12	2 12	2 4	2 2
Oil, tilí	7 8	7 0	7 0	7 0	6 0	6 0	6 0	5 0	5 2	4 11
Mahúa oil	11 0	10 0	10 0	10 0	9 0	9 0	8 0	7 0	7 0	5 5
Mahúa	47 0	45 0	45 0	45 0	43 0	43 0	40 0	40 0	30 0	22 0

The number of estates paying revenue to Government in 1871 was 641, with 4,946 registered proprietors or co-sharers, paying a revenue of Rs. 1,40,445. The average revenue paid by each estate was Rs. 219, and by each sharer Rs. 28. The following statement gives the revenue and expenditure of the district for 1860-61 and 1870-71 in rupees:—

Revenue and expenditure

Receipts.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue ...	1,45,138	1,48,810	Officers' salaries ...	4,819	27,008
Excise ...	5,766	5,520	Establishment and Civil ...	23,625	17,752
Customs ...	8,786	...	Settlement Department ...	19,140	...
Stamps ...	1,628	1,722	Judicial ditto ...	26,227	2,281
Post-office ...	2,878	3,383	Police ditto ...	84,276	54,914
Income-tax ...	964	10,948	Jail ditto ...	...	1,258
Law and Justice ...	2,135	8,841			
Local Funds ...	180	42,361			
Remittances ...	76,394	22,823			
Bills, deposits, savings, &c....	61,506	1,02,328			
Profit and loss ...	4,438	...			
Total ...	3,10,311	3,46,772	Total ...	1,58,087	1,03,213

Income-tax.

The number of incomes over Rs. 500 a year assessed to the income-tax at six pies in the rupee, under Act XVI. of 1870, was 307, yielding a revenue of Rs. 11,117. There were 138 incomes between Rs. 500 and Rs. 750; 66 between Rs. 750 and Rs. 1,000; 56 between Rs. 1,000 and Rs. 1,500; 27 between Rs. 1,500 and Rs. 2,000; 18 between Rs. 2,000 and Rs. 10,000; and two above Rs. 10,000.

Excise.

At the close of the year 1871-72 there were 162 shops for the sale of native liquor and one for the sale of English spirituous and fermented liquors in the district. In the Jhansi Division, what is known as the farming system is in force; under this the right of manufacture and vend of country spirit is farmed to an individual usually by a parganah: consequently the number of stills at work and the quantity of liquor issued can with difficulty be ascertained. The receipts and charges on account of excise were :—

Year.	Receipts on account of liquor vend, &c.	Drugs.	Madak.	Tari.	Opium.	Fines and miscellaneous.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71 ...	3,207	480	74	...	1,760	...	809	4,613
1871-72 ...	6,111	474	220	...	2,256	30	1,179	7,912

Stamps.

Stamp duties are levied under the General Stamp Act (XVIII. of 1869) and under the Court Fees' Act. The following statement shows the revenue and charges under this head for this district :—

Year.	Bundis and adhesive stamps.	Blue and black document stamps.	Duties and penalties realised.	Gross charges.	Net receipts.	Court fees stamps sales.	Gross charges.	Net receipts.	Total net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
1870-71...	162	1,457	62	246	1,436	4,753	230	4,523	5,959
1871-72...	191	1,108	1	297	1,002	4,897	348	4,549	5,551

Registration.

In 1871-72 there were 134 documents registered under the provisions of the Registration Act (VIII of 1871), on which fees to the amount of Rs. 212 were collected. The expense of establishment, &c., during the same period amounted to Rs. 389. There were 23 registrations affecting immovable property in which registration was compulsory under Section 17 of Act VIII. of 1871, and 75 in which the registration was optional, the aggregate value of the immovable property transferred by these instruments being Rs. 11,899. The other registrations effected

refer to movable property, wills, &c., and the total aggregate values of all the documents registered amounts to Rs. 18,890.

History.

Tradition ascribes the colonization of Lalatpur in the earliest days to the Gonds, traces of whose rule still remain in the old temples in the south of the district, close to the Vindhyan hills, where also a scattered remnant of the tribe continues to reside. The embankments constructed to form reservoirs for irrigation, which have been allowed to fall into ruin by the Bundelas, are also attributed to the Gonds, who seem to have been an agricultural people, possessed of a very high grade of civilisation and professing a form of the Hindú religion. The Gonds were succeeded by the Chandels (see MAHOBA), who were driven out by Prithiraj, and he in turn by the Musalmáns. The Chandels seem to have had a very close connection with the Gonds, ousting them in all Western Bundelkhand, but occasionally making alliances with them, as in the case of Durgavati, the Chandel queen of the Gond Raja of Garha Mandla. During the Muhammadan sway the country became subject to several semi-independent rulers, until the advent of the Bundelas about the fourteenth century.

Bundelas.

Sohanpál, the Bundela, drove out the Khangars or Khagars, a tribe who held a large tract of country to the west of the Dhasán, and expelled them from Karar, now in Orchha, where he settled himself. Succeeding leaders increased their territory until, in the eighth generation, Bharati Chand, a son of Rudr Partap, founded Orchha. He was succeeded by his nephew, Bír Singh Deo, the murderer of Akbar's learned minister, Abul Fazl. Rajaram, or Ram Sáh, a brother of Bír Singh, now quitted Orchha and founded the Chanderí State, making Bár or Bárh his head-quarters, about 1602 A.D. (see under BUNDELKHAND). From his family also sprang the Rajas of Bánpur. Ram Sáh was succeeded by Singh Ram in 1612 A.D., and he by Bharat Sáh in 1620, who was followed by Debi Singh in 1646, and then came Durga Singh in 1663, Durjan Singh in 1687, Mán Singh in 1733, Anrúd Singh in 1746, and Ram Chand in 1774 A.D. The last, turning his attention to religious matters in the year 1788, went on a pilgrimage to Ajúdhiya in Oudh, where he remained until his death. During his absence the Peshwa took possession of Saurái, Dakrani, and Bálábahat, while certain turbulent Bundelas of his own class seized and appropriated a large portion of the revenues, the remainder being remitted to Ram Chand by his agents. With the consent of Ram Chand, his eldest son, Pirjipál, was placed on the *gadi* in 1800, but had only ruled for two years when he was murdered at the instigation of one of his chiefs. Pirjipál was succeeded by his brother, Múr Pahlád, a young man of debauched manners, and utterly unfitted to control or influence his turbulent subjects.

Rajas of Chanderí.

Gwaliar interferes.

In 1811, Sindhia, in revenge for constant attacks made by the Bundelas, sent an expedition under Colonel Jean Baptiste to capture Chanderí. Colonel Baptiste, after taking in succession the forts of Kotra, Bánsi, Rajwára, and Lalatpur, proceeded to Chanderí, whence Múr Pahlád with his family fled to Jhansi, leaving his fort to be defended by Díwán Takht Singh and Kunwar Amrao Singh, who appear to have made a determined resistance. The siege was carried on for several weeks, and eventually the fort was captured through the treachery of one of the Chanderí Thákurs. After taking Chanderí, Colonel Baptiste went to attack Garhakota, and despatched one of his officers to besiege Tálbahat, where there was a fort of considerable strength, held on the part of the Raja by one Ballabh Tewarí and a Kilahdar. The siege was carried on without success for three months, the fort being built on a commanding position, and its guns sweeping all the approaches. Baptiste's lieutenant was killed, and he himself came to assume the command, and made such good use of his guns that Ballabh Tewarí lost courage and went over to the enemy. This act of treachery was rewarded with a grant of 50 *bíghas* of land, of which his family still retain possession. After the fall of Tálbahat all resistance was at an end, and the conquest of Chanderí was complete. Colonel Baptiste was appointed by Sindhia to the government of the district, and in 1813 A.D. he restored all the confiscated *jágírs* to their former owners, Múr Pahlád receiving for his own share 31 villages. After these events the Raja took up his abode at Keilgaon, and remained there about 15 years, living on the proceeds of his villages. But in 1829 A.D. new disturbances broke out, headed by Múr Pahlád and his Bundela brethren, who were all more or less discontented with Sindhia's arrangements. Colonel Baptiste returned to Chanderí from Gwaliar, and through the intervention of the Raja of Orchha succeeded in inducing the Thákurs to come to a peaceable settlement of their grievances.

The first *batota*.

The first *batota* agreement was made in 1887 *Sanvat* or 1830 A.D., and by it the Chanderí territory, valued at Rs. 4,95,121 *Nánásáhi* rupees, exclusive of religious and charitable alienations, was divided, and two-thirds were granted to Gwaliar and one-third to the Raja. Múr Pahlád's share, therefore, amounted to Rs. 1,65,441, including a sum of Rs. 95,000 on account of service lands due to the subordinate Bundela chiefs. After the lapse of a few years it was found that Múr Pahlád had so contrived that most of the *jágír* lands of his brother Thákurs were included in Sindhia's two-third share, which was tantamount to their resumption; moreover, he did not adhere to the plan for distributing amongst them the Rs. 95,000 worth of land. This naturally caused great discontent, and a number of the principal Thákurs went in a body to Gwaliar, to represent their grievances to Sindhia. This led to an

The second *batota*.

enquiry as to the amount of *hak* (or right) to which each chief was entitled; an award was made accordingly, and was embodied in a second or supplementary treaty, commonly known as the *batota* of 1895 *Sanvat* or 1838 A.D.

Hak batota.

Under these treaties the lands in possession of each chief were confirmed according to the amount of his *hak*, and this was entered in every instance in cash, without any specification of the area of the lands assigned, but a detail of the villages was entered in which the *hak* lands were comprised. When the value of lands in possession did not exceed the amount of the *hak*, the tenure became revenue-free, or *jágír;* when the value was in excess of the *hak*, the difference was payable as quit-rent, or *ubarí*. Where the amount was less than the *hak*, or when persons entitled to share were found wholly out of possession, the difference was made good by awarding an equivalent in other villages. These lands were called *chír batota* or *hak Thákurán;* they were taken from the one-third share allotted to the Raja, and are scattered throughout the district.[1]

The British.

After the conclusion of the treaty of 1838 A.D. Múr Pahlád took up his abode at Bánpur, whence he also took his title as Raja. He died in 1842, and was succeeded by his son, Mardan Singh. By the treaty of 1844, concluded between the British Government and Sindhia after the battle of Maháráipur, Sindhia's share of the Chanderí territory came under British rule as a guarantee for the payment of the Gwaliar Contingent, and was administered by a Deputy Superintendent, who also had criminal jurisdiction in Bánpur. The Parganah of Bánpur and the various scattered villages comprised in the remaining one-third share continued under the rule of Mardan Singh. As regards the rest of the district it was stipulated that the assumption of the management by the British Government should not involve the abolition of the sovereignty of the Maháraja or of the proprietary rights of the inhabitants. Next came the mutiny.

The mutiny.

In April, 1857, Thákur Jajhar Singh of Nanakpur died, and, agreeably to the orders of Government, his tenure was resumed and settled with his heirs, instead of the third part being given to the Raja of Bánpur in the terms of the *batota*. Upon this Mardan Singh of Bánpur sent for the heir, Jawáhir Singh, invested him with a *pagari* (or head-dress), and advised him to collect his relations and retainers and go into "*bhumiáwat*" (or rebellion) as the surest way of inducing the Government to alter their resolution. It also appears that the Raja was irritated at being refused by Government certain honours to which he considered himself entitled. At the outbreak of the mutiny the district was in temporary charge of Zain-ul-ábdín Khan, a man of lazy and feeble character and unfit for any post of

[1] Colonel Davidson's report.

responsibility. Early in May, Guneshjú, son of Jawáhir Singh, informed the Deputy that his father was about to go into rebellion, and asked for the interference of the Court, but in vain.[1]

The district was handed over to Captain A. C. Gordon early in June, 1857, who found it in great disorder, which was increased by the news of the mutiny at Jhansi. The Bundelas rose in all directions and commenced plundering and collecting in large bodies at Chanderí, Tálbahat, and Lalatpur. The Bánpur Raja from the beginning encouraged these bodies of rebels, and by the 11th or 12th June occupied the passes above Malthaun with his matchlockmen. He endeavoured also to win over the 6th Gwaliar Regiment, and with the aid of the native civil subordinates opened up communications with the rebels at Jhansi and closed on the station with a large force, from whence he was ordered to depart by the Deputy Commissioner. He then took up his quarters at Maráura. On the 11th June Captain Gordon had the treasure removed to the sepoy lines, and proposed that the detachment should fall back on Gwaliar. In consultation with the native officers this was agreed upon, but when on the 12th it was attempted to put the design into execution the men mutinied and warned their officers to fly. The same day this party was taken to Maráura and thence to Bánpur by the Raja's order, and sent on the 17th to Tehrí under some Bánpur men, who left it at the Jamní. The fugitives then proceeded with one faithful guide towards Tehrí, but were stopped by the troops of that State, who had been sent to prevent the entrance of Europeans. After some suspicious movements they were at length admitted to Orchha through the influence of one Prem Naráyan, and remained at his house until the 2nd of July.

The Bundelas rise.

On that date they set out for Ságar *viâ* Shahgarh, and were protected by the rebel Raja of that place from the Ságar mutineers. Up to the fall of Dehli the Raja treated them with kindness, but from that time they experienced nothing but ill-treatment. They were hurried off without seeing the Raja, and made over as prisoners to a guard under his brother, Díwán Lachhman Singh, and were occasionally exposed to very insulting treatment, being threatened with hanging and flogging. Thákur Lachhman Singh of Nárhat, however, who pretended to have joined the rebels, but who had come into their camp to communicate with Captain Gordon on the part of Major Western, Deputy Commissioner of Ságar, prevailed on Díwán Lachhman Singh to apologise and treat them better. Shortly after Díwán Lachhman Singh left to attack the British troops at Benaika, by whom he was defeated, with the loss of a cannon, he himself being severely wounded. Upon this the Europeans were sent to a place called Papíti, confined in a cowshed and insulted in every way. On the 25th July Captain A. C.

European refugees made prisoners.

[1] See further Major Pinkney's and Mr. Passanah's official narratives.

Gordon was sent for by the Shahgarh Raja, who stated that his troops had attacked our forces contrary to his orders, and that he was still anxious to be our ally, but on the old condition—the gift of the Garhakota Parganah and that his gun should be restored to him. He added that he gave our Government eight days to consider his terms, and if he received an unfavourable reply he should join the rebels. On the morning of the 27th July the party started with a guard for Benaika, a town in the Ságar District. Their arms, of which they had been deprived, had been restored to them.

Treachery of the Raja.

After they had proceeded some distance, a Ságar messenger who accompanied them told Captain Gordon that he suspected some treachery as they were being taken off the proper road. When about a *kos* from Benaika they were met by three horsemen *(sawárs)*, who demanded their weapons, saying they had been sent by the Raja to bring the party back, and had been ordered to kill them if they did not obey. The Shahgarh guard, consisting of 30 men, made no objection—indeed, assisted the horsemen. On their way back they halted at Zálimpur, where the horsemen again threatened the Europeans, and one of them drove his spear into the cheekbone of Mr. Verrier, of the Salt Department, inflicting a deep and dangerous wound. On reaching Papíti they met a party of the Raja's troops, on which the horsemen immediately made off. The commander of these troops declared that the *sawárs* had not been sent by the Raja to recall them, and sent off a messenger to him to state what had occurred. The Raja ignored the whole proceeding, stating that the *sawárs* were inhabitants of the Ságar District.

Removed to Baretta.

On the 29th July the whole party were removed to Baretta, a fort in the middle of the jungle, and they were informed that the Raja could not send them to Ságar owing to the disturbed state of the country. They remained at Baretta until the end of their captivity, the 12th September, 1857, during which time their treatment was worse than they had before experienced. They were confined in two low, leaky rooms, sometimes ankle-deep in mud, situated in a small courtyard, one side of which was occupied by the guard. They had no change of clothes, and were not permitted to go anywhere without a detail of the guard. Their food was of the coarsest description of flour, rice, and pulses, like the usual fare of prisoners in jail; the daily sum allowed to support fifteen people being one rupee and two pice. On the 7th September, 1857, Colonel Miller's Madras column having advanced to Dumoh, the Shahgarh Raja became alarmed, and sending for Captain Gordon to Shahgarh, stated that he had made up his mind to send the whole party into Ságar in safety. The party left Baretta on the 12th and reached Ságar in safety on the 14th September, 1857.

Release of the captives.

As stated above, the Raja of Bánpur with a large force and some guns went from Maráura to Lalatpur on the 13th June, the day after the Europeans took shelter in the former place. A quarrel arose between him and the 6th Regiment Gwaliar mutineers and *sawárs* regarding the treasure which Captain Gordon had distributed to the latter, the Raja demanding a share, which the mutineers refused. The mutineers marched from Lalatpur in the evening, and almost immediately after they left the place were attacked by the Raja's followers and other Bundelas, but beat them off with little loss to themselves, the Bundelas suffering severely. The Raja of Bánpur was now in full possession of the Chanderí District, and appears to have been obeyed as well as native princes usually are. He plundered all who were supposed to favour our Government, extorted money from the trading classes, raised revenue, and established a cannon foundry on the European principle, with an excellent boring apparatus, at Bánpur.[1] The Tahsíldar of Lallatpur, Haiyat Alí; the Serishtadar, Alí Husain; and Hidáyat Alí, writer, all took service under him. On the 7th or 8th July the Bánpur Raja took possession of the Ságar Parganahs of Khemlasa and Karai, and plundered the treasure in the latter place, where he was joined by our Tahsíldár. The garrison of Ságar was so severely crippled by the mutiny of the greater part of it that the Bánpur Raja remained in possession of the northern part of the Ságar District until the arrival of Sir Hugh Rose's force at Ratgarh and Ságar in January, 1858. Sir Hugh Rose captured Ratgarh and defeated the rebels at Banawadhia, so that in January, 1858, the Bánpur Raja was compelled to abandon Karai and Khemlasa in the Ságar District, and withdrew into Chanderí and Bánpur. After the capture of Garhakóta Sir Hugh advanced from Ságar on the 27th February. The British force reached Rajwas on the 1st March, and ascertained that the Raja of Bánpur with a strong force held the Nárhat Pass. Sir Hugh Rose determined to make a feint in that direction and to force the easier pass, that of Madanpur, which was held by the Shahgarh Raja's troops and the 52nd Bengal mutineers. This was done on the 3rd March, the enemy being defeated with severe loss. Upon this the Raja of Bánpur abandoned the Nárhat Pass and fell back towards Bánpur and Tálbahat, both of which places were abandoned on the approach of our forces under Major Orr, who reached Tálbahat on the 13th March.

The Bánpur Raja.

Sir Hugh Rose.

The administration of the Chanderí District, including Bánpur, was made over temporarily to Captain Maclean, who established police-stations of Tehrí troops in different places. Meanwhile, the siege of Chanderí was being carried on by the first brigade of Sir Hugh Rose's force, under Brigadier Stewart, of the Bombay Army; but as

Attempt at reorganisation.

[1] On the occupation of Bánpur by Sir Hugh Rose's force it was destroyed.

it was found impossible to spare any regular troops to occupy the Chanderí District, disturbances soon broke out there, and before our forces advanced from Jhánsi, large bodies of rebels had assembled under the Ráná and attacked our tahsíli at Tálbahat. They were, however, beaten off. Shortly before the affair at Kúnch, on the 7th May, 1858, the rebel Rajas of Shahgarh and Bánpur, having doubled round the flank of Sir Hugh Rose's force, reached their own territories and recaptured Chanderí. When early in June the news of the revolt at Gwaliar reached Lalatpur, Captain Maclean was obliged to leave, and the whole district again fell into the hands of the rebels. On the 5th July the Bánpur Raja gave himself up to Mr. Thornton at Maráura, but was shortly after allowed to return to the district, where he continued intriguing and collecting revenue until early in August, when he finally came in and proceeded with the Shahgarh Raja under escort to Gwaliar.

Final effort of the rebels.

At the end of August, 1858, Lieutenant Fenton with a few police was sent to occupy Lalatpur, which he succeeded in accomplishing, with the exception of Jákhlaun, Páli, and Nánakpur, where the Bundelas still assembled in considerable numbers. About the 22nd September, on the approach of Tantia Topi, the rebels attacked, drove out and cut up several of the police in the police-stations of Tálbahat and Bánsi, and murdered the chief police officers. The district officers were deserted by several of the Bhupál Levy, but retiring on Bánpur, defeated an attack of the rebels near Kalyánpur. One portion of Tantia Topi's column attacked Chanderi, but was beaten off with considerable loss, and the second entering the Jhansi District made for Tehri, but was headed and driven back to Lalatpur, where, after being joined by all the rebel Thákurs, they halted two or three days, and then marched towards Shahgarh. On the 18th October this force was met by General Michel and defeated at Khajuriya near Sindhwáha with heavy loss in men and all their guns. The rebel army then turned north towards Tálbahat, but finding escape in this direction cut off, again doubled back to the south through the difficult and wild country along the east bank of the Betwa, and escaped into the Ságar District, pursued by General Michel. The district again came under British rule, and was not subsequently disturbed to any very great degree. It is a curious incident of the disturbances in this district that the Bundela Thákurs and their followers broke out into rebellion long before the troops at Lalatpur showed any signs of mutiny, and that throughout they remained the same turbulent and disaffected body which tradition and history have always represented them to be. It may well be hoped that the lessons of the year of mutiny may not be lost, and that the semi-savage tribes inhabiting this portion of Her Majesty's dominions accustomed for centuries to Ishmaelitish warfare may be spared the reign of pure law for which they are as yet unfitted.

Mention has been made of the Shahgarh Raja in the preceding narrative. He too was a Bundela and a lineal descendant of Chhatarsál. His ancestor, Pirthi Singh, son of Hardi Sah, Raja of Panná, was appointed by the Peshwa Raja of Garhakota in 1740 A.D., which then yielded a revenue of about six lakhs of rupees. He was succeeded by his son, Kishanjú, whose brothers, Naráyanjú and Hari Singh, died without issue. Kishanjú was succeeded by his son, Mardan Singh, who was expelled by a Gwaliar force under Jean Baptiste Filose just before the occupation of this part of the country by the British under Colonel Watson in 1818. Mardan Singh obtained from the British Government the *jágír* of Shahgarh, yielding a revenue of one lakh and fifty thousand rupees per annum. His descendant, Raja Bakht Balí, joined in the rebellion of 1857, and his estates were confiscated. Parganah Maráura was annexed to the Lalatpur District, and the remainder of his State to the Ságar District of the Central Provinces.[1]

Shahgarh.

The estates of Mardan Singh were also confiscated and annexed to the Lalatpur District, then known as Chanderí. In 1860, by a treaty concluded with Sindhia, 80 villages comprising the whole of Parganah Chanderí, valued at Rs. 17,011 per annum (exclusive of excise), were restored to Sindhia; and the full sovereignty over the remainder of the assigned territory, comprising 380 villages, valued at Rs. 94,909, was transferred to the British Government, who made Lalatpur their head-quarters and gave that name to the district. During the same year 36 villages of the Nárhat Parganah of the Ságar District, which had been under British management since 1819, were annexed to Lalatpur. Since 1860 the history of Lalatpur is the history of its administration which has been sufficiently sketched in the preceding pages.

After the mutiny.

The prevailing diseases are dysentery, rheumatism, and malarious fevers, attributable in a great measure to the porous nature of the soil. Again, in many parts of the district stagnant pools occur both in the beds of streams and in the artificial tanks with which the district is pretty well supplied. These latter are, however, for the most part out of repair and dry up about March and April. The decomposition of vegetable matter in their beds tends to increase a bad class of fever, especially in the weak and anæmic subjects already suffering from diseases of the spleen. No improvement as regards the endemic diseases has been noticed. Population and cultivation have both decreased to a certain extent. The natural drainage of the country is very good, and artificial arrangements for this purpose are seldom required. In a sanitary point of view the villages resemble each other, but where the municipal or the *chaukidári* tax is in force, sanitation, so far as refers to cleanliness of the town latrines, &c., receives every attention.

Medical history.

[1] Pogson's Bundelas, 115.

Cholera and small-pox visited the district in 1868-69 and carried off about 1900 people. The drought and famine favoured these diseases. The poorer class, when grain was scarce and not procurable, lived on the bark of trees, which they dried and reduced to flour, and with the addition of small quantities of either gram or *joár* baked into cakes. The disease travelled from the south (or Ságar) side, and quarantines were established, but to no purpose. The rate of mortality from both diseases was 6·2 per cent.[1]

Cattle disease in a mild form is a yearly occurrence; but in 1871 there was an epidemic of rinderpest and foot-and-mouth disease—the former termed by the Bundelas *mátá* and the latter *bekra*. This to a certain extent may have been aggravated by the drought during 1868-69. When the animals are attacked with this disease, the owners consider it inevitable and leave the poor creatures to their fate. Cattle have not suffered from extension of cultivation, and the pasture lands are intact and amply sufficient for all purposes. There are no important Hindú or Musalmán fairs in the district. Annually Rath *melás*, however, in accordance with the religious rites of the Jains are usually held both in Lalatpur and other parganahs. In 1869 the gathering in two places was estimated at 100,000 and 80,000 respectively. No epidemics occurred. There is no fixed period for these *melás*, but they usually take place in March or April.

The indigenous medicines are given below as used in practice by the *baids* in this district. The drugs (published in a list compiled by Dr. Wilkie in 1865, and appended to the rules for charitable dispensaries) are, with few exceptions, procurable from *pansáris*. The treatment pursued by the *baids* as regards diseases is the same everywhere. In the remarks to the list the principal diseases are given for which the indigenous plants are used in practice by the principal *baid* of Lalatpur:—

Name in vernacular.	Scientific name.	Remarks by Jadadhar, *baid*.
Adrak (fresh ginger) ...	Zingiber officinalis ...	Purgative in dyspepsia (*sonth*); dry ginger also used.
Ajwáin	Ptychotis ajwayan ...	Dyspepsia.
Am (mango)	Mangifera Indica	Diarrhœa.
Amaltás (cassia) flowers ...	Cassia fistula	Purgative.
Aunla	Emblica officinalis ...	Bilious attacks.
Babúl gum	Acacia Arabica	Tonic.
Báibirang	...	Purgative and alterative.
Bahera	Terminalia Belerica ...	Coughs.
Beljiri (bale)	Ægle Marmelos	Dysentery.
Binaulá (cotton seed) ...	Gossypium herbaceum ...	Tonic.
Bagchí or samráj ...	...	Alterative.
Lime water	Calcis liquor	Colic.
Dhatúra	Dhatura stramonium ...	Tonic, coughs.

[1] Information supplied by Mr. F. Saunders, Civil Surgeon.

Name in vernacular.	Scientific name.	Remarks by Gadadhar, *baid.*
Charcoal	Carbo ligni	Alterative.
Dhaniya	Coriandrum sativum ...	Diarrhœa.
Carrot	Daucas carota	Tonic.
Gulkand	Conserve of roses	Slight purgative.
Gulanchah nímgolah ...	...	Bilious attacks.
Imli	Tamrindus Indica... ...	Purgative.
Indráyan, Bislanbi ...	Cucumis colocynthis ...	Tonic, purgative.
Kághazi nébú	Citrus limonum	Bilious attacks.
Kala dáná	Pharbitis nil	Purgative.
Kamíla	Rottlera tinctoria... ...	Tonic.
Kaner	Nerium odorum	Alterative.
Karela	Momordica charantia ...	Purgative.
Kásní seeds	Cichorium intybus ...	In sherbet.
Kandúri	Scilla Indica	Bilious attacks.
Karúa tel	Oleum sinapis (mustard oil) ...	Liniment for rheumatism.
Katírá	Cochlospermum gossypium ...	In sherbet.
Katthá	Acacia catechu	Diarrhœa.
Katkaranja	Guilandina Bonduc ...	Colic.
Kawá	Coffee	Diarrhœa.
Lal mirch	Capsicum	Liniment in rheumatism.
Maror phalí	...	Alterative.
Madár root	Calotropis gigantea ...	Bilious attacks.
Narangi (orange) ...	Citrus aurantium ...	Ditto.
Nim	Azadirachta Indica ...	Alterative.
Nisot	...	Purgative.
Papíta	...	Alterative.
Podiná	Mentha Sativa	Dyspepsia.
Palás	Butea frondosa	Purifying blood.
Rítha	Sapindus emarginatus ...	Diarrhœa.
Castor oil	Oleum Ricini	Purgative.
Shahat (honey) ...	Mel	Alterative.
Saunf	Fœniculum vulgare ...	Dyspepsia.
Sukhdarsan	Crinum Asiaticum ...	Purifying blood.
Soya seeds	Anethum soya (anise) ...	Dyspepsia.
Alsi (flax)	Linum usitatissimum ...	As a plaster, oil as a liniment.
Túlsi	Ocymum sanctum ...	Bilious attacks.
White jíra	Cyminum cuminum ...	Dyspepsia.
Yellow wax	Cera flava	Ointment.

In 1871 the deaths recorded throughout the district were given as due to the following causes:—Cholera, 1; small-pox, 9; fevers 1,402; bowel complaints, 603; all other causes, 866—or a total of 2,881, being in the ratio of 11·61 to each one thousand inhabitants. During 1871-72 there were 2,508 vaccine operations, of which 2,287 were successful. The small-pox mortality is only ·03 per 1,000. Included in the above are 152 deaths from injuries, consisting of 76 from snake-bites and wild animals; 44 from accidents; 10 from wounds, and 22 from suicide—or ·61 per 1,000 inhabitants. The fever death-rate was 5·65 per 1,000.

PART II.

GAZETTEER OF BUNDELKHAND.

AJEGARH, Ajaigarh or Ajayagarh,[1] a celebrated hill-fort in Bundelkhand, is distant about 16 miles from Kalinjar, 47 miles from Banda, and 130 miles from Allahabad. The area of the State of Ajegarh was estimated in 1863 to be 340 square miles, with a population of 46,000 souls in 608 villages. The fort is the centre of one tract, and the second tract lies between Jasú and Maihír on the east and Panná on the west. The revenue from all sources is about Rs. 1,75,000. The Raja pays on account of the Bechaund District a tribute of Rs. 7,013-13, a remission of Rs. 2,500 having been allowed on the separation of Jasú in 1816.[2] The Ajegarh State is bounded on the north by the Charkhári State and the British District of Banda; on the south and east by the Panná State; and on the west by the Chhatarpur State. According to the barometrical observations of Jacquemont, the mean elevation of the plateau on the summit of the hill is 1,340 feet above the sea and 860 above the town at its base, or the general level of the surrounding country.[3] The Raja lives at Naushahr, which lies at the northern base of the hill on which the fort is built. It is a neat regularly built town, but subject to violent malaria, which does not, however, invade the plateau above.[4] This, according to the authorities cited by Thornton, is an isolated summit at the north-western edge of the Bindachal plateau, and separated from its brow by a narrow but very deep and impassable ravine. The sides of the elevation are covered with thick jungle, composed of beautiful low trees of every shade of green in their leaves, and every size and shape, from the pinnated peaked leaflet of the tamarind to the broad expanded foliage of the teak.[5]

Granite forms the great body of Ajegarh, and sandstone lies over it at the upper part, presenting all round a perpendicular face of rock to the height of

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[1] The Ajegarh of Tassin and Adjyghur of Thornton; the name is doubtless "Ajayagarh," "unconquerable fort." Pogson favours the derivation from a founder named Ajigopal, and such is the popular tradition still current. Similarly, Tod derives Ajmer from Ajamer, or "the hill of Aja:" Pogson's Bundelas, 135; Thornton I., 9; Tod, Trans., R. A. S., Lon., I., 140.

[2] Aitch. Treat., III., 235. Dr. Stratton, in 1873, estimates the area at 802 square miles and the revenue at Rs. 2,20,000.

[3] Voyages, III., 422.

[4] Buchanan, Eastern India, II., 324; Davidson's Travels, I., 275. Adam, J. A. S., Ben., 1842, 397.

between thirty and fifty feet, and constituting a natural barrier of defence that of itself seems to render the place impregnable. The sandstone is of reddish hue, and lies in perfectly horizontal strata. North-east of this, and separated from it by a deep ravine, is the hill of Bihonta, of nearly equal elevation, having on its summit a plateau, which, though of smaller area, affords space for the formation of batteries in position to act effectually against the fortress on the principal hill, the whole summit of which, about a mile in circuit, is enclosed by a rampart running round the bold brow of the rock.[1] "The parapet is divided into merlons, resembling mitres, and generally the stones are pointed on the outside with mortar; but the rampart is composed of immense stones without cement of any kind, and has neither the same dimensions in height, breadth, or depth for ten yards running. In some places the walls are seemingly composed of stones from Jain temples, being parts of shafts, pedestals, friezes, cornices, and capitals, many of them carved with the utmost freedom and elegance, while there are thousands of idol-groups, both in them and lying under the pípal-trees, and on the ground. Some of these groups are of an infamously obscene description."

Antiquities.

The whole surface of the plateau is overspread with shattered images and fragments of fine carvings in stone, the sound and durable character of which material defies the prolonged action of the mountain air; and the carving, though overspread by a minute black lichen, is now as sharp as when first chiselled. The temples are constructed of the same materials as the sculptures, *viz.*, greywacke.[2]

The entrance and hall stand on massy stone pillars, about seven and a half feet high, most exquisitely adorned with rich foliage, the capitals resembling thick-lipped women of enormous fatness bending down and looking at the spectator. The idol was placed under the beehive-formed cupola, which is never found in any but Jain temples, on huge masses of disjointed stones that have been originally built without cement. The roofs are sustained by immense carved slabs reaching from pillar to pillar, gradually diminishing to the crest of the domes. When recently finished, these temples must have been most magnificent objects; and none but Hindú princes, with enormous revenues, could have borne the expense of building them. At present they are tenanted by large monkeys, who find refuge among the intricacies of the architecture, and by serpents of great size, who glide and harbour among the fragments which strew the ground. On the northern declivity of the hill, and within the defences of the gate of the fort, is a natural well, or chasm, in the rock, filled with water; the depth is unascertained, but it is said to be several hundred feet. There are two ways from the plain to the summit: one is a footpath ascending obliquely up the eastern declivity; the other, a difficult road up the northern side. From the

[1] Jacquemont, III., 143; see KALINJAR. [2] Davidson's Travels, I., 271.

spot where the extreme steepness bars farther progress without artificial assistance, the ascent is continued by vast flights of stairs formed in the rock. The way on the north side is flanked by five gateways, situate in succession one above the other; that on the east side by four.[1]

Lieutenant Maisey, who visited Ajegarh in 1847,[2] writes of it as similar to Kalinjar in its nature and situation, but much smaller. He describes the ascent as having seven gateways, three of which were in existence at the time of his visit. "To the left of the second gate is a *tirth* or place of pilgrimage called the Ganga Jamna, consisting of two contiguous *kunds* (or tanks) merely divided by a thin partition of rock. They are both excavated, and appear to be supplied with water in the same way as the *kunds* at Kalinjar. On the rock over the *kund* is a long Sanskrit inscription a good deal obliterated. There are a few pieces of sculpture to be seen in different parts of the ascent, among which are figures of Ganesh, Hanumán, Nandi, &c. A little inside the top of the main gate is a ruined tank, called the Digi-taláo; it is cut partially in the rock and has steps leading to the water a short distance. Across the parade, in an easterly direction, is a stone enclosure containing a coarse image of Hanumán, about six feet high; near this enclosure are some small fragments of figures. On the opposite side of the pathway are the walls of a square building, which has apparently once had a conical roof. The ornamental stone which crowned the apex of the roof is lying near; it is covered with small figures alternately sitting and standing in rows; they all appear to be figures of Parasnáth. On one side of the interior of the building are three large naked figures of Parasnáth or Nemnáth and two small similar ones. The centre figure is about twelve feet high, the two side ones about six feet; the two latter are partially imbedded in the floor, the head and shoulders of the former protrude above the wall. The figures are naked and have two arms, holding in each hand a flower, probably a lotus; on the breast is a gem, or perhaps a flower, called the *Dak-daki*;[3] the hair of the head is short and curly. Outside are several other pieces of sculpture, including figures of Devi, some seated figures of Parasnáth, &c. A little beyond this is a large tank, excavated in the rock, with steps leading to the water; under a pípal-tree on the side you first reach are several ling and yoni, a Ganesh and a slab, 18 inches square, covered with small *Panchánan* ling like a chess-board. There are also a large *Panchánan* or *Panch-mukti* ling, figures of Mahadeo and Párbatí and Nandi, the latter at the right-hand corner of the tank. On the right bank is a large ribbed stone, which formerly crowned the apex of the temple. On the east bank are two buildings of a plain and modern appearance; one is empty, and the other contains small insignificant figures of Naráyan and Lakshmí, Ajípál, Ganesh, and Hanumán; close to the building is a *Varáhasarúp* (figure of Vishnu as the boar); it is about five

[1] Jacquemont's Travels, III., 414, 422, from Thornton. [2] J. A. S., Ben., XVII., (2), 197.
[3] The Syamantoka of the Puránas.

feet long, and of coarse workmanship, and is standing on the dry bed of the tank.

"The chief objects of interest at Ajegarh are four ruined buildings ascribed to Parmál, and called Chandelá Mandir; three of them are temples, two dedicated to Bhagwán or Vishnu, and the third to Mahádeo; the fourth building is of a confined cross-shape, called Parmál-ke-baithak. These buildings are on the bank of a large tank, called Parmál-ke-taláo. The three temples are in a very ruinous state, but enough remains to show their design and the gorgeous appearance they must have had when perfect. The general plan of them is a circular or polygonal enclosure exactly like the Ras Mandal at Kalinjar, and called by that name; but the pillars, though very rich, are less elegant, owing to their squat proportions. In each of the temples is a small and elaborately carved doorway opening on a small recess or shrine, which originally contained the effigy of the deity (answering to the cave of Nílkanth); the conical roof or dome is over the shrine. The outside of the temples is most elaborately carved in a succession of rich mouldings and scrolled panels, with figures here and there, the whole having a very light and elegant appearance, notwithstanding the profusion of ornament. The first of the three temples is tolerably perfect, excepting the conical dome; it consists of a series of short and highly decorated pillars in the shape of an octagon inside a square, with a small similar series inside: the whole is roofed over with richly covered slabs, and originally sustained an upper storey. The door leading to the shrine is beautifully carved.

"The second temple has only one series of pillars, forming a circle in a square; the cornice is very rich. The Ras Mandal is not roofed over, but the Brahmans say that it was formerly surmounted by a domed roof. The shrine in this one is also very beautiful, and the conical steeple more perfect. The Siválá is much mutilated, but has evidently been similar to the others. These buildings are all formed without cement, the stones being fitted closely into each other. The steeples or roofs are solid, and formed of rough unhewn stones inside, merely the outer layer being cut smoothly."

History.

Ajegarh is noticed in the introduction, and the inscription there mentioned shows that the old name of the city, above which the fort has been built, was Jayanagara, or the "city of victory," and that the fort itself must be as old as Kalinjar, or about the ninth to the twelfth century of our era. At the partition of the territories held by Chhatarsál, Ajegarh fell to the share of his son, Jagatraj.[1] On the death of Pahár Singh it was included in the territory assigned to Gumán Singh of Banda, and by him transmitted to his nephew, Bakht Singh, whom he had appointed his successor. In the year 1800 it was taken by Ali Bahádur after a siege of six weeks, when

[1] Pogson's Bundelas, 107, 135: Trans. R. A. S., Lon., I., 271: Franklin, As. Res., XVIII., 122: As. Ann. Reg., XI., 4.

Lal Sáh was appointed Kilahdar. After Shamsher Bahádur had assented to the cession of parts of Bundelkhand to the British made by the Peshwa in 1803, he was called on to give a written order for the evacuation of Ajegarh, of which Colonel Meiselback, Zamán Khan, and Major J. Anderson with a large force were sent to take possession. When this force had arrived under the hill of Deogaon, which is five miles from Ajegarh, the rear of Muhammad Zamán Khan's brigade was fiercely attacked by the force of Lachhman Dawa or Dauwa, a descendant of the Dawa, who was a noted leader under Champat Rai, and ancestor of the Dawa who distinguished himself in the mutiny at Banda. "This force was concealed in the ravines and surrounding forest, and surprised the British leaders. Several of the guns fell into the hands of the enemy, by whom many men were killed and wounded. The whole brigade was thrown into the utmost disorder and confusion, and became intermixed with the baggage and camp-followers. Colonel Meiselback, who was in front, instantly charged to the rear, and unable to fire, on account of the troops and baggage being intermingled, charged the enemy with fixed bayonets, killed and wounded many, and succeeded in re-capturing the guns without the loss of a man." The troops then advanced and encamped at Naushahr, which is close under Ajegarh. The Kilahdar agreed to evacuate the fort on condition of receiving thirteen thousand rupees to enable him to discharge the arrears of pay due to the garrison. Two companies of Colonel Meiselback's brigade were accordingly sent up with the money, and after paying it were put in possession of the fort. When night approached, Lachhman Dawa privately sent a *vakil* to offer the Kilahdar eighteen thousand rupees, provided he would allow him to take possession of the fort. These terms being immediately accepted, the Kilahdar, on receiving the money, permitted Lachhman Dawa, with two thousand infantry, to escalade the rampart. He then desired the two companies to descend the hill, to take back the money to Colonel Meiselback, and to tell him that if he did not immediately retire he would be fired upon from the fort. The Colonel was accordingly induced to strike his camp and proceed to Naharí, a distance of five *kos* from the fort, which remained with Lachhman Dawa until it was besieged by the British force under Lieutenant-Colonel Martindell.

At this time Bakht Singh or Bakht Bali was living in a state of the greatest indigence; in the latter part of the rule of Ali Bahádur he was glad to accept a subsistence of two rupees a day from his conqueror.[1] On the British occupation of Bundelkhand in 1803, he received a pension of 3,000 Gohar Sáhi rupees per month until an adequate territorial provision could be assigned to him. In 1807 he eventually received a *sanad* restoring him to a portion of his

[1] Bundelas, 114. The Dawas are a subdivision of the Ahírs, and their women are employed as wet-nurses by the Bundelas, whose wives seldom suckle their offspring.

possessions.[1] The pension was discontinued in 1808. With a view to the pacification of the country it was resolved in 1806 to confirm Lachhman Dawa in possession of the fort, on condition of allegiance and submission; he was required to pay a tribute of four thousand rupees a year over and above the fixed revenue of Bechaund, which he also held, and to surrender the fort within two years.[2] Both of these conditions were systematically broken by him. A force was accordingly despatched against him under Lieutenant-Colonel Martindell, who on the 22nd of January, 1809, stormed the fortified heights of Raghaulí, situated eight miles north-west of Ajegarh, and garrisoned by a force of 500 chosen men. The British met with a determined resistance, and lost twenty-eight men killed, among whom was Lieutenant Jamieson, of Her Majesty's 19th Regiment, and 115 wounded. Of the defenders about sixty were killed or wounded, and the remainder fled. On the 7th of February, the hill of Bihonta, just above Ajegarh, was stormed and occupied by the British, and batteries were constructed. These opened on the 12th, and so heavy and destructive was the fire that the enemy could not show a man, and only fired in the interval while the British guns were cooling. By sunset two of their guns were dismounted and three gates were laid in ruins, while immense masses of masonry kept tumbling down, till, dismayed by the success of the besiegers, the enemy displayed a white flag at noon, and the fort was occupied the same evening by the British.[3] In the following June Lachhman Dawa secretly repaired to Calcutta; and the authorities at Ajegarh, alarmed at the measure, determined to remove into the fort his family, whom he had left residing at Taraoni close by. An old man, the father-in-law of the fugitive chief, being directed to make arrangements for the removal of the females of the family, entered their residence and fastened the door after him. After a considerable time, no sound of life having been heard, an entrance was effected by the roof, when all the inmates—women, children, and the old man himself—were found with their throats cut. A great portion of the lands depending upon the fort was given to Bakht Bali, and in 1812 a *sanad* was granted specifying in detail the villages which composed his territory.[4] Bakht Singh died in June, 1837, and was succeeded by his eldest son, Madho Singh, who died without issue in 1849, and was succeeded by his brother, Mahípat Singh. It was doubted at the time whether the engagement with Bakht Singh did not limit the succession to his lineal descendants, and the State ought not to escheat to Government. But the question was finally decided in favour of the succession of Mahípat Singh.

Mahípat Singh died on the 22nd June, 1853, and the succession of his son, Biji Singh, a boy eleven years old, was recognised. He died a minor on the 12th September, 1855. The Government of India considered that the State of

[1] Aitch. Treat., III., 295. [2] Aitch. Treat., 307. [3] As. Ann. Reg., 1809, p. 3, and Chron., p. 30. Pogson, 186. [4] Aitch. Treat., III., 310.

Ajegarh had fairly escheated to the British Government, and declined, pending a reference to the Home Government, to recognise the wish of the mother of the Raja to appoint Ranjor Singh, his illegitimate brother, as successor. At the close of 1856, the Court of Directors desired that, before deciding that there was no rightful heir to the State, an enquiry should be made into the origin, nature, and extent of the right of Bakht Singh's family as they existed before the *sanad* to Bakht Singh was granted. These instructions had not been acted on when the mutinies broke out, and as the rebel Faizand Ali, by proclaiming Lokpal Singh, another illegitimate son of Mahípat Singh, to be Chief of Ajegarh, retarded the pacification of the province, while the widow of Mahípat Singh remained steadfast in her allegiance to the British Government, it was determined to waive the claim of Government to the lapse, and to recognize Ranjor Singh as the successor to the State, on the same terms and conditions as those on which the State was held by the late Raja, with succession to the heirs male of his body lawfully begotten; certain exclusive privileges within the town of Banda, to which the British regulations had been extended, were, however, abolished. Ranjor Singh received the right of adoption. A relief of quarter of a year's net revenue is levied on direct successions, and of half a year's net revenue on successions by adoption.[1] Ranjor Singh received charge of the State in 1868 on the death of the Ráni Regent, without anything that could be called previous training, and when the State was heavily in debt; he had shortly afterwards to contend with famine, which was particularly severe in his territory. Some progress has been made towards clearing off the old debts by assigning villages, the revenues of which are set apart for that purpose.[2]

AJNAR, a town of Perganah Jaitpur in the Hamírpur District, is distant 55 miles from the civil station. The population in 1865 was 2,320 and in 1872 was 2,068. It is surrounded on three sides by hills, which abound with all kinds of game. There is a good encamping-ground here.

ALIPURA, a petty jágír in Bundelkhand, is bounded on the north and east by the British District of Hamírpur, on the south by Garraulí, and on the west by Jhansi. In 1863 it had an area estimated at 85 square miles, with a population of 9,000 souls, and a revenue of Rs. 50,000.[3] The lands composing this State were granted by Hindupat, Raja of Panná (see PANNA), to Achal Singh, and the grant was confirmed to his son, Partáp Singh, by Ali Bahádur. Partáp Singh was in power at the time of the British occupation, and in 1808 received a *sanad* confirming him in his possessions. His great-grandson, Hindupat, succeeded in 1840, and in 1862 received a *sanad* giving him the power of adoption. A relief of a quarter of a year's net revenue is taken on each succession by adoption.

[1] Aitch. Treat., III., 234, 312, 226. [2] Sel. Rec., For. Dep., G. I., LXVIII., XCIX., LXXXVI., XLI. [3] Aitch. Treat., III., 246, 320, 386.

AONTA, a town of Parganah Ráth, in the Hamírpur District, is situated 43 miles from the civil station. In 1872 the population was 2,877; in 1865 it was 2,586. It has a large market every Thursday, where grain, cloths, and *pán* are sold.

ARTARA, a town in Parganah Maudha, in District Hamírpur, lies about 17 miles from the civil station. In 1872 the population was 2,999; in 1865 it was 2,693. The zamindars are Brahmans, who are said to have wrested the land from the Thákurs of Rupawa during the Chandel rule. There is a halkábbandi or village school here.

ASHTGARHI, or "tract of the eight forts," known also as Ashtbháya, or more commonly, but incorrectly, "the Hashtbháya jágírs," or "appanages of the eight brothers" (see DURWAHI).

ATA, a town in the parganah of the same name in the Jalaun District, on the Kálpí and Jhansi Road, is distant 10 miles from Kálpí and 11 miles from Urai. The population in 1865 was 2,967 and in 1872 was 2,308. On our first occupation of Bundelkhand, the Náná of Kálpí, Gobind Rao, opposed the British, and most of the villages in Parganah Atá were occupied by the British troops. In 1806 these were restored by treaty,[1] and subsequently fell to the British on the lapse of Jalaun in 1840 A.D.

ATA, a parganah and tahsíl in the Jalaun District, had, according to the census of 1872, an area of 444 square miles, of which 265 were cultivated. Of the area assessed to Government revenue (440 square miles), 135 square miles were returned as unculturable, 54 square miles as culturable, and 251 as cultivated. There were 175 villages, of which 69 had a population under 200; 54 had between 200 and 500; 32 had between 500 and 1,000; 14 had between 1,000 and 2,000; and 5 had between 2,000 and 3,000. Kálpí had 11,414 inhabitants. The land-revenue from all sources during the same year amounted to Rs. 1,64,851 (or, with cesses, Rs. 1,80,006), which fell on the total area at nine annas three pies; on the area assessed to Government revenue at nine annas four pies, and on the cultivated area at one rupee two pies per acre.

Population.

The population in 1872 numbered 93,294 souls, giving 210 to the square mile. There were 85,141 Hindús, with 39,868 females, and 8,153 Musalmáns, with 3,978 females. The principal Hindú divisions are Brahmans, numbering 9,463, with 4,263 females; Rajpúts 12,987, having 5,848 females; Baniyas 5,129, giving 2,347 females; and all other castes numbered 57,562 souls, of whom 27,410 were females. The principal Brahman subdivisions were the Kanaujiya, Sanádh, Jajhotiya, Maharashtra, Marwarí, and Sarwariya. The Rajputs for the most part belong to the Parihar, Kachhwáha, Gaur, Sengar, Chauhán, Rahtor, and Kirar clans, and a few to the Tonwar, Gaharwar, Jadubansi, Chandel, Nikumbh, Raikwar, Bais,

[1] Aitch. Treat., III, 154.

Panwár, Raghubansi, Gahlot, Bahman Gaur, Bhawar, Kainwar, Baddra, Jodha, Kanhaiya, and Kasiya clans. The Baniyas comprise Agarwáls, Panwárs, Ghois, and Umrs, and the other castes are the same as given under the Jhansi Parganah.

The occupation statements show that in 1872, 266 male adults were engaged in the learned professions; 3,938 in domestic service; 2,097 in commerce; 14,484 in tilling the land and tending cattle; 5,111 in petty trades and mechanical arts; and 6,214 as labourers. Of the total population, 7,836 were shown as landholders, 30,770 as agriculturists, and 54,688 as employed in avocations other than agriculture. All other statistics are given under the district notice.

ATARRA BUZURG, a village in Parganah Sihondá and Tahsíl Girwán of the Banda District, is distant 18 miles from Banda and 12 miles from Girwán. The population in 1865 was 2,912, and in 1871 was 3,153, consisting for the most part of Bisanda Thákurs, Brahmans, and Bakkáls. There is a small police-station, a halkábbandi school, and a market on Saturdays. The road from Banda to Karwi and Mánikpur passes through the village. The name is said to be derived from the word "*Antar*," "between," and "*Buzurg*," "great," alluding to its position as regards five other village sites, all of which have been absorbed in the present village. There are three *thoks* (or subdivisions) in the village, with a total area of 9,048 acres.

ATRAHAT, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant 14 miles from Banda and 6 miles from Pailáni. The population in 1865 was 2,260, and in 1871 was 2,339, consisting for the most part of Bais Thákurs. The name of the village may perhaps be derived from "*Atar*" and "*Hat*," a bazar, the former being the name of a *rishi* who is said to have done penance in the jungles in the neighbourhood. There is a halkábbandi school and four Hindú temples in this village. Great progress has of late years been made in clearing the surrounding jungles. The village is divided into four *thoks*, the total area of which is 4,287 acres. It lies on the road by Chila Tara Ghát from Fatihpur to Banda.

AUGASI, a parganah in Tahsílí Baberú, in the Banda District, according to the census of 1872, had an area of 364 square miles and 186 acres, of which 208 square miles and 83 acres were cultivated. Of the area of land charged with Government revenue (362 square miles and 121 acres), 48 square miles and 76 acres were returned as unculturable, 107 square miles and 27 acres as culturable, and 207 square miles and 19 acres as cultivated. The number of villages is 126. The boundaries and the principal villages and towns are sufficiently shown in the district map, and the general appearance and other statistics in the district notice. There are 32 villages with less than 200 inhabitants; 38 with from 200 to 500; 32 with from 500 to 1,000; 19 with from 1,000 to 2,000; 7 with from 2,000 to 3,000, and one with a population of from 3,000 to 5,000.

The amount of land-revenue from all sources paid to Government during the same year was Rs. 1,98,480, or, with cesses, Rs. 2,02,809; while the amount of rent, including local cesses, paid by cultivators was Rs. 3,78,376. The incidence of the Government revenue per acre on the total area fell at Re. 0-13-8; on the revenue-paying area, Re. 0-13-8; and on the cultivated area, Re. 1-7-10.

Population.

The population in 1872 numbered 83,683 souls, of whom 42,764 were males and 41,099 were females, giving a total population of 230 souls to the square mile (117 males, 113 females). Amongst these there are 26 insane persons *(págal* or *majnún)*; 22 idiots *(fátirulakl* or *kamsamajh)*; 39 persons deaf and dumb *(bahra aur gúnga)*; 366 blind *(andhá)*; and 38 lepers *(jazámi* or *korhi)*.

Religion.

The educational statistics of this parganah give a total of 1,211 males who can read and write, of whom 78 are Musalmáns. The distribution of the population among the great Hindú castes is Brahmans 7,044 (3,279 females); Rajputs, 7,855 (3,474 females); Baniyas, 2,160 (1,144 females), and other castes, 60,633 (30,171 females). The Musalmáns number 6,171 souls, of whom 3,031 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 91; second class, or persons engaged in entertaining or serving men, 2,242; third class, or persons buying or selling money or goods, 27, and conveying goods, &c., 103; fourth class, persons engaged in growing grain, &c., 14,299, and persons engaged about animals, 101; fifth class, persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 258: cloth-workers, 1,366: workers in food and drink, 958: in animal substances, 4: in vegetable substances, 504: and in minerals, 867; sixth class, or labourers, 6,262: persons of rank, 5: and no occupation, 363. The principal Brahman subdivision is the Kanaujiya. The Rajpúts chiefly consist of Gautams, Chandels, Dikhits, Khichars, Gaurs, Parihárs, Chauháns, Panwárs, Bais, and a few Raghubansis, Khatgís, Kachhwáhas, Banáphars, and Raizádas. The Baniyas belong for the most part to the Agrahri, Ajúdhiyabási, Kasaundhan, Dhusar, and Surasena subdivisions. Among the other castes are Chamárs, Kumhárs, Kahárs, Lohárs, Barhais, Kolís, Ahírs, Naís, Telís, Darzís, Dhobís, Doms, Lodhas, Bharbhúnjas, Morais, Arakhs, Gararíyas, Patwas, Kúrmis, Sonárs, Kayaths, Káchhis, Tamolis, Kalals, Bairágís, and Halwaís.

AUGASI, a town in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 26 miles north-east from Banda and 8 miles from Baberú. The population in 1865 was 1,349, and in 1871 was 1,067, consisting for the most part of Musalmáns and Kewats. There is a halkahbandi school here, thinly attended. The Jamna flows near the town, and is crossed by a ferry, and the road from Fatihpur to Baberú passes through the town. There are

four wards, Brahmantola, Musalmántola, Keotra, and Lankádáhi, so called after some Brahmans, worshippers of *Sanichar* or Saturn.

In former times the place was of some importance, and gave its name to the parganah within which it is situated, but it has of late years greatly decayed. The name Augási is said to be derived from "*agúa*," a leader. On the bank of the Jamna near the town is a *masjid*, which from an inscription appears to have been built in the time of one Shah Kuli Sultan in the year 989 *Hijri*, corresponding with 1572 A.D. Adjoining the *masjid*, is a raised fort. The area of the lands of the village within which the town is situated is 2,268 acres.

AULDAN (Oldan), a village in Parganah Mau of the Jhansie District, is distant 30 miles from Jhansi and 17 miles from Mau. The population in 1865 was 1,274, and in 1872 was 1,200. There is a first-class police-station here.

BABERU, a town in Parganah Augási of the Banda District and the tahsíli town of the parganah, is distant 20 miles east from Banda and 72 miles west from Allahabad. The population in 1865 was 3,351, and in 1872 was 3,365, consisting for the most part of Bais Rajpúts. There is a bazar held here every fourth day; a tahsíli school, and a police-station.

BABINA (Babínán), a large village of Parganah Jhansi of the Jhansi District, is situated on the Jhansi and Lalatpur road, 14 miles from Jhansi, in latitude 25°-14′-25″, and longitude 78°-30′-35″. The population in 1865 was 1,932, and in 1872 was 1,589. There is a first-class police-station, the headquarters of an Assistant Patrol of Customs, a district post-office, and a school here.

BADAUSA, a parganah of Tahsíli Badausá of the Banda District, had, according to the census of 1872, an area of 348 square miles and 608 acres, of which 179 square miles and 13 acres were cultivated. Of the area charged with Government revenue (330 square miles and 102 acres), 66 square miles and 448 acres are returned as unculturable, 88 square miles and 121 acres as culturable, and 175 square miles and 173 acres as cultivated. There were 172 villages, of which 47 contained less than 200 inhabitants; 69 with from 200 to 500; 39 with from 500 to 1,000; 12 with from 1,000 to 2,000; 4 with from 2,000 to 3,000; and one with from 3,000 to 5,000. The boundaries of the parganah and position of the chief villages are shown on the district map.

The amount of land-revenue from all sources paid to Government during the same year was Rs. 1,44,867, or with cesses Rs. 1,48,007, while the amount of rent, including local cesses, paid by cultivators was Rs. 2,35,072. The incidence of the Government revenue per acre on the total area fell at Re. 0-10-5; on the revenue-paying area Re. 0-11-0, and on the cultivated area Re. 1-4-3.

Population.

The population in 1872 numbered 85,754 souls, of whom 44,319 were males and 41,435 were females, giving a total population of 246 souls to the square mile (127 males, 119 females).

Amongst these there are 13 deaf and dumb *(bahra aur gúnga)*; 164 blind *(andha)*; and 75 lepers *(jazámi* or *korhi)*. The principal Brahman subdivision is the Kanaujiya, and the Rajpút clans comprise Chandels, Dikshits, Parihárs, Chauháns, Bais, Sikharwárs, Sengars, Bhágels, Bharaddwáj, Pundírs, Banáphars, and Surkis. The Baniyas are chiefly of the Ajúdhiyabási, Ghoi, Agrahrí, and Kasaundhan subdivisions. The other castes are with few exceptions the same as those enumerated in the Tarahwan Parganah.

Religion.

The educational statistics of this parganah give a total of 1,352 males who can read and write, of whom 69 are Musalmáns. The distribution of the population among the great Hindú castes is Brahmans, 12,903 (6,026 females); Rajpúts, 4,486 (1,972 females); Baniyas, 2,716 (1,274 females), and other castes, 60,931 (29,821 females). The Musalmáns number 4,718 souls, of whom 2,342 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 158; second class, or persons engaged in entertaining or serving men, 1,997; third class, or persons buying or selling money or goods, 176, and conveying goods, &c., 123; fourth class, or persons engaged in growing grain, &c., 16,003, and persons engaged about animals, 190; fifth class, persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 284: cloth-workers, 1,370: workers in food and drink, 900: in animal substances, 72: in vegetable substances, 644; and in minerals, 854; sixth class, or labourers, 4,917; persons of rank, 1; and no occupation, 285. Of the total population 1,777 are shown as landholders, 44,361 as agriculturists, and 39,616 as engaged in occupations other than agriculture.

BADAUSA, a village in the parganah of the same name of the Banda District, is situated on the Bágain, a tributary of the Jamna, and is distant 24 miles south-east of the town of Banda. Since 1819 A.D. this village has been the head-quarters of the tahsíldárí to which it gives its name. The population in 1865 was 796, and in 1872 was 1,045 of all classes. There is a halkábbandi or village school, a police-station, and a post-office in this village. There is a ferry over the Bágain in the rainy season. The area of the village is 3,095 acres.

BAGAIN, a river of the Banda District, which rises near Kohári in the tableland of the Panná State. It takes a north-east course for about 20 miles, and falls over the brow of the ridge in a cascade, the elevation of which is estimated by Jacquemont at 100 yards. Running north, it enters the British district of Banda in the Badausá Parganah close to Kalinjar, and thence, flowing through Parganah Darsenda, falls into the Jamna near Lakhanpur, on the right bank, after a total length of course of about 90 miles. In the Badausá Parganah the Bágain receives the Ranj, Kandaili, Barúa, Madrár, Tilandí, Barwariya, Bashá,

Khari, Barár, Patharhái, Dúbári, Kathauta, Mukrár, Bisáhil, Saríri, Koilah, Bánganga, Rígá, Ghorá, Kachchariyá, Thothi, Dhohar, Garahnda, Páthar Kachh, and Bilár streams flowing through the ravines in the southern portion of the parganah. The Bágain is not used for navigation or irrigation. There are ferries at Garha Kalán on the Banda and Nágaudh road; at Badausá on the Banda and Mánikpur road, and at Bhadáwal in the Badausá Parganah, besides others in the Karwi Subdivision (see BANDA District).

BAGHERA, a village in Parganah Moth of the Jhansi District, is distant 33 miles from Jhansi and 12 miles from Moth by Khiriaghât on the Betwa. The population in 1865 was 1,139, and in 1872 was 1,127. There is a first-class police-station and a post-office here.

BALABAHAT, a parganah of Tahsíli Lalatpur in the Lalatpur District, had, according to the census of 1872, a total area of 187 square miles and 633 acres, of which 23 square miles and 498 acres were under cultivation. Of the area charged to Government revenue (131 square miles and 524 acres), 71 square miles and 315 acres were returned as unculturable, 44 square miles and 374 acres as culturable, and 15 square miles and 475 acres as cultivated. The total area found at the settlement in 1867-68 was 132 square miles and 175 acres, of which 625 acres were revenue-free; 71 square miles and 242 acres were unculturable; 42 square miles and 136 acres were culturable, and 17 square miles and 452 acres were cultivated. The *ubarí* estates at the same time comprised an area of 56 square miles and 418 acres, of which 9 square miles and 61 acres were cultivated. In 1872 there were 59 villages, 44 with a population of less than 200 inhabitants; 11 with from 200 to 500; one with from 500 to 1,000; 2 with from 1,000 to 2,000; and one with from 2,000 to 3,000. The settlement records give 81 villages in 1860-61. The map sufficiently explains the boundaries of the parganah and the position of the principal villages.

Parganah Bálábahat contains a few good villages situated in the plains, and a few more, with good soil, on the table-land adjoining the Ságar District; but most of the villages contain merely small patches of cultivation in spots surrounded by dense jungle, and where there is both great scarcity of water and also unusual difficulty in preserving the crops from the ravages of wild beasts. Some of these small villages are now only beginning to re-appear after having been totally destroyed during the mutinies. This parganah was assessed by Colonel James Davidson in 1869. The highest revenue of the first settlement by Captain Blake (1843-44 to 1847-48) was Rs. 6,097, or deducting *ubarí* (or quit-rents), Rs. 5,895, on an initial revenue of Rs. 5,225. The second settlement (made by Captain Harris), from 1848-49 to 1852-53, started with Rs. 5,226 and reached Rs. 6,119, or deducting *ubarí* tenures, Rs. 5,917. The third settlement (formed by Captain Gordon), from 1853-54 to 1859-60, commenced with

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Rs. 5,875 and rose to Rs. 5,929, or deducting *ubarí*, Rs. 5,727. The fourth or first regular settlement was effected in 1860-61 by Captain Tyler at an assessment of Rs. 5,448, giving an average of the same amount for the five years preceding the new settlement in 1869, and excluding Rs. 202 *ubarí*. Colonel James Davidson's assessment[1] gave land-revenue Rs. 5,409, or with cesses Rs. 6,230; and *ubarí* Rs. 202, or with cesses, Rs. 493. The land-revenue was subsequently reduced to Rs. 5,207, which has been confirmed to the 30th June, 1888. The incidence of this on the cultivated area falls at seven annas eleven pie, and two annas eight pie on the culturable area. In 1872 the land-revenue stood at Rs. 5,203, or with cesses Rs. 6,025, while cultivators paid as rent and cesses Rs. 10,406. The land-revenue then fell on the total area at eight pie, on the total area assessed to Government revenue at one anna, and on the total cultivated area in 1872 at five annas six pie.

Population.

In 1872 the total population numbered 13,690 souls, giving only 72 to the square mile. Of these 13,462 were Hindús (of whom 6,539 were females) and 228 were Musalmáns (106 females). Amongst the Hindús were 1,337 Brahmans, amongst whom were 659 females; 1,966 Rajpúts, with 961 females; 429 Baniyas, having 213 females; and amongst all other castes, the males numbered 5,024 and the females 4,706—total 9,730 souls. The principal Brahman subdivisions are the Kanaujiyas, Sanádhs, and Jajhotiyas. The Rajpúts chiefly belong to the Bundela and Panwár clans, and the Baniyas are Jainís. Amongst the other castes are Ahírs, Jhajhariyas, Kahárs, Chamárs, Kúrmis, Basors, Kayaths, Naís, Káchhís, Lodhás, Telís, Ghosís, Barhaís, Khagars, Lohárs, Chhípis, Bangars, Gararíyas, Kumhárs, Sonárs, Korís, and Dhobís. Eighteen Hindú males alone are entered as able to read and write. The occupation statements show that 14 male adults are engaged in the learned professions; 229 in domestic services; 139 in commerce; 2,337 in tending cattle and tilling the ground; 616 in mechanical arts and petty trades, and 790 are labourers. Of the total population, 155 are landowners; 7,666 are agriculturists, and 5,869 are engaged in occupations other than agriculture. The other statistics for this parganah are given under the district notice.

BANDA, a parganah in the tahsíli and district of the same name, according to the census returns of 1872, had an area of 400 square miles and 256 acres, of which 235 square miles and 518 acres were cultivated. Of the area charged with Government revenue (400 square miles, 135 acres), 50 square miles and 467 acres were entered as unculturable, 113 square miles and 480 acres as culturable, and 235 square miles and 467 acres as cultivated. The number of villages amounted to 106. There were 18 villages having a popula-

[1] On the assessments of Bant, Bálábahat, and Pálí in this parganah, see Settlement Report, page 8.

tion under 200 souls; 34 with from 200 to 500; 25 with from 500 to 1,000; 21 with from 1,000 to 2,000; 6 with from 2,000 to 3,000, and 2 between 3,000 and 5,000. The boundaries are sufficiently shown by the district map.

The amount of land-revenue from all sources paid to Government during the same year was Rs. 2,28,303, or with cesses Rs. 2,33,308, while the amount of rent, including local cesses paid by cultivators, was Rs. 3,55,117. The incidence of the Government revenue per acre on the total area fell at Re. 0-14-3, on the revenue paying area Re. 1-1-9, and on the cultivated area Re. 1-8-2. The general history of the fiscal arrangements is given under the BANDA District, but the particular history is not available, as Mr. Mayne's report has never been printed. The principal towns and villages in this parganah are Banda, Mataundh, Lagtara, Tindwara, Mawái Buzurg, Jamálpur, Khamán, and Ichauli, most of which are separately noticed in the alphabetical arrangement. The agriculture, history, and trade are all noticed under the BANDA District, and need not be repeated here.

Population.

The population in 1872 numbered 108,771 souls, of whom 55,827 were males and 52,944 were females, giving a total population of 372 souls to the square mile (140 males, 132 females). Amongst these there are 42 insane persons *(págal or majnún)*; 82 idiots *(fátirulakl* or *kamsamajh)*; 108 persons deaf and dumb *(bahra aur gúnga)*; 323 blind *(andhá)*; and 214 lepers *(jazámi* or *korhi)*.

Religion.

The educational statistics of this parganah give a total of 3,175 males who can read and write, of whom 620 are Musalmáns. The distribution of the population among the great Hindú castes includes Brahmans, 12,141 (5,560 females); Rajpúts, 12,764 (5,575 females); Baniyas, 5,332 (2,664 females); and other castes, 66,916 (33,362 females). The Musalmáns number 11,618 souls, of whom 5,782 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, Government servants, who number 35: persons engaged in the learned professions, 533; second class, or persons engaged in entertaining or serving men, 5,718; third class, or persons buying or selling money or goods, 599, and conveying goods, &c., 291; fourth class, persons engaged in growing grain, &c., 16,305, and persons engaged about animals, 55; fifth class, persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 262: cloth-workers, 2,462: workers in food and drink, 1,801: in animal substances, 120: in vegetable substances, 649: and in minerals, 1,305; sixth class, or labourers, 6,388: persons of rank, 13: and no occupation, 688.

The principal Brahman subdivisions are the Kanaujiya, Saraswat, and Gaur. The Rajpút clans comprise Gautam, Dikhit, Parihár, Gaur, Chauhán, Bais, Panwár, Khatgi, Raghubansi, Kachhwáha, Karchula, Surajbánsi, Banáphar,

Kakrakhta, Bundela, and Bilkhariya. The Baniyas belong chiefly to the Ajúdhiyabási, Ghoi, and Agarwála clans, but Mahars, Umrs, Dhusars, Panwárs, Rastaugís, Gujrátís, and Aswáls are also found. Other castes are Chamár, Kumhár, Kahár, Lohár, Barhai, Koli, Ahír, Naí, Teli, Darzí, Dhobí, Dom, Lodha, Bharbhúnjá, Arakh, Garariya, Chakwa, Patwa, Kúrmi, Sonár, Kayath, Káchhi, Tamoli, Bairágí, Halwái, Bhat, Khatík, Khewat, and Máli.

BANDA, the chief town of the district of the same name, is situated in Pargaňah Banda, one mile from the right bank of the Ken river, in north latitude 25°-28′-20″, and east longitude 80°-22′-15″. At the census taken in 1853 the population of the town consisted of Hindús practising agriculture, 5,089, and non-agriculturists, 23,516, while the Musalmáns numbered 13,806, of whom 12,575 pursued occupations other than agriculture, giving a total of 42,411.

Population.

In 1860 the total population fell to 30,982, and in 1865 to 27,394. In 1872 the returns show 27,746, of whom 20,528 were Hindús (9,929 females) and 7,218 were Musalmáns (3,592 females). The occupation statistics show the principal avocations of adult males to be barbers (171), beggars (240), confectioners (113), cotton-cleaners (173), cultivators (1,406), flour-dealers (205), goldsmiths (158), grain-dealers (146), labourers (1,234), land-owners (199), cloth-sellers (112), oil-makers (101), painters (131), pundits (175), servants (2,981), shoe-makers (173), tailors (101), weavers (228), and weighmen (139). All other trades have less than one hundred members each. Of the total population, 338 are shown as land-holders, 4,208 as agriculturists, and 23,200 as having occupations other than agriculture. The educational statistics show that of these 287 males under twelve years of age can read and write, 500 males between 12 and 20 are literate, and 795 males above 20 years of age. The area of the town is 569 acres, thus giving 49 souls to the acre.

There are 5,716 enclosures in the city, of which 4,360 are occupied by Hindús. The houses built by skilled labour number 1,139, of which 190 are occupied by Musalmáns; the common houses number 5,826, of which Musalmáns occupy 1,384. Of the total number of houses (6,965), the Musalmáns occupy 1,574, giving 4·58 persons to each house, while the Hindús inhabit 5,391 houses, giving 3·88 to each house, and showing thus that they have a higher standard of comfort. The decrease in the population is no doubt due to the effects of the mutiny and the departure of the Nawwáb and his followers.

There are fifteen muhallas or wards, the names of which are as follows :—

Muhallas.

(1) Bálkhandi Náka, corrupted from "*bankhandi*," a term applied to a class of *fakírs*, one of whom formerly lived here. A temple has recently been erected near his *takiya* (or resting-place), which is known as Bálkhandi Bába. (2) Chhábi Náka, said to be named after its founder. (3) Bhawánipurwa, named after Bhawáni, the brother of Brij Lál,

the Manhár Chief of Mataundh, who according to one account occupied Banda before historic times. (4) Larankapurwa, so called from Laranka, a brother of Brij Lál, who is said to have been left with Bhawáni in charge of Banda after its conquest by the Maúhárs. (5) Dhanti Náka, or more commonly Sadr Muhalla: the first name is derived from that of a notorious prostitute who resided here in the time of Shamsher Bahádur. (6) Aliganj, so named in memory of Ali Bahádur. (7) Colvinganj, named after the Lieutenant-Governor in 1854. (8) Katra Náka or market ward. (9) Khutla Banda, of which the name is said to be derived from "*khoh*," meaning a cavern or pit. It is certainly the oldest portion of the town, and tradition makes it owe its foundation and name to the Kols and Bhíls, hill tribes who occupied the jungly tract of Bundelkhand before historic times, and were probably the aboriginal inhabitants of the country. (10) Khini Náka: Khini is probably a corruption of *khirni*, the Hindí name of a tree *(Mimusops khanki)* which formerly abounded here. (11) Gúlar Náka: *gúlar* is the name of a tree *(Ficus racemosa)* found here. (12) Makbara Náka, from the Nawwáb's cemetery. (13) Mewati Náka: the Mewatis, who were in the service of the late Nawwáb of Banda, lived here and gave their name to the muhalla. (14) Mardán Náka was named after an inhabitant who built a well, which is also known by his name. (15) Mandiya or Marhiya Náka, from a temple to Debi still existing.

The Ken is navigable as far as Banda during the rainy season, having steep banks and a sandy bed, with an usual depth of water from November to June of from one and a half to two feet. The Ken, like most rivers in Bundelkhand, is infested by the snub-nosed alligator or *mugur*, which often migrates to small tanks and water-courses at a considerable distance from the river during the rains, and returns to the river when the tank water is insufficient to conceal them.

Appearance of the town.

The town of Banda is situated on undulating ground and is of considerable size, but straggling and ill-built; most of the houses being of mud, though there is abundance of excellent building-stone procurable. The main streets are wide and well-drained, and in point of cleanliness the appearance of the town can compare favourably with that of most towns in the North-west Provinces. Banda has sprung into importance as a town during the last three-quarters of a century. The influx of population which followed the establishment of their residence here by the Nawwábs gave the first impulse to its prosperity, but the main cause of the increase in wealth was the rising of Banda into a great cotton mart. Since the departure of the Nawwáb in 1858 the population has steadily declined, and the importance of the town as a cotton mart has, moreover, greatly decreased since the rise of Rájapur, a town on the Jamna, distant about seventy miles from Banda.

Public buildings.

There are the usual Government buildings, *viz.*, Judge's and Collector's Offices, a District Jail, Dispensary, and Zila School, and also an English Church, which was rebuilt after the mutiny, during which the roof had been blown off and the walls undermined. None of these buildings, with the exception perhaps of the last, are in good style or well built. The cantonments are situated about a mile from the town, on the road from Banda to Fathipur. They are not regarded as an unhealthy station for native troops. The buildings which were formerly the palace of the Nawwáb of Banda have been partially demolished and the remainder turned into dwelling-places for Europeans. The description given of them at the time of Jacquemont's[1] visit in 1830 is that they were new, spacious, and built with solidity, but in vile taste—partly Indian, partly European; wretchedly furnished, and having a profusion of gross sculptures. No sculptures of any kind are now left, but the solidity of the buildings is evident from the good condition of those that remain and have experienced any care in their preservation. There are also the ruins of another palace, that of the Rajas of Ajegarh, on a small plot of land which up to the year of the mutiny belonged to them. These ruins are in the portion of the town called Nimni Pár. The palace and other buildings belonging to the Ajegarh and Gaurihár Rajas were demolished by the Nawwáb during his short reign in 1857-58. Not far from these ruins is the tomb of Gumán Singh, Raja of Jaitpur; it is a plain structure in fair preservation.

Bhúragarh Fort.

On the left bank of the Ken, distant a mile from Banda, are the ruins of a fort called Bhúragarh, built by Raja Guman Singh in 1784 A.D.[2] This fort was stormed by the British levies under Colonel Meiselback in 1804, when it was held by Raja Ram, and had subsequently been allowed to fall into ruins. The Nawwáb of Banda commenced to repair it on receiving the news of the advance of the British in the spring of 1858, but his work was cut short almost as soon as it was begun. There is a story connected with the early history of the fort, which is as follows:—A rope-walker had boasted of his ability to cross the Ken on a tight rope, and it came to the ears of Raja Gumán Singh. The latter promised him a lakh of rupees if he succeeded. The Nat had nearly reached the other side, when the courtiers of the Raja cut the rope to save the royal exchequer, and the rope-dancer was killed by his fall.

There are 66 mosques, 161 Hindú and 5 Jain temples in Banda. Of the mosques, the chief in point of size and interest is that situated near the late Nawwáb's palace. It was built by Ali Bahádur, the last Nawwáb. The oldest and most celebrated of the Hindú temples are the two, sacred to Bamesvari Devi and Bamesvar Mahádeo, situated on opposite sides of the hill to the south-west of

[1] Voyages, III., 338. [2] Pogson's Bundelas, 134.

the town. They are of a good size, and have long flights of stone steps leading up to the summit of the hill. The style of building is superior to that of the other temples in the neighbourhood, and some portions are probably of considerable antiquity. The hill upon the slopes of which these temples are built, and at the foot of which is situated the oldest portion of the town, forms a striking background when viewed from the opposite side of the small lake at its base, known as the Chhábi tank. The hill attains an elevation of from three to four hundred feet above the plain. "The appearance from below is singular and fantastic, huge masses of stone presenting themselves in every position, and seeming quite unconnected the one with the other, while the few shrubs growing out from between them serve as a contrast to the nakedness of the rock."

Municipality.

The Municipal Act (VI. of 1868) is in force in Banda. The total income from all sources in 1871-72 amounted to Rs. 17,903, *viz.*, octroi, Rs. 14,844; miscellaneous, Rs. 2,020; balance of previous year, Rs. 1,039, showing an incidence of 8 annas 6 pie per head of the population. The expenditure for the same year was—for establishment, Rs. 11,730; watering, Rs. 5; public works, Rs. 4,504; education, Rs. 180; charitable objects, Rs. 360; and miscellaneous, Rs. 1,036, leaving a reserve of Rs. 28. The affairs of the municipality are managed by a committee consisting of four official members and eleven members chosen by election.

Statement showing the quantity of articles imported into Banda during 1871-72.

	Class of articles.	Quantity.	Amount of tax in rupees.	Rate of taxation.
1.	Articles of food grain...	208,401 *muns.*	11,006	Six pie to four annas per *mun.*
	Vegetables, fowls, &c.,	12,041 value.	346	Three to six pie per rupee.
	Fodder, cotton seed, &c.,	3,308 loads.	74	Three to six pie per bullock or cart.
2.	Animals for slaughter...	9,457 value.	358	Six to twelve pie each.
3.	Fuel, oil, &c. ...	15,173 *muns.*	799	Six pie to two annas per *mun.*
	Charcoal and wood ...	3,977 loads.	305	Three to six pie per load.
4.	Building materials, timber.	8,357 value.	314	Six pie per rupee.
	Lime ...	2,904 value.	545	One and a half rupee per cart.
5.	Drugs, gums, spices ...	38,791	903	Eight annas to two rupees per cart.
6.	Tobacco ...	2,182 *muns.*	194	Four annas per *man.*
7.	Cloth ...	120,486 value,	...	Twelve annas per cart.
8.	Metal ...	19,003	...	One rupee per cart.

The gross municipal income in 1872 was Rs. 20,551, and the expenditure amounted to Rs. 16,493. The incidence of the taxation per head falls at eleven annas ten pie.

The inhabitants of the town, as a rule, enjoy indifferent health, and it has become a place notorious for fever, which is most prevalent during the latter half

of September and the first half of October. The death-rate, however, of Banda itself, according to the mortality returns for the North-Western Provinces, is among the lowest in these provinces. The average temperature is probably a degree or two higher than that of most towns in the Duáb.

The character of the population of Bundelkhand has been described as lethargic and quarrelsome. The people are not litigious, but have resort to *lathis* on the slightest provocation. The banking portion of the community have acquired an ill-character for chicanery and fraud.

There seems to be a marked absence of any display of religious fanaticism among the inhabitants, such as comes into prominent notice in other places. The proportion of Musalmán inhabitants is too small to cause any fear of an aggressive movement on their part at the Muharram and other festivals, which are consequently free from the violence and outrage that occasionally take place at such times in other parts of the North-Western Provinces. A characteristic of the natives of this town, and indeed of the whole of Bundelkhand, is an affectation of extreme poverty often associated with actual wealth. "The estimation in which Bundelkhandis are held may be learnt from the following proverb :— "*na sau dandí na ek Bundelkhandí*" (one native of Bundelkhand commits as much fraud as a hundred weighmen.)[1] All classes are found represented here, but the lower castes of Hindús largely predominate.[2]

BANGRA, a small village in Parganah Jhansi of the Jhansi District, is distant 30 miles from Jhansi and 10 miles from Mau on the Naugaon (Nowgong) and Jhansi road. The population in 1865 was 487. There is a police out-post here.

BANGRA, a village in Parganah Madhugarh of the Jalaun District, is distant 26 miles from Urai. In 1865 the population was 2,103, and in 1872 was 2,022. There are good lines of communication with Jalaun on the east; Gwaliar on the west; Madhugarh to the Jamna on the north; and by Kúnch to Jhansi on the south. There is a school and a police-station here.

BANPUR, a large village in Parganah Bánpur of the Lalatpur District, is distant 21 miles from Lalatpur. The population in 1865 was 2,071, and in 1872 was 2,734. It is a large straggling village, which was formerly the residence of the ex-Raja of Bánpur, but it has greatly fallen off in every respect since the famine of 1868-69. In consequence of the old zamíndárs being professional thieves of the Sanauriya clan, the recent settlement was made with Mardán Singh, a relative of the ex-Raja, and one-third was conferred upon the son of Rao Hamír Singh of Páli. The ex-Raja of Bánpur was the representative of the Bundela Rajas of Chanderi, whose history is given in the notice of the

[1] Pogson's Bundelas 130. [2] The following references to the Board's Records are connected with Banda cantonments :—February 8, 1811; November 22, 1831, No. 2; January 31, 1832, No. 25; October 30, 1832, Nos. 52-63; November 30, 1833, No. 6.

Lalatpur District. His estates were confiscated in 1857, and he himself was placed to live under surveillance at Lahore on a pension of Rs. 800 a month.

BANPUR, a parganah in Tahsíl Mahrauni of the Lalatpur District, had, according to the census of 1872, a total area of 329 square miles and 89 acres, of which 56 square miles and 475 acres were cultivated. Of the area charged with Government revenue (277 square miles and 508 acres), 50 square miles and 316 acres are returned as unculturable, 178 square miles and 445 acres as culturable, and 48 square miles and 387 acres as cultivated. From the returns collected at the settlement of this parganah in 1868-69 it would appear that the total area was then found to be 329 square miles and 189 acres, of which 63 square miles and 262 acres were occupied by *ubarí* (or quit-rent) estates. Of the remaining revenue area (265 square miles and 567 acres), 3 square miles and 468 acres were exempted from revenue; 50 square miles and 129 acres were returned as unculturable; 139 square miles and 396 acres as culturable, and 72 square miles and 124 acres as cultivated. If to the last we add 13 square miles and 471 acres cultivated in *ubarí* estates, the total cultivation in 1868-69 will be 85 square miles and 595 acres, or about one-half as much again as is shown by the returns of 1872. In 1872 there were 100 villages, of which 39 had less than 200 inhabitants; 40 had between 200 and 500; 16 had between 500 and 1,000, and 5 had between 1,000 and 2,000. The number of villages shown by the settlement records was 113. The boundaries of the parganah and the position of the principal villages are sufficiently shown by the district map.

State of the parganah.

The percentage of irrigation is only 17 on the total area. Fifty-eight villages in this parganah are held by Thákurs, and in a newly-acquired territory, the real assets of which were only imperfectly known, it was thought advisable to leave a sufficiently wide margin for bad seasons, and the more so as, notwithstanding that the amount of irrigation tends to raise the rental in ordinary years, the general poverty of the soil would render a very moderate demand advisable. The percentage of each class of soil under cultivation is *moti*, 20·46; *dúmat*, 36·18; and *patharo*, 43·36. The rain crop is estimated at 75·1 and the spring at 24·9 per cent. of the total outturn. With the exception of 16 villages in the south of the parganah where there is *moti* land, everything depends in this parganah upon the amount of rainfall. It is the poverty of the soil which renders irrigation necessary, and it must not be forgotten that the same cause operates in seasons of drought to render the wells of no avail. In the greater portion of this parganah the lands were left uncultivated in 1868 for want of water. The liberality of Government enabled the poor cultivators to tide over this difficulty, but pestilence came in the track of famine, and it will be some years before the parganah recovers its former prosperity.

Fiscal history.

The highest land-revenue of the first settlement of this parganah amounted to Rs. 35,730 for land-revenue and Rs. 1,123 for *ubarí*. The second settlement gave Rs. 34,842 for land-revenue and Rs. 1,123 for *ubarí*, and the third settlement showed Rs. 34,071 as land-revenue and Rs. 1,123 for *ubarí* (or quit-rents). The fourth settlement was made by Captain Tyler in 1860-61, and gave on the average of five years preceding the new settlement in 1868-69 a sum of Rs. 34,439 for land-revenue and Rs. 1,123 for *ubarí*. Owing to the transfer of many villages originally contained in the Bánpur Parganah, it is impossible now to give any details of the first three settlements which would serve as a ground for comparison with the state of the parganah before 1859. Colonel James Davidson's assessment made in 1868-69 and reported in 1869 gave a land-revenue of Rs. 30,192, or with cesses Rs. 33,335; and an *ubarí* revenue of Rs. 576, or with cesses Rs. 1,254—grand total, Rs. 34,589. This assessment fell at the rate of ten annas seven pie on the cultivated acre, and at three annas six pie on the culturable acre. The assessment is in many cases progressive, reaching a maximum in 1870 of Rs. 30,768 for land-revenue and Rs. 576 for *ubarí*, at which sum it has been confirmed until 30th June, 1888. In 1872 the land-revenue stood at Rs. 31,007 including *ubarí*, or at Rs. 34,812 including *ubarí* and cesses, while at the same time it was estimated that the cultivators paid Rs. 62,014 in rents and cesses. The revenue-rate then fell on the total area at two annas four pie per acre, on the area paying revenue to Government at two annas nine pie, and on the cultivated area at fifteen annas seven pie.

Population.

In 1872 the population numbered 35,680 Hindús, of whom 17,234 were females, and 647 Musalmáns, of whom 334 were females. There were 4,237 Brahmans (2,057 females); 2,091 Rajpúts (957 females); 1,836 Baniyas (907 females), and the other castes numbered 27,516 souls (13,313 females). Amongst the Brahmans, the principal subdivisions are the Kanaujiyas, Jajhotiyas, and Bhagaurs. Amongst the Rajpúts are Bundelas, Panwárs, Gaurs, and Kachhwáhas. The Baniyas chiefly belong to the Ghoi, Jáini, and Panwár subdivisions, and the principal subordinate castes are Ahírs, Kahárs, Chamárs, Kúrmis, Basors, Kayaths, Káchhís, Naís, Lodhás, Telís, Ghosís, Barhaís, Khagars, Lohárs, Chhípis, Bangars, Málís, and Garariyas; Koris, Kumhárs, Dhobís, Sonárs, Darzís, and Joshís also occur. Males able to read and write are returned at 391 souls, of whom only one is a Musalmán. The occupation statements show that 56 adult males belong to the learned professions; 658 are engaged in domestic service; 358 in commerce; 6,676 in growing grain and tending animals; 1,956 are employed in mechanical arts and trade; and 1,643 are labourers. Of the total population, 259 are landholders, 19,944 are agriculturists, and the remainder out of a total population of 36,327 souls are engaged in occupations other than agricultural,

giving 110 souls to the square mile. All other statistics are given under the district notice.

BANSI, a parganah in Tahsíli Lalatpur of the Lalatpur District, was assessed in 1863-64 by Colonel James Davidson. According to the census of 1872 the area amounts to 149 square miles and 256 acres, of which 26 square miles and 25 acres are cultivated. Of the area charged with Government revenue (121 square miles and 437 acres), 41 square miles and 345 acres are returned as unculturable, 58 square miles and 633 acres as culturable, and 21 square miles and 99 acres as cultivated. The returns collected at the settlement in 1863-64 and published in 1869 show a total area of 149 square miles and 256 acres, of which 39 square miles and 311 acres were occupied by *ubarí* and revenue-free estates. Of the remaining area (109 square miles and 585 acres), 630 acres were returned as free of revenue; 38 square miles and 301 acres as unculturable; 47 square miles and 318 acres as culturable, and 22 square miles and 616 acres as cultivated, to which should be added 10 square miles and 578 acres cultivated in *ubarí* estates. This shows a falling off in the cultivated area more than proportionate to the decrease in population. The number of villages in 1872 amounted to 55, of which 26 had less than 200 inhabitants; 17 had between 200 and 500; 9 had between 500 and 1,000; and 3 had more than 1,000. The number of villages shown by the settlement records was 59. The district map gives the boundaries of the parganah and the position of the principal villages.

State of the parganah.

The rent-rate for *motí* and *dúmat* two-crop land according to class is Rs. 3 to Rs. 5 an acre, and for one-crop similar land Rs. 2½, while for two-crop *patharo* the rate varies from Rs. 2 to Rs. 3. These rates are higher all round than those prevailing in any other parganah in the district. The population is more close than in the other parganahs and consists for the most part of Lodhas, who are more industrious than Thákurs. There is plenty of land and but few cultivators, their numbers having been considerably thinned by emigration and disease, so that much good land lies fallow. Seventeen per cent. of the cultivated area is irrigated. The *kharíf* (or rain) crop is 82 per cent. of the whole outturn.

Fiscal history.

The first settlement of this parganah was made by Captain Blake for 1843-44 to 1847-48 at an initial land-revenue of Rs. 13,353, rising to Rs. 14,541, or excluding *ubarí* (Rs. 867), the highest assessment of any year was Rs. 13,674. The second settlement for 1848-49 to 1852-53 was made by Captain Harris for Rs. 15,429, which rose to Rs. 16,521, or excluding *ubarí* (Rs. 739) Rs. 15,782. The third settlement was concluded by Captain Gordon at an initial revenue of Rs. 13,021, which rose to Rs. 13,340 exclusive of *ubarí* (Rs. 739). The fourth settlement, which was also the first regular settlement, was fixed by Captain Tyler at Rs. 12,725, and

gave an average on the five years preceding the last settlement of Rs. 12,971 as land-revenue and Rs. 739 as *ubarí*. Colonel James Davidson's assessment in 1863-64, which was reported in 1869, gave a land-revenue of Rs. 11,087, or with cesses Rs. 12,237; and for *ubarí* Rs. 739, or with cesses (Rs. 1,218), total Rs. 13,455. This in many cases represents a progressive revenue on particular estates, reaching its maximum in 1870 at Rs. 11,826 for land-revenue, and Rs. 739 for *ubarí*, at which sum it has been confirmed until the 30th June, 1888. The incidence of the initial assessment on the cultivated area falls at twelve annas nine pie per acre, and on the culturable acre at four annas three pie. In 1872 the land-revenue stood at Rs. 12,012 including *ubarí*, or with cesses Rs. 13,765, while it was estimated that the cultivators paid Rs. 24,024 in rents and cesses. The land-revenue then fell at two annas on the total area, two annas six pie on the area charged with Government revenue, and eleven annas six pie on the cultivated area.

Population.

In 1872 the population numbered 17,550 souls, of whom 17,412 were Hindús (8,168 females) and 138 were Musalmáns (59 females). The Hindús comprised 1,268 Brahmans, of whom 658 were females; Rajpúts numbered 1,983 souls, of whom 941 were females; Baniyas, 1,428, with 647 females; and all other castes amounted to 12,733, of whom 5,922 were females. The principal Brahman subdivisions are the Kanaujiya and the Sanádh. Amongst the Rajpúts are found the Bundela, Gaur, Panwár, and Ujjayini clans; while the Baniyas are chiefly Ghois and Jainis. The other castes comprise Ahírs, Jhajhariyas, Kahárs, Chumárs, Basors, Kayaths, Káchhís, Naís, Lodhás, Telís, Barhaís, Khagars, Lohárs, Málís, Gararíyas, Kumhárs, Sonárs, Darzís, Korís, Dhobís, and Joshís. Three hundred and twenty-two males were returned as able to read and write, who were all Hindús. The occupations of the adult males show that 50 were engaged in the learned professions; 339 in domestic service; 200 in commerce; 3,072 in tilling the ground and tending cattle; 955 in mechanical arts and trade; and 1,144 as labourers. Of the total population, giving 118 to square mile, 168 are registered as landholders, 8,736 as agriculturists, and 8,646 engaged in occupations other than agriculture. All other statistics are given under the district notice.

BAONI *(Báwani)*, a petty State in Bundelkhand, lies near Kálpí in the *duáb* between the Jamna and the Betwa, near their confluence, and is surrounded on all sides by British territory except the south, where it borders on the petty State of Berí. Its length from north to south is about fifteen miles, and its breadth is of similar extent. Its area was estimated in 1863 to be 127 square miles, with a population of 19,000 souls and a revenue of one lakh of rupees; it contains fifty-two *(Báwan)* villages. The Nawwáb resides at Kadaura, his chief village (see HAMIRPUR District, under "*History*").

This is the only Muhammadan State in Bundelkhand. Nawwáb Gházi-ud-dín Khán,[1] grandson of Asaf Jah Nizám-ul-mulk, received from the Peshwa a grant of fifty-two villages near Kálpí. At the time of the British occupation of Bundelkhand, his son, Nasír-ud-daulah, was found in possession of forty-nine of these villages, three having been usurped by the subordinate agents of the Peshwa's Government without authority from the Pooná Darbár. The Nawwáb submitted a paper of requests claiming the continuance of these villages, and although actual possession was wanting to complete the ground of claim to three of them, yet as a measure of liberality, and in consideration of the rank of the Nawwáb and his exemplary conduct from the time of the British occupation, it was resolved to continue to him the whole of the villages comprised in the Peshwa's grant to his father. But the grant of a *sanad* was withheld until the claims of the Náná of Kálpí could be adjusted, as the specific nature and extent of the Nawwáb's authority and privileges within his *jágír* might depend in a great measure on the nature of the settlement with the Náná of Kálpí. During the investigation of the claims of the Náná of Kálpí it appeared that the Náná stood to the Peshwa in the position of a tributary, and that the District of Kálpí therefore, in which lay the Nawwáb's *jágír*, did not form part of the lands actually held by the Peshwa and ceded under the treaty of Bassein. It was, therefore, ruled that the British Government had no right to grant a *sanad* for the villages constituting the Nawwáb's *jágír*, to exercise any authority over the Nawwáb and his possessions, or to ratify the paper of requests which the Nawwáb had presented. But Government considered that there were no objections to the execution of a deed recognising the validity of the Peshwa's *sanad*. Accordingly, the validity of the grant was recognised in a letter which the Governor-General addressed to the Nawwáb on the 24th December, 1806. Of course, any claims to independence of the British Government which the Nawwáb might have been disposed to base on this decision were extinguished in 1817, when the Peshwa ceded all his sovereign rights to the British Government.

Nasír-ud-daulah died at Kálpí on the 11th May, 1815, and was succeeded by his son, Amír-ul-mulk, who was succeeded in 1838 by his son, Muhammad Husain Khán. In 1856 the Nawwáb requested permission to proceed on a pilgrimage to Makka, and that his eldest son, Mahdí Hasan Khán, might be recognised in the succession; and with a view to prevent quarrels, he settled allowances amounting to Rs. 9,000 upon the other members of his family. This was sanctioned, but, owing to the mutinies and other causes, the Nawwáb did not proceed on the pilgrimage. Nevertheless, Mahdí Hasan Khán continued to be addressed as Nawwáb, and to have sole charge of the administration till the death of his father, Muhammad Khán, in August, 1859. After the death of Muhammad Hasan

[1] Elphinstone, II., 627; Scott Hist. Deckan, II., 230: the murderer of Alamgír II. (see Vol. II.)

Khán, one of his sons, Abdullah Husain, endeavoured to cast suspicion on Mahdí Hasan Khán's birth and to secure the succession to himself; but after inquiry Government recognised Mahdí Hasan Khán as the legitimate heir. He has since been assured that any succession to the State which may be legitimate according to Muhámmadan law will be recognised and confirmed, subject to the payment of a relief of half a year's net revenue, whenever the succession does not go to a direct lineal heir. In 1863, as a reward for various liberal measures adopted by the Nawwáb, and particularly the abolition of transit duties within the limits of his State, Government sanctioned an addition to his complimentary titles.[1] In 1866 a *sanad* was granted to the Nawwáb empowering him to exercise supreme criminal jurisdiction within his State, subject on certain points to the control of the Agent to the Governor-General.[2] The titles of the present Nawwáb are Nawwáb Azam-ul-umara, Imád-ud-daulah, Rashíd-ul-mulk, Sahib Jah, Muhin Sardár, Mahdí Hasan Khán Bahádur, Firozjang.

BARAGAON, a small town in Parganah Jhansi of the Jhansi District, on the Cawnpur road, is distant nine miles from Jhansi. The population in 1865 was 2,652, and in 1872 was 2,355. There is a municipality under Act XX. of 1856, supporting six watchmen at an annual cost of Rs. 252; also a second-class police-station; the head-quarters of an Assistant Patrol of Customs; a district post-office; a male and female school, and a second-class road bungalow here.

BARGARH, a town in Parganah Chhibún and Tahsíli Mau, in the Karwi Subdivision of the Banda District, is distant 40 miles from Allahabad, 80 miles from Banda, 40 miles from Karwi, and 12 miles from Mau. The population in 1865 was 1,806, and in 1872 was 1,473, consisting chiefly of Brahmans. This town is a station on the Jabalpur branch of the East Indian Railway; has a police-station, halkáhbandi school, and a bazar on Tuesday and Saturday. The elevated ground in the vicinity forms the site for cholera camps for the European troops at Allahabad, and has often been found to be of much value. Hindupat, a Raja of Panná, founded this town about 300 years ago, and the ruins of a fort built by him still exist to the south-east of the present site. A fair, attended by about 4,000 people, is held here in *Chait* (March-April).

BARMAN, a stream rising in Parganah Jaitpur of the Hamírpur District, joins the Betwa at Kupra in Parganah Jalálpur of the same district. It receives in its course the Gunehi at Itaura in Parganah Panwári; the Kolari near the old cantonments at Kaitha, and the Arjan at Balaon in Parganah Ráth. It has water in its bed all the year round, but is of no importance for navigation or irrigation; in the rains it is a mere torrent.

BARONDA, or Baraunda, also known as Bírgarh and Páthar Kachhár, is a petty *jágír* in Bundelkhand. The chief town of the same name lies in a diffi-

[1] Aitch. Treat., III., 250, 443. [2] Sel. Rec., For. Dept., G. I., LXX., 41: Board's Rec., 17th March, 1807, No. 22; 31st March, 1807.

cult ghát or pass on the route from Banda to Ríwá (Ríwán), 35 miles south-east of the former and 77 miles north-west of the latter. This State had in 1863 an area of 273 square miles and a population of 24,000 souls, with a revenue estimated at Rs. 45,000.[1]

It is bounded on the north by the British District of Banda and the Chaube *jágírs;* on the south by the Native State of Kothí; on the east by the Ajegarh State, and on the west by the Banda District. The family is an old one of Rájbansi descent and totally unconnected with the other chieftains of the province. How they obtained power here is not ascertained. Under the Bundelas, the State seems to have been held under a *sanad* from Hardeo Sáh of Panná. Mohan Singh was confirmed by the British Government in the territory which he held under the Bundelas and Ali Bahádur, and a *sanad* was given to him in June, 1807. He died in January, 1827, without male issue, leaving a will in which the whole of his property was bequeathed to his nephew, Sarabjít Singh. Although Sarabjít Singh was not formally adopted, Government recognised his succession, to the exclusion of his two elder brothers, who renounced their claims. The Raja has received the right of adoption. In 1866 an attempt was made by the third and eldest surviving son of Sarabjít Singh, Ramdyál Singh, to procure the succession for himself, to the exclusion of the rightful heir, in the event of the chief's death; but this was frustrated,[2] and in 1867, on the death of Sarabjít Singh, his grandson, Chhatarsál, peacefully succeeded.[3]

BARWA SAGAR, or Barúá Ságar, a flourishing town in Parganah Jhansi of the Jhansi District, is distant 12 miles from Jhansi, on the Naugaon (Nowgong) road. The population in 1865 numbered 6,255 souls, and in 1872 was 5,815, of whom 5,556 (2,728 females) were Hindús, 247 (86 females) were Musalmáns, and 12 were Christians or of other religions. Act XX. of 1856 is in force, and supports ten watchmen at a cost of Rs. 420. In 1872 the income was Rs. 820, and the expenditure Rs. 700, the rate of taxation falling at two annas four pie per head of the population. The area is 122 acres, giving 48 persons to the acre. There is a first-class police-station, district post-office, and second-class road bungalow here.

Castle.

To the north-west of the town is a fine old castle situated on the border of the lake, and said to have been built by Udit Singh, the Bundela Raja of Orchha. The lake is the most attractive feature in the landscape, and has been mentioned in the notice of the irrigation of the Jhansi District. On the village lands, about a little less than three miles to the west of the present site, are the remains of an old Chandel temple constructed of solid blocks of stone carved with the figures of Hindú gods, which have been much defaced by the Musalmáns. The old cultivators of

[1] Aitch. Treat., III., 242, 351. [2] Sel. Rec., For. Dept., G. I., LX., 41. Dr. Stratton gives area 288 square miles and revenue Rs. 25,000. [3] *Ibid*, LXVIII., 44.

this village are descendants of the workmen employed by Raja Udit Singh in the construction of the embankment forming the lake about 130 years ago. An interesting account of their peculiar usages and tenures is given by Mr. Jenkinson in his Settlement Report, page 136.

In 1865-68 a considerable correspondence[1] took place in regard to a claim of the Gwaliar Darbár to an annual assignment of Rs. 10,000 from the revenues of Barwá Ságar, the particulars of which are as follows:—In 1744 A.D., Joti Bháu, one of the sons of Ránojí Sindhia and elder brother of Maháraja Madhují Sindhia, was killed at Barwá Ságar in a battle between the Peshwa's troops and the Bundelas. The Peshwa ordered an annual payment of Rs. 10,000 as *nanuk* (or blood-money) to be made to Ságiá Báí, the widow of the deceased, out of the collections of Barwá Ságar. She died in 1773, from which date the assignment was paid to Maháraja Madhují Sindhia, her brother-in-law. In 1805, Maháraja Daulat Rao Sindhia transferred the assignment to Gopál Rao Bháu Chitnavís, in consideration of services performed by him, through whom it came to Khandi Rao Masúrkar, and the payment had been continued to the Gwaliar Darbár up to 1855. On the lapse of the Jhansi territory to the British Government, a question arose as to the power possessed, under the terms of the grant, to alienate it upon the death of the original grantee, and as to the propriety of continuing the assignment. The Gwaliar Darbár stated that the grant was made in perpetuity, but were not able to produce the original deed of assignment, which they allege to have been lost, and the question was referred to the Supreme Government for decision. By them it was ruled that though as a matter of right the Gwaliar Darbár had no claim to a continuance of the pension, yet that as a question of grace and favour the payment should be continued during pleasure from the revenue of villages in Parganah Bhánder.[2]

Claim of Gwaliar to Barwá Ságar.

The town is of moderate extent, situated at the north-west corner of the celebrated lake of the same name, formed by damming up the Barwá *nadí*, an affluent of the Betwa. The embankment is really a great work, built of stone in curves of steps towards the water, and forms about half the western border of the lake. It is furnished with a wide escape just over the dry bed of the Barwá, where it comes out of the lake, and the amount of water which sometimes pours over the escape may be judged by the fact that a fine new bridge, which carried the Jhansi and Naugaon imperial road across the *nadí* below the embankment, has been broken by the flood of a recent rains. The remaining half of the western border is bounded by high rocks forming a short range, and the town stands immediately beneath the range west-

General appearance.

[1] Paras. 30, 31, Nar. Proc. Lieut.-Gov., N.-W.-P., for first quarter, 1857 (For. Dep.), No. 3, 18th April, 1857. [2] G. I., For. Dep., 2517-58, 29th July, 1858. For the subsequent history of this grant see Rec. For. Dep., G. I., LXVIII, *xiii.*

ward. Barwá Ságar is a much scattered town, made up of three mahallas—Barwá Ságar, Sarmura, and Harpura—which are divided by stretches of highly cultivated land, and trees everywhere mix with the houses. The town is surrounded, too, by much cultivated land, especially extensive in the lower country below the embankment, which is pierced at one place by a carefully managed outlet, through which water is allowed to pass at intervals, for irrigation purposes, into a short canal provided with rajbahas or distributaries. This canal appears to have been useful principally in former times to water very extensive gardens, the property of the Rajas of Jhansi, who owned the fort at Barwá Ságar. The fort is deserted, the last owner having been the celebrated Ráni of Jhansi, and the gardens are let to a *máli* (or gardener), who cultivates a good part for cereal crops. The castle, with its cheerful gardens and beautiful view of hill and lake and wide-spread cultivation, must have been a pleasant country residence. Now, two of its higher placed rooms are kept as a traveller's rest-house.

Divisions of the town.

The Sarmura division of the town lies immediately under the hill, and appears as a rather narrow strip of houses, brick-built and good-looking; some of the houses double-storeyed; the roadways are wide, but unmade. The Barwá Ságar division of the town is a pretty large collection of brick-built houses with tiled roofs. Its two principal ways cross each other in the centre of the mahalla to form a *chauk* or square, and the shops of the bazar, with durable arched fronts, line these roads. The roadways are well made of a red gravel, and are drained at the sides by small square-shaped drains. Harpura consists of a very few houses of cultivators. The spring level at Barwá Ságar is about 20 feet from the surface, and in some places the land is irrigated from wells, but that is considered an exceptional circumstance. Trees abound in all parts of the town, and seen from above the houses appear to be embosomed in foliage, and so, what with the surrounding verdure, well-shaped houses, and pretty general canopy of trees, Barwá Ságar presents a remarkably pleasing appearance. The town contains a rather flourishing school, with 58 boys in attendance. The school-house is well situated in the northern outskirt on the principal entrance roadway (C. P.).

BAUNDA, a village in Parganah Moth of the Jhansi District, is distant 48 miles from Jhansi and 8 miles from Moth. The population in 1865 was 937, and in 1872 was 748. There is a second-class police-station and district post-office here.

BERI, a petty *jágir*, lies in the *duáb* of the Betwa and Jamna, close to their confluence between the British Districts of Jalaun and Hamírpur. The town is situated on the left bank of the Betwa, about 20 miles south-east of Kálpí. In 1863 the area was estimated at 30 square miles, with a population of 2,500 souls,

and a revenue of Rs. 25,000.[1] Díwán Jagal Parshád, who was in possession on the occupation of the country by the British, received a *sanad* for two villages from Ali Bahádur, and a ratification of that *sanad* from the Agent to the Commander-in-Chief. His grandfather, Uchuljú, married a daughter of Jagatráj, Raja of Jaitpur, who granted him in *jágír* three villages, Amri, Chilli, and Dudrí. The two last were resumed and Amri alone was left in his possession. The village of Dudrí was given to Nána Govind Rao in exchange for villages in the District of Kálpí. Subsequently the right of Jagal Parshád to these villages was established; the village of Chilli was, therefore, restored, and lands of equal value in the Parganah of Jalálpur were given to the Díwán in lieu of Dudrí, and the collections made from the villages during the period of resumption were refunded. These villages, however, were all surrounded by lands in which the British Regulations were in force, and could not conveniently be exempted from the operation of these Regulations; other villages were, therefore, given to the Dwán in exchange in 1811.[2]

Jagal Parshád died in April, 1814. He was succeeded by Phairan Singh, grandson of his full-brother, Gandarp Singh, the claim to the succession having been voluntarily renounced by Rao Sáhib, the father of Phairan Singh. In 1857 Phairan Singh was succeeded by his only son, Bisnáth Singh. On the death of Bisnáth Singh in May, 1861, the widow wished to adopt Balbhadr Singh, a distant relative of the family, to the exclusion of Biji Singh, son of the late *jágírdár's* first cousin. But Government installed Biji Singh, on the grounds that he was the nearer relative of the deceased; that he was living in the *jágírdár's* house at the time of his death, and performed the funeral obsequies; that he was recognised as the rightful claimant by the principal Thákurs; and that the local Political Officers were in favour of the recognition of Rao Biji Singh on grounds both of right and policy. In consideration, however, of the services of the late *jágírdár* during the mutinies of 1857, the tribute which, under ordinary circumstances, would have been claimed on the succession was remitted. The *jágírdár* of Beri has received the right to adopt. A relief of one-quarter of a year's net revenue is levied on all direct successions, and of one-half on all successions by adoption.

BENDA, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant 22 miles from Banda and 14 miles from Pailáni. The population in 1855 was 2,306, and in 1872 was 2,202, consisting for the most part of Dikhit Rajpúts. The name is said to have been given the village from that of its founder, Benda Singh, Rajpút, and six hundred years are said to have elapsed

[1] Aitch. Treat., III., 239. [2] Consisting of Berí or Bairí, Karsíapur, Bisalpur, Islampur, Bhojpur, Kakerú, and Pathareta in Parganah Jalálpur, and Para in Parganah Hamírpur; also twenty *bighas* of land in a garden situated in Amri, in which was the tomb of his father.—Aitch. Treat. III., 331, 882; Board's Rec., 22nd July, 1809, No. 36; *Ibid*, 21st May, 1811, No. 40.

since its foundation. The village is built very irregularly, being intersected everywhere by rivulets. During the mutiny the inhabitants were guilty of much violence, plundering many of the neighbouring villages. The village is divided into two *thoks*, with an area of 5,687 acres.

BETWA, a river rising in the Bhúpál State, one mile and a half south of the large tank at the town of Bhúpál. From its source it flows in a south-east direction, parallel to the road leading from Bhúpál to Hoshangabad in the Central Provinces, for twenty miles to Satapur, whence it takes a north-easterly course through the *raj* for about thirty-five miles and crosses into the Gwaliar State, through which it continues to flow nearly in the same direction for 115 miles. It then enters the Lalatpur District and forms the boundary between it and the Gwaliar State for some distance, and then crosses the district, and flowing through the Jhansi District, enters the Hamírpur District near Chandwári in Parganah Ráth, and finally joins the Jamna about three miles below the town of Hamírpur. Its total length of course is about 360 miles. It receives several small streams on both banks during its course in the Lalatpur and Jhansi Districts and in the Hamírpur District, the Dhasán and Koláhu in Parganah Ráth, and the Pawan and Barman in Parganah Jalálpur. The road from Nímach to Ságar crosses it near Bhílsa by a good ferry; it is also crossed at Jarár by a masonry causeway, by the high road from Cawnpur *vid* Jhansi to Ságar. The Betwa is again crossed by the route from Gúna to Ságar, and it has there a bed 220 yards wide, the bottom of rock and stone, the banks sloping at the ford, and the stream thirty yards wide and two deep. The road from Jhansi to Naugaon crosses the Betwa at Sirasghát, where it has a bed 600 yards wide full of rocks and small stones; and also the road from Banda to Kálpí, where it has a bed 550 yards wide and a stream in the dry season 180 yards wide. In the earlier part of its course it drains the Vindhya hills with a sandstone base, and a little below Jhansi over a granite base, after which it takes its first leap into the alluvial soil at about 16 miles below Jhansi, traversing alluvial strata alternately with sand, *kankar*, and clay to its confluence with the Jamna. The ordinary flood discharge is 200,000 cubic feet per second, and in extraordinary floods the discharge is equal to 500,000 cubic feet per second; the surface velocity is equal to ten feet per second below Jhansi. At Hamírpur another 200,000 cubic feet per second should be added to get the discharge at the mouth. It rises and falls rapidly in a few hours, and is dry in the hot weather during the earlier part of its course. Above Jhansi, to the hills, the river is very wild and picturesque; quartz hills cross its bed and form barriers and some fine falls. It is nowhere navigable, and only useful for irrigation when it touches the alluvial strata: there even it will be found difficult, from its constantly changing its course from one side to the other. For its local character see LALATPUR, JHANSI, AND HAMÍRPUR Districts.

BHANDER is a parganah in the Jhansi District, which originally consisted of 225 villages, divided into seven talúkas, and belonged to the Datiya State. In 1748 A.D. it was ceded to the Peshwa of the Marhattas; in 1764 eleven villages were transferred to Holkar, and in 1778 the remaining 214 villages were given to Gwaliar. Subsequently the Talúka of Mahoni, consisting of 71 villages, was incorporated into the Kánch Parganah, in the Jálaun District, and the remaining 143 villages were formed into five talúkas, *viz.*, Bhánder, 49; Pálar, 41; Orína, 22; Piaúl, 13; and Bilahti, 18; and to these were added four *ubari* villages—Hasari, Gadipur, Alapur, and Chak Abdú. By the treaty with Sindhia dated January 13th, 1844,[1] the parganah was assigned with other territories to the British Government, for the maintenance of the Gwaliar Contingent. Its net revenue is entered in the schedule to the treaty as Rs. 1,80,000. In 1851 it was assessed by Major Erskine at Rs. 1,88,971, and on the formation of the Jhansi District was incorporated in the new district. In 1853 five villages were added, and the entire 148 villages were assessed by Captain Gordon at Rs. 1,13,158—a reduction due to the half-assets system of assessment. In 1860, 56 villages, with a gross revenue of Rs. 56,760, were restored to Sindhia, and two villages (Raipur and Shahpur) were transferred to Parganah Moth. Adding the revenue of resumed revenue-free grants, the land-revenue demand in the remaining villages in 1866-67 stood at Rs. 60,069, giving an incidence on total area of Re. 0-14-1; on culturable area of Re. 1-3-7, and on the cultivated area of Re. 1-10-9 per acre. The total area at settlement was 80,801 acres, consisting of 7,235 revenue-free; 15,532 barren; 14,116 culturable; 1,471 new fallow; and 42,447 cultivated, of which 1,709 acres were irrigated. This parganah has since been absorbed in Jhansi, and in 1872 fourteen villages were transferred to Gwaliar.

BHANDER, a fairly old town in Parganah Jhansi of the Jhansi District, is situated close to the left bank of the Pahúj river, 24 miles from Jhansi. The population in 1865 was 7,518 and in 1872 was 5,929 (2,963 females), of whom 5,141 (2,554 females) were Hindús and 788 (409 females) were Musalmáns. These comprise the cultivators of twelve villages in the neighbourhood, and also of Baniyas, Chhípís, and Koris engaged in manufacturing *kharúa* cloth. The area of the site is 209 acres, giving 28 persons to the acre. Act XX. of 1856 is in force, and in 1872 gave an income of Rs. 1,060, with an expenditure of Rs. 1,056, of which Rs. 504 was for the support of twelve watchmen. The incidence of the taxation amounts to two annas ten pie per head. There is a fair export of *kharúa* to Mau, Gwaliar, and Kálpí. The place is famous also for white blankets. The town is connected by district roads with Jhansi and Moth. There is a police-station, district post-office, and a school, and formerly there was a Civil Officer stationed here. It is the only market of

[1] Aitch. Treat., IV.; Jenkinson's Report, 96.

any importance in the north-west of the district. Tradition ascribes its foundation to the *satyug* (or first age of the world), when it was called Brahmpur; in the *tretayug* (or second age) the name was changed to Brahmapur; in the *dwáparyug* to Badrauti; and in the *káliyug* it received its present name.

General appearance.

The existing town stands on the river, with a wide bed of coarse sand interspersed with rocks, forming here the western limits of the Jhansi District. The country about is remarkably picturesque, by reason especially of many small isolated rocky hills with varied outline which dot the landscape. Between the site of the present town buildings and the Pahúj there is a rather extensive hill of this kind, now almost deserted, but bearing evidence—in deep-cut tanks, in wells shaped in the solid stone, and in remains of temples brought together to form a mosque—of having once been occupied probably as a monastery. In these wells the water falls but little in seasons of the severest drought. Other small hills in the neighbourhood bear evidences of a like kind, and at Berauli, three miles south-east of Bhánder, there is a perfect temple of ancient date. The town commences on the rising ground at the foot of the hill described, and spreads down westward to the plain beneath. Just beyond the town westward there is a large lake-like tank, formed by throwing a dam across a wide natural waterway which leads down to the Pahúj, and this lake communicates westward with other stretches of low-lands of some extent, so that in the rains a very considerable expanse of water must be collected there. The embankment has been recently repaired as a famine work, and with its stone-escape is in good order. The water thus collected is of great value at Bhánder, as the water of the town wells is universally brackish, and the water of the Pahúj is not considered good for drinking.

Bazar.

The houses of the town are mostly brick-built, with tiled roofs, after the manner of Bundelkhand towns generally. The streets are narrow, unmade, and undrained. The bazar-way passes through the town with irregular course; its surface is broken, unmade, and hollow in the centre; the shops are poor-looking. Some of the houses in the town are very well built, and the principal streets are well kept. The high road from Moth passes round the north and west sides of the town; as it turns westward it narrows considerably, and a ravine coming down from the neglected eastern part passes under it by means of a low culvert, and there courses for some distance alongside the road which is the principal entrance to the town. The grain-market, Anájganj, is a small enclosure bordering this roadway; it is lined inside with shops, and appears to be the busiest place in the town. The *sarái* at Bhánder is old, and the travellers' houses are in a ruinous condition. There is a dispensary here. The prevailing disease is tertian ague in the autumn months; skin-diseases are also rather common.

Wells.

The town contains many wells. The spring-level is 15 feet from the surface: in the rainy season it rises to six or eight feet. The water of the town wells is not drinkable from impregnation with salt. Buddhist remains, as carved granite stones, may be seen in all parts of the town, degraded to door-steps or corner-stones or pillars of cow-sheds; and the principal mosque, built in Aurangzeb's time, consists in great part of Buddhist pillars, with cruciform capitals, resembling on a small scale the famous mosque at Kanauj. It appears that Bhánder is fast decaying as regards prosperity. The local belief is that the town contains at least 500 houses fallen into ruins, and certainly ruinous empty houses, used frequently as receptacles for impurities, are too common. The lessened importance and decreased population of this town, as compared with its state seven years ago, is locally attributed to two causes—the prevalence of cholera disease in 1869, when many people died; and the scarcity and consequent high price of food in 1868 and 1869, when many people left their homes in Bhánder to settle in more favoured parts of the country (C. P.).

BHAUNRI, a small town in Parganah Tarahwan and Tahsíli Karwi, in the Karwi Subdivision of the Banda District, is distant 44 miles from Allahabad, 52 miles from Banda, and 10 miles from Karwi. The population in 1865 was 3,159, and in 1872 was 3,176, consisting chiefly of Brahmans. There is a Tahsíli school here, and a small bazar held on every eighth day.

BHURENDI, a small village in Parganah and Tahsíl Banda of the Banda District, distant one mile from Banda, is chiefly remarkable for the fort of Bhúragarh, now in ruins, but formerly a place of considerable strength. It was built on the banks of the Ken river by Gumán Singh, the Bundela Raja of Banda, about 1746 A.D. The fort was stormed by the British forces in 1804 A.D. The population in 1872 was 383. The area of the village is 1,356 acres.

BIDHOKHAR, a village in Parganah Sumerpur and District Hamírpur, is distant about 15 miles from the civil station. In 1865 the population was 2,474, and in 1872 was 2,826. It is mentioned in the Chandráisa as one of Prithiráj's *thánahs* about 1180 A.D. A great fair is held here from the day of *Dasahra* to the day of *Diwali* (see HAMÍRPUR District). The village was destroyed in 1795 A.D. by Ghani Bahádur of Banda. During the mutiny the old zamíndárs murdered Girohari, Márwári, the auction-purchaser of their rights, for which they were severely punished by the Magistrate, as well as by the decree obtained against them by Girdhárí's heirs. A circle of 24 villages, of which this is one, seems to have been founded at an early time by Ráhil and Dás, who led a Bais colony from Dundia Khera in Oudh. Their descendants assembling to do reverence to Ráhil's *baithak* (or resting-place) gave rise to the present fair.

BIHAT, a small *jágír* in Bundelkhand, of which the chief town is situated on the right bank of the river Dhasán, 54 miles south-west of Kálpí. The area was estimated in 1863 at 15 square miles, with a population of 2,500 souls and a revenue of Rs. 12,000. The *jágírdár* pays a tribute of Rs. 1,400 for the District of Lohárgaon.[1] Bíhat is bounded on the west by the Dhasán, which separates it from the British District of Jhansi, and on all other sides by the British District of Hamírpur. The Bíhat family is an offshoot of the Bundelas of Orchha. Their ancestors received service grants from Hardí Sáh of Panná, which were continued to them by Ali Bahádur. Díwán Aparbál Singh and his relative, Díwân Chhatári, were found in possession at the British occupation, and *sanads* were conferred upon them. Aparbál Singh was succeeded by his son, Rao Bankat Singh, and he, in 1828, by his son, Rao Kamodh Singh. Hardí Singh succeeded his father, Kamodh Singh, in 1846, when about three years of age, and on his death, in 1859, was succeeded by his uncle, Gobind Dás, who received the right of adoption. A relief of one-quarter of a year's net revenue is levied on direct successions, and of one-half on successions by adoption. The present *jágírdár* is Rao Mohan Singh.

BIHONITOLA, a village situated on the Barman river, in Parganah Jalálpur of the Hamírpur District, about 40 miles from the civil station. The population in 1865 was 2,859, and in 1872 was 2,888. The dyeing of country cloths is carried on here to some extent, and the *ál* plant is largely cultivated in the neighbourhood. It possesses the finest modern temple in the district, built by a Márwári merchant a few years ago.

BIJAWAR, a small *jágír* in Bundelkhand, is situated in a mountainous tract 23 miles south of Chhatarpur and 70 miles north-east of Ságar. The area of the State was in 1873 estimated at 920 square miles, with a population of 90,000 souls and a revenue of about two and a half lakhs of rupees. The State pays no tribute, but maintains a force of 100 horse and 1,300 foot. Bijáwar is bounded on the west by Charkhári, Orchha, and Panná; on the east by Chhatarpur; on the south by the Dumoh District; and on the north by Naugaon and Lughási.

The founder of the family was Díwán Bír Singh Deo, a natural son of Jagatráj, son of Chhatarsál, who, on the death of Pahár Singh, received Bijáwar and a territory estimated to yield six lakhs of rupees.[2] On the invasion of Ali Bahádur, Bír Singh Deo refused to acknowledge his supremacy, and was killed in fight with him near Charkhári. Raja Himmat Bahádur, however, made interest with Ali Bahádur in behalf of Kesrí Singh, son of Bír Singh Deo, and procured for him his father's possessions on his swearing allegiance and fidelity. Kesrí Singh was in possession of Bijáwar when the British entered Bundelkhand, but, owing to complicated disputes with Biji Bahádur of Charkhári and

[1] Aitch. Treat., III., 246, 383; Board's Rec., 26th December, 1815. [2] Pogson's Bundela

Kunwar Soni Sáh of Chhatarpur regarding the villages of Dharmpur, Bhojna, Sethí, and Karohi, no *sanad* was granted to Kesrí Singh. This chief died in December, 1810, and was succeeded by his son, Ratan Singh, who on his accession (the disputes with neighbouring States having in the meantime been decided) received a *sanad*, and was required to subscribe a deed of allegiance. The tenth article of the deed of allegiance was specially intended to prevent the revival of old or the setting up of new claims against neighbouring Rajas. Ratan Singh died in December, 1833, without male issue, and at the request of the widow, his nephew, Lachhman Singh, son of Khet Singh, who waived his claim, was recognised. Lachhman Singh was succeeded in 1847 by his son, Bháu Partáp Singh.[1] For his services during the mutinies he received a dress of honour and a hereditary salute of eleven guns. He has also received the right of adoption. The title of Maháraja and the exercise of supreme criminal jurisdiction within his territories was granted to the Chief of Bijawar in 1866.[2]

BIJNA, one of the petty *jágírs* known as the Ashtgarhi, Ashtbháya, or more incorrectly the Hashtbháya *jágírs*, or "appanages of the eight brothers," in Bundelkhand, to the south of Jhansi, 95 miles west of Banda and 40 miles east of Jhansi. This *jágír* contains six villages, Hanota, Bijna, Bhagaura, Basaur, Bagraun, and Múrhata, with an area estimated at 27 miles, a population of 3,000 souls, and a revenue of Rs. 8,000. Bijna is an offshoot of the Barágaon *jágír* founded by Díwán Rai Singh of Orchha (see DHURWAHI), and was formerly tributary to Jhansi; but in 1821 the obligation for the annual payment of Rs. 2,500 was cancelled, in consideration of the resumption of nine villages in lieu of payment. This arrangement was embodied in a *sanad* which was granted to Surjan Singh, the *jágírdár*, in 1823.[3] Surjan Singh was succeeded in 1839 by Khandi Rao, and he in 1850 by his son, Díwán Mukand Singh. The *jágírdár* has received the right of adoption. A relief of one-quarter of the net annual revenue is levied on direct successions, and of one-half on successions by adoption.

BILGAON, a village in Parganah Sihonda and Tahsíl Girwán of the Banda District, is distant 12 miles from Banda and 12 miles from Girwán. The population in 1865 was 2,491, and in 1872 was 2,233, consisting for the most part of Janwar Thákurs. There is a halkábandi school here. The village is divided into four *thoks*, named Madhó, Harhar, Sulak, and Tola. There are five Hindú temples here. The name is probably derived from *bel* (*Jasminum zambac*), the name of a tree which abounds in the neighbourhood.

BISANRA BUZURG, a village in Parganah Sihonda and Tahsíl Girwán of the Banda District, is distant 18 miles from Girwán. The population in 1865 was 4,529, and in 1872 was 4,407, consisting for the most of Bais Thákurs.

[1] Aitch. Treat, III., 232, 287. [2] Sel. Rec., For. Dep., G. I., LX., 41; LXXXVI, *xli.*
[3] Aitch. Treat. III., 235, 453.

There are a police-station and a halkáhbandi school here. There are five Hindú temples and one small mosque in the village. A market is held here twice a week, on Mondays and Fridays. The village is divided into five *thoks*, and the total area is 8,156 acres. It has greatly declined of late years in population and wealth.

BIWAR, a town of Parganah Jalálpur, in the Hamírpur District, is distant about 40 miles from the civil station. In 1865 the population was 3,089, and in 1872 was 3,552. It has a police-station and a halkáhbandi school. The zamindárs are Bais Rajpúts, who carry on a small trade in *dl* dye and grain.

CHANDAUT, a town situated on the Betwa in Parganah Jalálpur and District Hamírpur, is distant about 40 miles from the civil station. The zamíndárs are Lodhis, and rather well off. The population in 1872 was 2,442, and in 1865 was 2,541. There is a police-station and a halkáhbandi school.

CHANDRAWAL, a river rising in the Bíjanagar lake in the Mahoba Parganah of the Hamírpur District, flows eastward and enters the Banda District near Mawái-Buzurg in the Banda Parganah; thence it flows through Parganahs Maudha and Sumerpur of the Hamírpur District, where it receives the Síhu and Syám, and re-enters the Banda District in Parganah Pailáni, where it joins the Ken on its left bank near the town of Pailáni Khas (see BANDA District). It is not used for either navigation or irrigation.

CHARKHA'RI, a petty State in Bundelkhand, consisting of eight separate tracts within the British District of Hamírpur and the ninth on the banks of the Dhasán, is bounded on the west by that river, which separates it from Orchha; on the north and east by the Chhatarpur State; and on the south by Bijáwar. This tract is intermixed with portions of Panná, Bijáwar, and Chhatarpur. The area of Charkhári, according to the Surveyor-General's map in 1863, was 176,269 acres, or 275·42 square miles, with a population of 120,000 souls and a revenue of about five lakhs of rupees. The State pays a tribute of Rs. 8,583-9-6 for the Bhena and Chandla Districts.

The town of Charkhári is situated on the route from Gwaliar to Banda, 41 miles west of Banda. It is rather large, and occupies a picturesque site at the base of a lofty rocky hill, surmounted by a fort accessible only by a flight of steps cut in the rock, but of such size and of so gentle an acclivity that they are practicable for elephants. The fort is, however, commanded by two elevations at no great distance. Below the town is a fine lake swarming with fish. The town is now being surrounded with good roads bordered with trees; and a tank begun as a famine relief will soon be completed. A darbár hall and school-house have been finished.

History. At the distribution of his possessions by Pahár Singh, Charkhári fell to his nephew, Khumán Singh, son of Kírat Singh, who was succeeded by his son, Biji Bahádur. Biji Bahádur (or Bik-

ramajít as he is named in the documents of the period) accompanied Ali Bahádur in his invasion of Bundelkhand. All the Charkhári territory was taken possession of by the Marhattas, who in 1798 A.D. assigned to Biji Bahádur lands yielding about four lakhs of rupees on his entering into engagements of fidelity and allegiance. Biji Bahádur was one of the first of the Bundela chiefs who submitted to the British Government. Lord Lake granted him a *sanad* for the villages held by him yielding a revenue of Rs. 4,00,488, which was confirmed on his executing, after some delay, a deed of allegiance.[1] A new *sanad* was given to him in 1811, after the settlement of disputes regarding his right to several villages not included in the *sanad* of 1804.[2]

The Rajá's only legitimate son, Gobind Dás, died in 1822. The Raja then declared his wish that his grandson, Ratan Singh, by his illegitimate son, Ranjít Singh, should be nominated his successor, to the exclusion of collateral heirs, with whom he was at feud, and Government seeing no objection to Ratan Singh being considered the eventual heir should legitimate offspring fail, recognised his title. Biji Bahádur died in 1829, when Ratan Singh was only fourteen years of age. The conflicting claims of the collateral relatives were the subject of much discussion, as remainder to collaterals was an acknowledged custom in Bundelkhand; but Ratan Singh was eventually confirmed in power, and required to make provision for his relatives. Díwán Khet Singh, representative of a junior branch of the reigning family, who claimed the succession, was satisfied by, in the first instance, a pension of Rs. 1,000 per mensem, and, subsequently, by the grant of the Ráj of Jaitpur (see JAITPUR). In 1857 the question came under consideration whether, on the death of Ratan Singh, the State of Charkhári should not escheat to the British Government, but it was ruled that the effect of the recognition of Ratan Singh in 1822 was to admit him to all the rights secured to the Raja of Charkhári by the *sanads* granted in 1804 and 1811, and necessarily involved the right of his heirs, if he should have any, to succeed to the State. The Rajá's son, Jai Singh Deo, was accordingly recognised as his successor. Raja Ratan Singh received, as a reward for his services in 1857, the privilege of adoption, subsequently confirmed by *sanad*,[3] a *jágír* of Rs. 20,000 a year in perpetuity, a dress of honour, and a hereditary salute of eleven guns. Besides the Parganah of Fathipur, which was given to the Raja as a reward, lands in Mahoba to the value of Rs. 9,500 were given to him for an equivalent in Marideo. The Raja died in 1860, and was succeeded by his son, Mahárája Dhiraj Jai Singh Deo, Bahádur. His mother, Ráni Bakht Kúar, was appointed regent, with two responsible ministers nominated by the late Raja before his death. The condition on which the Ráni was appointed regent was that she would be recognised only so long as

[1] Aitch. Treat., III., 278, App., xxvii.: Board's Rec., 24th March, 1807, No. 36. [2] Aitch. Treat., III., 279. [3] Aitch., *ibid*, 287.

the regent and the two ministers unmistakeably designated by the late Raja acted in harmony and without mischievous differences of any kind. The Ráni, however, strove to assume an undue share of power, and it eventually became necessary to move her from the regency. Charkhári remained under British superintendence from 1862-63 to 1866-67, during which time the revenue was ascertained to be Rs. 6,04,958. Schools and a new judicial system were introduced, and, owing to the expulsion of certain rebel leaders, much real progress was effected. The administration was made over to the able Díwán, Rao Parbhakar Rao Aná Gorai, in 1866-67, who died the same year, and was succeeded by his son, Díwán Tantia Sahib, the present manager. The young Mahárája[1] under his direction is rapidly acquiring a knowledge of the duties that he will in a short time be called on to fulfil. A plane-table survey of the State has been commenced, and an equalization of the rate of rent and mode of collection. As the Chief is recognized both as proprietor and sovereign of the State, he levies land-revenue at the same rates that are payable by the cultivators to their landlords in British territory.

CHHATARPUR,[2] an independent State of Bundelkhand, lies to the south of the Hamírpur District, between the Dhasán and the Ken rivers. The town of Chhatarpur is situated on the route from Banda to Ságar, 70 miles south-west of the former, and 10 miles north-east of the latter. It lies to the west of a deep *jhíl* or mere of about two miles in breadth, and amidst high hills, forming romantic and picturesque groups.[3] It is on the whole a thriving place, having manufactories of paper and of coarse cutlery made from iron mined from the adjacent hills. The Raja has built a handsome and extensive *saráí* (or lodging-house for travellers), containing numerous chambers arranged along the sides of a court, into which each opens. The most striking architectural objects here, however, are the ruins of the extensive palace of Chhatarsál, the founder of the short-lived independence of Bundelkhand, and in whose honour the town received its name. Adjacent is his mausoleum, a large structure of massive proportions and elaborate workmanship, surmounted by five domes.[4] Most of the houses in Chhatarpur are low and the streets narrow; but a few of the residences of the more wealthy inhabitants are spacious and well-built. The town had formerly a considerable trade, but this has long since decayed.

The Chhatarpur State is bounded on the north by the British District of Hamírpur; on the west by the Lughási and Bijáwar States; on the south by the British District of Dumoh and the Panná State; and on the east by the States

[1] Sel. Rec., For. Dep., G. I. LI., 51; *Ibid*, LXX., 41; LXXXVI., *xxxviii.* [2] Chhatarpur of Tassin; Chhattarpur of Franklin; Chutterpore of Thornton. [3] Beraoulli, I, 174; Spry's "Modern India," I., 174, 178, who gives an account of a *suti* which he saw, in which the daughter-in-law of the Raja was the victim. [4] Views of both mausoleum and palace are given by Pogson in his Bundelas, 105, 106.

of Panná, Ajegarh, and Charkhári. In 1863 the area of the State was estimated at 1,240 square miles, with a population of 170,000 and a revenue of Rs. 2,14,498 per annum.[1] Rájnagar was long the political capital, but Chhatarpur, the most important town, has now for some time been the residence of the Raja.

History.

Sarmed Singh, after vainly endeavouring to seize possession of the Panná State on the death of his father, Hindupat, Raja of Panná, retired to Rájnagar, the capital of Parganah Lauri, in the Chhatarpur State, which had been given to him by his father, and died there. He left one son, named Hára Singh, by a Musalmán woman, under the guardianship of his Díwán, Sonají, or Sona Sáhí, a Puár adventurer, and originally a common soldier. Sona Sáhí availed himself of the anarchy of the times to dispossess Hára Singh and to add considerably to his possessions.[2] He withstood for a time the forces of Ali Bahádur, but was ultimately reduced to submission, and then confirmed in his possessions. On the British occupation of Bundelkhand such was his influence that the purchase of his submission by the guarantee of his possessions was considered an important political object. In the *sanad* granted to Soní Sáh in 1806, the town of Chhatarpur and four police-stations which were in his possession during the lifetime of Ali Bahádur, with the towns of Mau and Salat, which he had usurped after Ali Bahádur's death, were reserved by the British Government, and, in consideration of this, Government remitted to Soní Sáh, as a provision for his son, Partáp Singh, the tribute of Rs. 19,000 which he paid to Ali Bahádur.[3]

Government, however, was of opinion that it might be expedient to restore Chhatarpur and the four stations, on the understanding that Soní Sáh would be responsible for the peace of his own territories. The restoration was not made till 1808, when Mau was given to Soní Sáh, and Chhatarpur to his son Partáp on the withdrawal of British troops from that quarter. In 1812 Soní Sáh made a distribution of his territories among his five sons, but he was persuaded by his younger sons to make a subsequent distribution, by which the share of Partáp Singh, the elder, was considerably lessened and all the brothers were declared to be independent of each other. Government disapproved of this partition, as being both unjust to Partáp Singh and opposed to the policy of the British Government, who desired to prevent the dismemberment of the Bundelkhand States; and the Raja was informed that if, in consequence thereof, any necessity for interference arose after his death, Government would uphold the rights of Partáp Singh. Government also refused to recognise the hereditary descent of the shares of the younger brothers in their families, and

[1] Aitch., Treat., III, 242; Sel. Rec., For. Dep., G. I., LXXXVI., 13. [2] Pogson, 106.
[3] Aitch. Treat, III., 333; Board's Rec., 28th April, 1806, No. 5: *Ibid*, 12th September, 1806, No. 13.

directed the agent, on the death of Soní Sáh, to assume at first the administration of the State, on the basis of an arrangement with Partáp Singh, the other brothers, Himmat Singh, Pirthí Singh, Hindupat, and Bakht Singh, holding their shares for life in subordination to Partáp Singh. These instructions were carried out on the death of Soní Sáh in 1815, and confirmed by *sanad* granted to the five brothers, counter-engagements being taken from each.[1] After the shares of the brothers had been allotted some exchanges took place for mutual accommodation. Partáp Singh had incurred much expense in fortifying the fort of Deora, which commanded the passes through the hills, but as this was in the share allotted to Bakht Singh, and the possession of it was necessary to enable Partáp Singh to fulfil his obligation to oppose the progress of marauders through the country, the Districts of Deora and Kahrianí were therefore given to Partáp Singh in exchange for Rajgarh and Tiloha, which were given to Bakht Singh. Pirthí Singh's share contained no towns with a commodious residence, and to meet the wishes of Pirthí Singh, Bakht Singh made over to him Rajgarh, in exchange for six villages of equal value.

The *sanad* granted to Partáp Singh contained the names of thirty-nine villages not entered in the *sanad* of Soní Sáh. Many of these, however, were found to be hamlets dependent on villages named in the *sanad* of 1806; but twenty-one of them were claimed by Raja Kishor Singh of Panná. It was found, however, that all these villages were in the possession of Soní Sáh at the time of Ali Bahádur's death, and his possession of them was, therefore, maintained. Possession at the time of Ali Bahádur's death was declared to constitute the standard for the adjustment of all such claims. On the death of Himmat Singh, Pirthí Singh, and Hindupat, their *jágírs* reverted to the Chhatarpur State. Bakht Singh was unable to manage his *jágír*, and he made it over to Partáp Singh, who gave him in lieu of it an allowance of Rs. 2,250 a month. In this *jágír* was an assignment of three villages which had been made to the Dichit family of Naugaon by Hindupat. Partáp Singh made various attempts to resume these villages, but he was always compelled by the British Government to withdraw, on the ground that the family had a right to the *jágír* by virtue of the old grants from Hindupat. But while the right of the Rajá of Chhatarpur to resume these villages was denied, his feudal supremacy over the Dichit family was recognised, and the family were declared to be guaranteed feudatories of Chhatarpur. Partáp Singh was created a Raja on the 18th January, 1827.

In 1852 the Raja proposed to adopt and nominate as his son Jagatráj, grandson of his youngest brother, Bakht Singh, to the exclusion of Kanjal Sáh, son of an elder brother, Pirthí Singh. The latter with two of his brothers had rebelled on his father's death, resisted the resumption of his father's *jágír*, and

[1] Aitch., *ibid*, 346.

at last accepted, under the British guarantee, a money-stipend from Partáp Singh, on condition of residing out of Chhatarpur, by which condition he was considered to have forfeited any rights he might otherwise have had to the succession. A reference was made to the Chiefs of Tehrí, Charkhári, Bijáwar, Panná, Ajegarh, Datiya, and Shahgarh as to the right of Partáp Singh to adopt Jagatráj. They gave it as their opinion that, according to the practice of the Chiefs of Bundelkhand, Partáp Singh had a right to select Jagatráj and to pass over Kanjal Sáh. Reference to the arbitration of the Bundelkhand Chiefs, however, as a means of settling such questions, was disapproved of by the Court of Directors. Before the question was decided whether Partáp Singh should be allowed to adopt Jagatráj or the State should lapse on his death the Raja died, on the 19th May, 1854. The Court of Directors ruled that Kanjal Sáh, as a son of Soní Sáh, had no right to the succession, as the *sanad* of 1806 was only a life-grant; and as the *sanad* of 1817 limited the succession to the lineal heirs male of Partáp Singh, and as Partáp Singh had died childless, the State of Chhatarpur was clearly an escheat, and they declined to recognise any right on the part of Jagatráj in consequence of his adoption by Partáp Singh. But, in consideration of the fidelity of the family and the good government of the late Raja, Government consented, as an act of grace and favour, to grant the State to Jagatráj under a new *sanad*, the succession being strictly limited to him and his male descendants.

The widow of Partáp Singh was made regent during the minority of Jagatráj. The Rání was removed from the Regency in January, 1863, in consequence of her unsatisfactory management, and particularly the asylum which she gave to rebels in the Chhatarpur territory. A British officer was then deputed to Chhatarpur to superintend the administration and instruct the young chief in his duties. The Raja has received the right of adoption. A relief of a quarter of a year's net revenue is taken on direct succession, and half a year's net revenue on succession by adoption. The State remained under British superintendence till 1867, when Jagatráj succeeded, and, owing to the reduction of the rebels Kanjal Sáh and Nanhai Díwán, and the introduction of a new judicial system, Chhatarpur attained to much prosperity. The revenue while under British superintendence was found to amount to Rs. 2,14,498. Jagatráj died in November, 1867, leaving a young widow and an infant son, Raja Bishannáth Singh, Bahádur. The widow of Partáp Singh died in December of the same year, since when the State has been again under British management.

CHHIBUN, a village in the parganah of the same name and Tahsíli Mau, in the Karwi Subdivision of the Banda District, situated on the Ganta, a small tributary of the Jamna, is distant 42 miles from Allahabad, 50 miles from Banda, 18 miles from Karwi, and 12 miles from Mau. The population in

1865 was 2,454, and in 1872 was 2,205, consisting chiefly of Brahmans. There is a police-station and a village school here, and the town was formerly the head-quarters of the parganah to which it gives its name.

CHHIBUN, a parganah in Tahsíli Mau of the Banda District, had, according to the census of 1872, an area of 237 square miles and 448 acres, of which 147 square miles and 371 acres were cultivated. Of the area charged with Government revenue (280 square miles and 128 acres) 71 square miles and 96 acres were returned as unculturable; 66 square miles and 45 acres as culturable, and 142 square miles and 627 acres as cultivated. The number of villages was 177. There were 163 villages with a population of less than 200; 66 with from 200 to 500; 31 with from 500 to 1,000; 13 with from 1,000 to 2,000; one with from 2,000 to 3,000; and one with from 5,000 to 10,000. The boundaries of the parganah and principal towns are sufficiently shown by the map. The villages of the high land or *páthá* were formerly included in the old Parganah of Bargarh, and the low lands in Chhibun; both are now known as Chhibun, or from the position of the residence of the tahsíldar or sub-collector of the land-revenue, Mau. The Jamna flows along the boundary of the parganah, and Rajapur and Mau, both situated on that river, have first-class police-stations, and Bargarh inland a second-class station. The Munsif of Banda has original civil jurisdiction here. The jungles and forests are diminishing, owing to the export trade in firewood and timber with Allahabad, and the margin of culturable waste land is yearly diminishing. The spurs of the Vindhyan hills lie along this parganah in three terraces extending into Tarahwan. There are numerous villages scattered along this chain with fertile plains of small area.

Fiscal history.

At the settlement in 1833 the land-revenue was assessed at Rs. 1,34,350, but this was reduced before the mutiny and again in 1859-60 by the late Mr. F. O. Mayne, C.B., who fixed the revenue at Rs. 1,10,340 for the remainder of the settlement. This gives a revenue rate of Re. 0-8-6 per acre on the total area. In 1872 the total land-revenue stood at Rs. 1,17,915, or with cesses Rs. 1,20,364, while the amount paid by cultivators as rent and cesses during the same year has been estimated at Rs. 1,98,175. The land-revenue now falls at Re. 0-10-3 on the total area; Re. 0-10-6 on the revenue-paying area, and Re. 1-4-0 on the cultivated area per acre. Between 1844 and 1868-69 twelve villages changed proprietors by private sale, and two revenue-paying and seven revenue-free villages were confiscated for rebellion. From 1844 to 1856 twenty-three villages were sold for arrears of Government revenue, and from 1847-48 to 1865-66 seven villages were sold by orders of the Civil Courts in the execution of decrees. Thus, fifty-one villages, or nearly one-third of the parganah, have changed hands since the last settlement. Twenty-seven villages have been divided and constituted into seventy-five separate *mahâls* or estates between 1845 and 1872.

Population.

The population in 1872 numbered 74,625 souls, of whom 38,861 were males and 35,764 were females, giving a total population of 259 souls to the square mile (135 males and 132 females). Amongst these there are 7 idiots *(fatírulakl* or *kamsamajh)*; 21 deaf and dumb *(bahra aur gúnga)*; 142 blind *(andha)*; and 24 lepers *(jazámi* or *korhi)*.

Religion.

The educational statistics of this parganah give a total of 1,252 males who can read and write, of whom 40 are Musalmáns. The distribution of the population among the great Hindú castes is Brahmans, 16,606 (7,745 females); Rajpúts, 2,361 (983 females); Baniyas, 4,052 (1,934 females); and other castes, 49,223 (23,973 females). The Musalmáns number 2,383 souls, of whom 1,129 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 156; second class, or persons engaged in entertaining or serving men, 2,207; third class, or persons buying or selling money or goods, 152, and conveying goods, &c., 189; fourth class, persons engaged in growing grain, &c., 12,439, and persons engaged about animals, 176; fifth class, or persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 157: cloth-workers, 662: workers in food and drink, 1,291: in vegetable substances, 397: and in minerals, 589; sixth class, or labourers, 6,349: persons of rank, 6: and no occupation, 358. Of the total population, 3,661 are shown as landholders; 32,018 as agriculturists, and 38,946 as engaged in occupations other than agriculture. The Brahmans nearly all belong to the Kanaujiya subdivision, and the Rajpúts to the Bargyan, Chandel, Dikhit, and Khichar clans, with a few Bais, Bhagels, Banáphars, and Jangháras. The Baniyas are chiefly Agrahris, Kasaundhans, and Ajudhiyabásis, with a few Saurasenas, Kasarwánis, and Agarwáls. The other castes comprise Chamárs, Kolís, Telís, Ahírs, Kumhárs, Kahárs, Lohárs, Barháís, Naís, Darzís, Dholís, Doms, Lodhas, Bharbhúnjas, Morais, Arakhs, Gararíyas, Patwas, Kurmís, Sonárs, Kayaths, Kachhís, Tamolís, Kaláls, Khatíks, Khewats, Halwáís, Bairágís, Málís, Bháts, Núniyas, Pásís, Darkárs, and Kols.

CHIRGAON, a small town in Parganah Moth of the Jhansi District, is situated on the Jhansi and Cawnpur road, 18 miles from Jhansi and 14 miles from Moth. The population in 1865 was 3,482, and in 1872 was 3,355. It has a municipality under Act XX. of 1856, supporting nine watchmen at an annual charge of Rs. 378; a first-class police-station and the head-quarters of an Assistant Patrol of Customs. The Chirgaon estate was the property of a Bundela Thákur, a descendant of Raja Birsingh Deo of Orchha, and the family was known as one of the "Asht Bhayád," who were petty chiefs with nearly independent powers, and who received *sanads* from the British Government in

1823 A.D.[1] The estate consisted of 26 villages, and used to pay a tribute of 7,000 *Nánáshái* rupees. In 1841 A.D., Rao Bakht Singh, the Chief of Chirgaon, resisted the orders of the British Government, and a force was sent against him. After making a show of resistance he made his escape, and his fort was razed to the ground, and the whole estate was confiscated. He was subsequently killed at Panwárí. The villages included in the estate have been settled with the resident zamíndárs. By Government orders dated 25th January, 1845, and 12th July, 1850, pensions of Rs. 200 per mensem were granted to each of Rao Bakht Singh's sons (Rao Senapat and Rao Raghunáth Singh) for the term of their lives. The former died in 1859 A.D. The surviving son, Rao Raghunáth Singh, resides at Chirgaon, and holds some villages in the neighbourhood in mortgage.

CHURARA, a village in Parganah Mau of the Jhansi District, is distant 46 miles from Jhansi and 6 miles from Mau. The population in 1865 was 1,496, and in 1872 was 1,270. There is a second-class police-station and a district post-office here.

CHITRAKUT or Chitrakot, a celebrated hill and place of pilgrimage, also known as Kámtá, in Parganah Tarahwan and Tahsíli Karwi of the Banda District, is distant 71 miles from Allahabad, or by Mau and Bhaunri, 60 miles, 42 miles east from Banda, and three miles south-west from Karwi. The Paisuni river flows at the distance of half a mile east from the base of the hill, and the Madakin, a tributary of the Paisuni, flows at the distance of a mile from the hill, joining the Paisuni below Sítapur. The hill is about three miles in circumference at the base.[2]

Kámtá Náth, the second name of the hill, is said to be a corruption of Kámdá Náth, meaning "the lordly granter of desires;" and in former times was more frequented as a place of pilgrimage than any other in Bundelkhand or Baghelkhand. It is said to have attained its great sanctity in the *tretayug*, when Ram Chandra visited it during his wanderings in the jungles. The name "Chitra Kút" ("*chitra*," of various colours, and "*kút*," a hill,) is said to have been given to it from the number of different coloured stones found on it. Round the base of the hill is a terrace upon which pilgrims perform the ceremony of circumambulation *(parikrama)*. The terrace was erected by Ram Chandra Kunwar, Raja of Panná, about a century and a half ago. There are 33 places of worship *(asthan)* dedicated to various deities, situated on the low surrounding hills on the banks of the Paisuni, and in the valley and plains at the foot of the hill, all of which are connected with the ceremonies of pilgrimage performed at Chitrakút. Of these places, seven—named Kot Tirth, Diwángana, Hanumán Dhárá, Phataksila, Answiya, Gupt Godavari, and Bharat Kúp—

[1] Aitch. Treat., III., 253, 453.

[2] Mentioned in Puranas, Wilson's Works, VII., 141, note.

are those most frequented by devout Hindús, who go through the ceremonies of bathing, meditation, &c., at each of them.

Two large fairs *(mela)* are held in *Chait* (March-April) and in *Kárttik* (October-November), the former at the *Ram Naumi*, and the latter at the *Diwáli* (Hindú) festivals. In the middle of every month and on the occurrence of eclipses a small *mela* is held. The religious ceremonies observed on these occasions consist chiefly of worship and bathing in the Paisuni, circumambulating the hill, and presenting offerings at the temples of Mahábír and Mukhar, *baid.* Some pilgrims also present offerings at the temple of Charan Pádika, where the rock is said to exhibit the impression of a human foot, attributed by tradition to Rám Chandra. A tribe of Brahmans known as Gangaputras lay claim to all alms given on the Paisuni bank. Elsewhere the *pujáris* (or attendants at the temples) obtain the offerings. The *mahants* (or headmen of the attendants at the temples) hold a large estate free of Government revenue, comprising 39 villages, the estimated revenue of which would be Rs. 24,000 if assessed on the same principle of settlement as are the neighbouring villages. In addition to these villages in British territory, they have extensive estates in the adjoining native territory. The commercial fair is held during the first fifteen days of each of the festivals mentioned. The number of pilgrims now does not exceed a third of the number formerly attending. The alleged causes of this falling off are that Rajas do not attend the festival in such number or so frequently as formerly, and that the Peshwá's family at Karwi, which was among its chief patrons, has been impoverished. Formerly the numbers attending were 45,000 at the *Diwáli*, and 30,000 at the *Ram Naumi*. These are now reduced to 5,000 and 10,000.

There are some well-built temples of solid masonry and stone-work round the hill, and in the neighbouring villages of Sítapur, Khohi, Karwi, Tarahwan Khás, Kámtá-Rajaula, and Naugaon. There are said to be altogether 360 temples,[1] of which 100 are in ruins and 260 in use. There are about 1,200 *pujáris* (or attendants) in the various temples. There are 30 *ghâts* (or bathing-places) in the possession of thirteen Brahman (Gangaputra) families known as Ghátwálas. Their privileges consist of levying small dues from pilgrims, and they are held in considerable respect. The following are the most important villages near Chitrakút:—Sítapur, with a population of 2,328; Khohi of 1,340; Tarahwan of 3,137; and Karwi of 4,025.

DADHWA MANPUR GARRAMPUR, a village in Parganah Badausá of the Banda District, is distant 37 miles from Banda and 12 miles from Badausá. The population in 1865 was 2,101, and in 1871 was 2,998, consisting for the most part of Kúrmis. There is a police-station of the third class in this village. A small stream, the Kandailí, springs from a hill near the village and flows into

[1] It is curious to see how often this number occurs in traditions regarding temple-building from Kumaon to Gorakhpur.

the Bágain. There is a Hindú temple here, called *Milaṛiya math*, which is said to have been formerly the treasury of the Bhar Rájas of Kalinjar. Their descendants continued to use it until a recent date. There are extensive limestone quarries in the neighbourhood. There is a road hence to Badausá. The area of the village is 3,815 acres.

DARSENDA, a parganah in Tahsíli Kamásin of the Banda District, had, according to the census of 1872, an area of 348 square miles and 102 acres, of which 201 square miles were cultivated. Of the area charged with the Government revenue (330 square miles and 409 acres), 57 square miles and 411 acres were returned as unculturable, 83 square miles and 89 acres as culturable, and 189 square miles and 551 acres as cultivated. There were 182 villages in the parganah. There were 70 villages having less than 200 inhabitants; 63 with from 200 to 500; 30 with from 500 to 1,000; and 23 with from 1,000 to 2,000. The district map sufficiently shows the boundaries and the position of the chief villages.

Fiscal history.

The first settlement of this parganah (for three years), from 1214 to 1216 *faslí*, was made at an assessment of Rs. 1,94,434, which gave a rate of Re. 0-12-7 per acre on the total area. The second settlement (for six years), from 1217 to 1222, was for Rs. 1,96,825. Three other settlements were made before the settlement under Regulation IX. of 1833, the assessment under the last amounting to Rs. 1,93,475. In 1859-60 the settlement was revised by the late Mr. F. O. Mayne, C.B., and fixed at Rs. 1,48,804, giving a revenue rate of Re. 0-10-5 per acre. In 1872 the amount of land-revenue paid to Government from all sources amounted to Rs. 1,56,076, or with cesses Rs. 1,59,656, and the amount of rent and cesses paid by cultivators was estimated at Rs. 2,46,132. The incidence of the Government demand on the total area is now Re. 0-11-2; on the area paying revenue to Government, Re. 0-11-10; and on the total cultivated area, Re. 1-3-5.

Population.

The total population in 1872 numbered 83,387 souls, of whom 42,953 were males and 40,434 were females, giving 239 souls to the square mile (123 males and 116 females). Amongst these 17 were insane *(págal)*; 6 were idiots *(kamsamajh)*; 29 were deaf and dumb *(bahra aur gúnga)*; 308 were blind *(andha)*; and 74 were lepers *(korhi)*. The educational statistics of this parganah give a total of 1,418 males who can read and write, of whom 73 are Musalmáns.

Religion.

The distribution of the population among the great Hindú castes is Brahmans, 14,722 (6,836 females); Rajpúts, 8,159 (3,544 females); Baniyas, 2,543 (1,251 females); and other castes, 55,618 (27,687 females.) The Musalmáns number 2,345 souls, of whom 1,116 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 97; second class, or persons engaged in entertaining or serving

men, 1,899; third class, or persons buying or selling money or goods, 142, and conveying goods, &c., 28; fourth class, or persons engaged in growing grain, &c., 14,327, and persons engaged about animals, 192; fifth class, or persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 232: cloth-workers, 1,351: workers in food and drink, 832: in vegetable substances, 569: and in minerals, 746; sixth class, or labourers, 6,598; and persons of no occupation, 373. Of the total population, 9,007 are returned as landowners, 31,149 as agriculturists, and 43,231 as engaged in occupations other than agriculture. The principal Brahman subdivision is the Kanaujiya. Rajpúts are chiefly of the Bargyan, Gautam, Chandel, Dikshit, Khichar, Parihár, Gaur, Chauhán, and Panwár clans; there are also a few Khatgís, Raghubansis, Bhágels, Kharags, and Sarnets. Baniyas almost entirely belong to the Agrahri, Ajúdhiyabási, and Ghoi subdivisions, with a few Kasaundhans, Surasenas, Mahars, Agarwáls, and Kasarwánis. The other castes comprise Chamárs, Kahárs, Kumhárs, Telís, Dhobís, Darzís, Naís, Lohárs, Barhaís, Kolís, Ahírs, Doms, Lodhas, Bharbhúnjas, Moraís, Arakhs, Gararíyas, Chakwárs, Patwas, Kúrmis, Sonárs, Kayaths, Káchhis, Tamolís, Kaláls, Bairágis, Halwáis, Bhats, Ahárs, and Mulláhs.

Transfers.

From the commencement of British rule up to the settlement under Regulation IX. of 1833 thirty-six villages were sold by private contract, their total land-revenue being Rs. 24,425, and the approximate price fetched Rs. 49,375. From 1844 to 1872 A.D. eighteen villages were sold by private contract, their total *jama* being Rs. 18,276, and the approximate price fetched Rs. 40,300. From 1841 to 1860 sixteen villages were sold for arrears of Government revenue, having a *jama* of Rs. 11,324, and their total price was approximately Rs. 19,550. In 1858 ten villages were confiscated for rebellion: their *jama* was Rs. 13,662, and approximate value Rs. 47,300. From 1847 to 1854 eight villages were divided and constituted fourteen *mahálś*.

DATIYA[1] or Datia, a small State in Bundelkhand, of which the chief town lies on the route from Agra to Ságar, 125 miles south-east of the former and 148 miles north-west of the latter. Like most places in Bundelkhand it has a rocky site. It "is surrounded by a stone wall about thirty feet high, with its foundation on a solid rock; but it has no ditch or glacis, and is capable of little or no defence against cannon."[2] Though the streets are narrow and intricate, the place has altogether a flourishing aspect, there being many good houses, the residences of the principal zamíndárs or landholders throughout the territory. Some attempts at improving it, by widening the streets and clearing away encroachments, have recently been made; sweepers have lately been employed; a school

[1] Datiya of Tassin; Datteah of Rennell; Dutteeah of Thornton, and Dattiya of Franklin.
[2] Sleeman's Rambles, I., 312; Mundy's Sketches, II., 104.

and a traveller's bungalow have been established. The residence of the Raja is in the town, within the walls of a garden or pleasure-ground about ten acres in area, crossed and re-crossed at right angles by numerous walks, having rows of plantain and other fruit-trees on each side, and orange, pomegranate, and other small trees to fill the space between. The inclosing wall, about thirty-four feet high, with embattled towers at each of its four corners, has in its eastern face a fine and large gateway; and surmounting the wall at the opposite side of the pleasure-ground is the pavilion or lodge in which the Raja resides. Between the pavilion and the gateway a building rises in the midst of a fine reservoir, of which the following description is given:—"The shaft presented an octagon of about twenty feet span, surrounded with columned cloisters, and at each angle a figure of an elephant, sculptured in stone, with uplifted proboscis, spouted water to a vast height into the air."[1] Within the wall of the city is another palace, untenanted; and outside, and westward of the city, is a third, of great extent as well as strength, and in a fine style of architecture, but likewise deserted. The population, estimated by Sleeman at forty or fifty thousand, consists almost exclusively of Hindús; though three or four miles from the town is a curious cluster of temples of the Jains. The Brahmanical temples appear to be not much worth notice. The rocky ground around the town for two or three miles is overgrown with copse or stunted forest, abounding in game, and close to the town is a *jhíl*, or small artificial lake.

The area of this State was, in 1872, estimated[2] to be 850 square miles, with a population of about 180,000 souls and a revenue of about five or six lakhs of rupees. Datiyá is bounded on the east by a small portion of Parganah Jhansi, in the Jhansi District, and in all other directions by the Gwaliar State. Every year 15,000 *Nánáshái* rupees are paid through the British to Sindhia for Nadígaon. This State was formerly a portion of Orchha (see ORCHHA); subsequently, after passing under the overwhelming power of the Mughal empire, it became subordinate to the Peshwá, as appears from the treaty concluded with the Raja by Lord Lake, wherein the former "professes his obedience and attachment to the British Government and to that of His Highness the Peshwá."[3] In 1800 Raja Chhatarsál of Datiyá fell fighting on behalf of the unlucky Marhatta General, Lakhwa Dáda, against Ambáji Inglia and Bálá Rao at Sihonda. In this battle the disciplined troops under M. Perron signalised themselves by their gallant attack on the Bundela vanguard.

The territories of Datiyá came under the supremacy of the British Government with the other territories in Bundelkhand. The first treaty with this State was concluded with Raja Parichhat on the 15th March, 1804. After the

[1] Mundy, *Ibid*, II., 107. [2] Aitch. Treat, III., 194, 213. [3] *Ibid*, 213; Sel. Rec., G. I., For. Dep., LXXXVI., ii. In 1873, Dr. Stratton estimates the revenue at six lakhs of rupees, besides as much more from alienated *jágírs*.

deposition of the Peshwá in 1817, a tract of land on the east of the river Sindh was added to Datiyá, as a reward for the attachment of the Raja to the British Government, and a new treaty was made with him. Raja Parichhat died in 1839, and was succeeded by Biji Bahádur. The latter was a foundling, who had been made Hákim of Nadígaon by Paríchhat, and was subsequently adopted as his son. The succession of Biji Bahádur, though recognised by the British Government, was opposed by Díwán Madan Singh of Barauní, a collateral branch of Paríchhat's family, on the ground of an old agreement that, in the event of the Datiyá Chief dying without male heirs, the succession should be in the Barauní family. But as Government had already recognised the adoption of Biji Bahádur, as the country was very fairly governed, and the succession was agreeable to the people, the claims of the Barauní family were set aside. The Thákur of Barauni also endeavoured to obtain a recognition of the distinct tenure of his *jágír* in independence of the Chief of Datiyá, but in this also he did not succeed.

Biji Bahádur, who died in 1857, left an illegitimate son, Arjun Singh, but was succeeded by his adopted son, Maháraja Rao Raja Bhawání Singh, Bahádur. In consequence of disturbances caused by the advocacy of the claims of Arjun Singh, who was supported by the Rání Regent, Arjun Singh was removed from Datiyá. Subsequently, a rebellion was raised by the Rání and her followers, who seized the fort of Sihondá. The fort was reduced by a British force, the chief rebels were sentenced to imprisonment for life in the fort of Chanár, and the Rání was placed under close surveillance. The claims of the Barauní branch of the family to the succession were again brought forward and rejected in 1861. The Raja is entitled to a salute of fifteen guns. The privilege of adoption has been conferred on him. *Satí* was abolished in 1847, and transit dues in 1862. The State, owing to the indolence and neglect of its ruler, has lately fallen into debt, while the administration is much neglected and gradually growing worse. This Chief has officials quite willing and competent to administer the State fairly, if either he would allow them authority and control, or, if working through them, he would himself direct measures to that end. A careful plane-table revenue survey and record of the lands of the State has been completed, by which some hundred thousands of *bíghas* have been brought on the rent-roll.[1]

DHAMNA', a small village in Parganah Jhansí of the Jhansí District, is distant 12 miles from Jhansí. The population in 1865 was 407, and in 1872 was 552. There is a police-station here, and it is the residence of Díwán Mansabdár, a Bundela Thákur of good family. He was rewarded for his services during the mutiny by the grant of the share of his cousin, Rao Paríchhat, in the Dhamná estate, which was confiscated for rebellion in 1857. The estate consists

[1] Sel. Rec., For. Dep., G. I., LXXI., 42; *Ibid*, LXXVI., xxxvi.

of Dhamná, Basanpura, Singpura, Dabra, and Dhawaro, held on a quit-rent tenure, and Bharaul, which is revenue-free. Hindúpat, son of Rao Parichhat, has been debarred from succession to his father's portion of the estate, and a sub-settlement has been made with certain persons claiming subordinate rights (see Settlement Report, page 126, 1868).

DHASAN, a river rising in the Vindhya hills above Ságar, cuts its way through the sandstone ranges, after which it flows over a granite base through the Ságar District, and forming the south-east boundary of the Lalatpur District enters the Jhansi District near its south-east corner. From Luchaura in the Jhansi District, it flows through alluvial soil to its junction with the Betwa at the village of Chandwári, in Parganah Ráth of the Hamírpur District. Like the Betwa, it is subject to sudden freshes which are only of a few hours' duration, and dries up altogether at the beginning of May. The ordinary flood at its confluence is about 100,000 cubic feet per second, with a surface velocity of four feet, and in an extraordinary flood, of nine feet per second, with a discharge of about 300,000 cubic feet. The water is clear and drinkable in the cold season, but in floods is much discoloured by bringing down a great deal of silt. There are ferries wherever it is crossed by the principal lines of road and at Káshipur in the Hamírpur District. For the local character of the river, the Dasárna of Sanskrit writers, in each district, see the district notices.

DHURWAHI, one of the petty *jágírs* known as the "*Hasht Bháya*" *jágírs*, or appanages of the eight brothers in Bundelkhand, to the south of Jhansí, between Parganahs Moth and Jhansí and 63 miles south-west of Kálpí. The *jágír* contains eight villages: Dhúrwahi, Kheriya, Mawai, Luhárgáon, Karári, Richora, Sajoha, and Semrí, with an area estimated at eighteen square miles, a population of 4,000 souls, and a revenue of about Rs. 12,000.

History. These *jágírs* originally formed part of the Orchha State. The founder of the family was Díwán Rai Singh, great-great-grandson of Bír Singh Deo of Orchha, who possessed the *jágír* of Barágáon. The name of "*Hasht Bháya*" *jágírs* is derived from the fact of Díwán Rai Singh having divided his *jágír* of Barágáon into eight shares—Taraulí, Kari, Chírgáon, Dhúrwahi, Bijna, Tori Fathipur, Pasrái, and Pahári—among his eight sons. The *jágírs* of Kari or Dúdpur and Pasrái, became at an early date merged in the other shares, or rather were incorporated into the Jhansí State, and are now British territory, and Taraulí reverted to Orchha.[1] The dismemberment of the Orchha State by the Marhattas, and the formation of the separate State of Jhansí, led to disputed claims between Orchha and Jhansí as to the feudal supremacy over the remaining five *jágírs*. A careful investigation was made in 1821, and it was decided that these *jágírs* should be considered directly dependent on the British Government, through whom the tribute levied by

[1] Aitch. Treat., III., 253, 435. More correctly called the Ashtgarhi or Ashtbháya *jágírs*.

the Jhansí State would be paid, but that the *jágírdárs* should continue the usual observances to the Raja of Orchha as the nominal head of the family. Jhansí, however, had seized several of the villages belonging to these *jágírdárs*, and was allowed to retain them in lieu of the tribute which would otherwise have been exacted. These arrangements were embodied in *sanads* which were granted in 1823 to the *jágírdárs*. For the *jágír* of Taraulí, which had reverted to Orchha, the Raja of that State was required to pay an annual tribute of Rs. 3,000 to Jhansi. This tribute became payable to the British Government on the lapse of Jhansi, but it was remitted in 1860 as a reward for the services rendered by the Raja of Orchha during the mutinies.

Chirgáon was confiscated in 1841 for the rebellion of the *jágírdár*, Bakht Singh, so that of the original eight shares into which the *jágír* of Barágáon was divided there remain now only four—Dhúrwahi, Bijna, Tori Fathipur, and Pahári. Budh Singh of Dhúrwahi, to whom the *sanad* was given in 1823, was succeeded by his son, Nahar Singh, and he in 1851 by his son, Díwán Ranjor Singh; all have received the right of adoption. The area of these four *jágírs* is estimated to be 85 square miles, the population to be about 18,000 souls, and the revenue amounts to Rs. 81,000. A relief of one quarter of a year's net revenue is levied on each direct succession, and of one-half on successions by adoption (see TORI FATHIPUR, BIJNA, PAHÁRI).

GAHRAULI, a town of Parganah Jalálpur, in the District of Hamírpur, lies 35 miles from the civil station. In 1872 the population was 4,501, and in 1865 was 4,426. There is a halkábandi school here, and a large Chandel tank outside the town, but now nearly silted up, shows that once it must have been of some importance. There are two fairs held here, at one of which, the *Jinjia*, women purchase earthen vessels pierced with holes, with which in their hands they walk round their husbands and friends, who in return are obliged to give them presents. A buffalo is said to be sacrificed at this *mela*, but formerly it is reported that the villagers used to kill any one whom they found within their boundaries on the fair day connected by marriage with any resident of the village. There is a market every Sunday.

GARARIYA, a village in Parganah and Tahsíl Pailání of the Banda District, is distant 22 miles from Banda and 11 miles from Pailáni. The population in 1865 was 2,050, and in 1871 was 1,916, consisting for the most part of Dikhit Rajpúts. There are two *thoks* (or subdivisions) in this village, aggregating 8,070 acres.

GARHA KALAN, a village in Parganah and Tahsíl Badausá of the Banda District, is distant 26 miles from Banda, 13 miles from Badausá, and 10 miles from Kalinjar. The population in 1865 was 2,607, and in 1871 was 1,214, consisting chiefly of Brahmans and Chamárs. Tradition makes this town take its name from Gadhiya or Garhiyá, the daughter of a Rajpút named Bilkantha, a native of

Gabharâ. Gadhiya was given in marriage to one Ram Kishan, along with a dowry of 1,000 *bighás* of land. Ram Kishan founded this village upon the land thus obtained, and the name of his wife was given to it; *Kalán* (or great) being added, to distinguish it from another village of the same name in this parganah. The village is said to have been thus founded about 500 years ago. Two other villages, Kúlhúa and Piyar Kherá, the latter situated at the junction of the Bágain river with the Irij (a small tributary of the former), were subsequently incorporated with Garha Kalán. During the mutiny the town was burnt, by the commander of the troops collected by the rebel Naráyan Rao of Karwi, in revenge for the inability or unwillingness of the inhabitants to yield him supplies. A halkábbandi school has been established in the village, and it also contained an Anglo-Vernacular School until 1872, when the refusal of the zamíndárs to share with Government the expenses of its support rendered it necessary to close the school. The area of this village is 7,566 acres.

GARHCHAPA, a village in Parganah Tarahwan and Tahsíli Karwi, in the Karwi Subdivision of the Banda District, is distant 37 miles from Allahabad, 56 miles from Banda, and 14 miles from Karwi. The population in 1865 was 2,438, and in 1872 was 2,145 of all classes.

GARHMAU, a small village of Parganah Jhansi of the Jhansi District, six miles from Jhansí, has an out-post of police. The population in 1865 was 576, and in 1872 was 537.

GAROTHA, a parganah and tahsíl in the Jhansi District had (including Gúrsarái), according to the census of 1872, an area of 501 square miles, of which 232 were cultivated. Of the area assessed to Government revenue (461 square miles), 195 square miles were returned as unculturable, 62 square miles as culturable, and 204 as cultivated. There were 172 villages, of which in Garotha only 27 had a population under 200; 42 had between 200 and 500; 36 had between 500 and 1,000; 12 had between 1,000 and 2,000; and in Gúrsarái the numbers were 21, 19, 10, and 4 respectively.

The land-revenue from all sources during the same year amounted to Rs. 1,40,617, or with cesses Rs. 1,53,508, which fell on the total area at seven annas; on the area assessed to Government revenue at seven annas eight pie; and on the cultivated area at 15 annas two pie. The population in 1872 numbered 85,202 souls, giving 170 to the square mile.

Population.

There were 56,772 Hindús in Garotha, with 27,220 females, and 2,226 Musalmáns, with 1,093 females. The principal Hindú divisions are Brahmans, numbering 7,047, with 3,348 females; Rajpúts 5,029, having 2,329 females; Baniyas 1,660, giving 783 females; and all other castes numbered 43,036 souls, of whom 20,760 were females.

The principal Brahman subdivisions were the Kanaujiya, Maháráshtra, and Jajhotiya. The Rajpúts belonged for the most part to the Bundela, Panwár,

Kachhwáha, Dhundera, Sengar, Chauhán, Parihár, Bhadauriya, Jaiswár, Dikshit, Bhágel, Parna, and Nahár clans. The Baniyas were of the Agarwál, Ghoi, Umr, Panwár, and Bargana subdivisions, and the other castes are the same as those enumerated under the Jhansi Parganah. The occupation statements show that in 1872, 503 male adults were engaged in the learned professions; 1,783 in domestic service; 1,633 in commerce; 9,296 in tilling the land and tending cattle; 2,686 in petty trades and mechanical arts; and 2,335 as labourers. Of the total population, 3,134 were shown as landholders, 22,436 as agriculturists, and 33,428 as employed in avocations other than agriculture. All other statistics are given under the district notice.

Parganah Garotha formed a portion of the territories which, by an engagement entered into with Gangádhar Rao on the 27th December, 1842, were assigned to the British Government for the payment of half the cost of the Bundelkhand Legion, which was subsequently disbanded in 1846. It remained under the Superintendent of Jálaun till the year 1854, when it was transferred to the Jhansi District. When the regular settlement was introduced in 1856, Captain Gordon found 102 revenue, 3 revenue-free, and 18 *ubarí* (or quit-rent) villages. These he settled at Rs. 1,12,515, being a reduction on the old revenue-roll of Rs. 23,449. This settlement was sanctioned in 1857. Several changes and revisions subsequently took place, and Bihtar was annexed from the Jálaun District, the result of which was that the Government demand in 1866-67 was Rs. 1,19,028, including the *ubarí* revenue from the Gúrsarái estate of Rs. 25,000.

Fiscal history.

GAROTHA, a small village in the parganah of the same name of the Jhansí District, is distant 45 miles from Jhansi, on the banks of the Lakhairi *Nadí*. It is connected by a good road with Barágáon on the Jhansi and Cawnpur road, and by Kotra Ghát with the Hamírpur District. District roads also branch off to Mau, Moth, Gúrsaráí, and Uraí. The population in 1865 was 1,748, and in 1872 was 1,659. There is here a tahsíli, a first-class police station, a post-office, and a school.

GARRAULI or Garhauli, a petty *jágír* in Bundelkhand, is divided into eight tracts, of which the principal, within which the town of Karahra is situated, is bounded on the west by the Jhansi District, from which it is separated by the Dhasán river; on the east by the Alipura *jágír* and a portion of the Hamírpur District; on the north by a portion of the Alipura *jágír* and the Hamírpur District; and on the south by the Alipura *jágír*. A second tract lies wholly within the Alipura *jágír*; two other tracts are bounded on the south by the Chhatarpur State, and on all other sides by British territory; and two tracts lie wholly within British territory. The eighth tract lies along the bank of the Dhasán, which separates it from Orchha on the west; on the north it is bounded by a tract belonging to Alipura, and on the south and east by British territory.

The area, according to the Surveyor-General's map of 1863, was 15,998 acres, or 25 square miles, with a population of 5,000 souls and a revenue of Rs. 15,000.

History.

Gopál Singh, the first *jágírdár*, was a skilful, warlike, and experienced chief, and for a short time after the British occupation of Bundelkhand in 1803 kept three battalions of infantry and a regiment of cavalry employed against him. He defeated Captain Winch's detachment at Pipariya, sent the wounded back, and when closely pursued, made his forces gradually break off to the right and left, rendezvous in the rear of the British, and then advanced rapidly and set fire to the cantonments at Tarahwan.[1]

He had been in the service of Durjan Singh and Hari Singh, the grandsons of Chhatarsál Singh, in Jasú, and on the invasion of Ali Bahádur he seized the Parganah of Kotra for himself. Four years he resisted all efforts of persuasion or force to reduce him to submission, but being at last convinced of the hopelessness of the unequal contest with the British troops, he submitted on condition of receiving a full pardon and a provision in land. A *sanad* was given to him in 1812. As an inducement to Gopál Singh to submit, the Raja of Panná, whom Gopál Singh had befriended in distress, gave him eighteen additional villages. The Raja of Panná asserted that these villages were given on a service tenure, but in 1821, after full inquiry, it was decided that no such condition was annexed to the grant. The villages continued with Gopál Singh till his death in 1831, when they were resumed by the Raja of Panná, the original grant having been adjudged to be only for the life of Gopál Singh. At the request of Díwán Bahádur Parichhat, his son, Randhír Singh, was recognised in 1861 as his future heir and successor. The conduct of this *jágírdár* during the mutinies of 1857 was not satisfactory. He has received the right of adoption. A relief of one quarter of a year's net revenue is taken on all direct successions, and of one-half on successions by adoption.[2]

GAUHARI, or Gaurahri, a town in Parganah Panwári and District of Hamírpur, situated 50 miles from the civil station, is remarkable for its quarry of soapstone, from which is made *hukká* or pipe bottoms, cups, and toys. These articles are exported by *beopáris* (or travelling merchants) principally to Mirzapur, with which there is also a considerable trade in cotton. There is a halkábandi school, and a rather fine temple built by the quarrelsome Lodhi zamíndárs. The population in 1872 was 2,311, and in 1865 was 2,339.

GAURIHAR, a petty *jágír* in Bundelkhand, is bounded on the east by the Banda District and a portion of Parganah Mahoba of the Hamírpur District; on the north and west by the Banda District; and on the south by the Chhatarpur State. The area, according to the Surveyor-General's map in 1863, is 45,789 acres, or 71·55 square miles, with a population of 7,500 souls and a revenue

[1] Pogson's Bundelas, 129. [2] Aitch. Treat., III., 248, 424; Board's Rec., 18th April, 1811, Nos. 16, 17: 3rd April, 1812, No. 17: 5th May, 1812, No. 17: 8th August, 1815, No. 18.

of Rs. 65,000. The chief village is distant 16 miles south-west of Banda and 66 miles south-east of Kálpí.

History. Raja Rám, originally employed as a baker of bread, was *killadár* (or governor) of the fort of Bhuragarh, built by Raja Gumán Singh of Banda in 1784 A.D. During the anarchy of the period he made himself independent, and for a short time held the fort successfully against Ali Bahádur, and re-taking it, held it against Shamsher Bahádur before the battle of Kabsah which gave the victory to the British. It was taken by Colonel Meiselback for the British, after battering it for a month, in 1804. Raja Rám then took the field at the head of a band of plunderers and fought the actions of Chhapargarh against Lieutenant Burrell's force, Parwar against Himmat Bahádur in 1805, and Bahsantá against Captain Winch in 1806.[1]

By the fifth article of his engagement the Raja of Ajaigarh was bound to reduce Raja Rám to obedience and to grant him subsistence. But he was unable to do this either by persuasion or force, and so persistent was the recusance of Raja Rám that Government sanctioned the offer of Rs. 30,000 for his capture. But before the proclamation was issued, he was induced to surrender on the promise of receiving a territorial possession on terms similar to those granted to the Bundelkhand chiefs. He received his *sanad* on the 29th November, 1807. Raja Rám died on the 31st January, 1846, and was succeeded by his only surviving son, Rajdhar Rudr Singh. For his services during the mutinies of 1857 Rajdhar Singh received the title of Rao Bahádur, a dress of honour worth Rs. 10,000, and the privilege of adoption, which was subsequently confirmed by *sanad*.[2]

GIRWAN, the Tahsíli town of Parganah Sihondá, in the Banda District, is distant ten miles from Banda, on the road from Banda to Nágaudh (Nagode). The population in 1865 was 1,795, and in 1872 was 1,931, consisting for the most part of Tiwari Brahmans. There is a police-station, a well-built tahsíli, and three Hindú temples here. There is also an encamping-ground. The surrounding country, except where the land has been over-run with *káns* grass, so prevalent in this district, is well cultivated, having a soil of rich black mould. This town has declined much of late years. Brahmans, and especially Pandits, who formerly resided here in considerable numbers have either migrated elsewhere or become impoverished. On a small hill near the town there is a place regarded as sacred by the Hindús, consisting of a figure or etching called *Bharati-jí* on the face of the rock which the inhabitants believe to have been miraculously produced. There is on the same hill a *murat* called Bhútnáth, which is also an object of worship. The area of the village is 2,907 acres.

[1] Pogson's Bundelas, 128, 134. [2] Aitch. Treat., III., 285, 409: Board's Rec., 8th January, 1808, No. 6. In 1873, Dr. Stratton gives the revenue at Rs. 50,000.

GOKHIYA, a village in Parganah Sihondá and Tahsíli Girwán of the Banda District, is distant 14 miles from Banda and 7 miles from Girwán. The population in 1865 was 1,455, and in 1872 was 1,143, consisting for the most part of Tiwari Brahmans. There is a large bazar in this village. The village is divided into two *thoks*, Tikhar and Mírgis, and has an area of 4,432 acres.

GONDI or Gonri, a town in Parganah Mahoba of the Hamírpur District, is situated 28 miles from the civil station. The population in 1872 was 4,750, and in 1855 was 4,336. It has a halkábhandi school. There is no trade or manufacture. The zamíndárs are Bais Rajpúts, descendants of Rao Singh, who is said to have obtained 52 villages (a *baoni*) with Rajá Parmal's daughter.

GUREH, a village in Parganah and Tahsíl Banda of the Banda District, is distant three miles from Banda, on the road from the latter town to Rajapur. The population in 1865 was 2,183, and in 1871 was 2,132, consisting for the most part of Bais Thákurs. There is a halkábhandi school established here. The area of the village is 4,464 acres.

GÚRSARAI, the chief village of the talúkah of the same name in Parganah Garotha of the Jhansi District, is situated on the Jálaun and Ságar road, 40 miles from Jhansi. The population in 1865 was 7,759, and in 1872 was 6,368, consisting for the most part of agriculturists, and the numerous retainers and followers of the Gúrsarái Chief. The chief trade is in sugar, which is imported from Mirzapur and Ráth in the Hamírpur District. The town is connected by district roads with Garotha, Moth, and Chirgáon, and through them with the neighbouring Districts of Jálaun and Hamírpur.

Raja of Gúrsarái.

The Raja is a Dakhini Pandit, whose family settled here under the Peshwa of the Marhattas in 1782 *Sanwat*. He is an Honorary Magistrate with large civil and revenue powers, and exercises jurisdiction in his own estate, independent of police and settlement officers. The present Raja, Kesho Rao Dinkar, is the second son of Dinkar Rao Ana, who was sent from Poona, after the death of Gobind Rao, Bundela, (Subahdár of Jálaun), near Panipat, to manage the Jálaun District and other territories belonging to the Peshwá in Bundelkhand, and to whom the Gúrsarái estate was given in *jágír*. On the demise of Gobind Rao, the adopted son of Lachhmí Bái, the widow of Bálá Rao, without heirs in 1841, Raja Kesho Rao claimed to be allowed to succeed to the Jálaun State, but his claims were not admitted. He now holds the Gúrsarái estate, consisting of 63 villages, at an *ubarí* (or quit-rent) of Rs. 22,500 per annum.

The site of the town is low, the level of water in the wells being not more than 15 feet from the surface. There are about 800 houses, of which nearly one-half are brick-built. The principal roadway varies in width and is of irregular course, passing from the eastern suburb to the fort which stands on the west of the town; and forming towards the middle a small open market-place. The

shops are double-storied with tiled verandahs. A broad ravine runs from north to south, communicating eventually with the Betwa, but is so filled with refuse and filth as to impede its natural use as a drainage channel except in the rains. The fort is quite near to the town, and although not apparently built on a rock or hillock, is an imposing-looking structure, with great outer masonry walls and fortifications, the buildings high raised within to fully 250 feet. Its northern side is bordered by a large tank with built-up edges forming steps to go down to the water, the brick-work broken in places, but generally in good repair. This tank contains much water near to the surface and easily reached. Westward of the fort there is a little walled town called Naráyanpur, which appears to form part of the fort property, and is the place of residence more especially of the Rájá's servants and fort people.

Population.

In 1872 the census returns of the Gúrsarái estate showed a population of 26,204 souls. Amongst these, the Hindús numbered 25,322 souls, with 11,858 females; and the Musalmáns 882, with 394 females. The Brahmans had 3,427 souls, with 1,567 females; Rajpúts, 1,560, with 924 females; Baniyas, 1,105 and 564 females; and all other castes, 19,230, with 9,055 females. The principal Brahman subdivisions in this estate are Kanaujiyas, Maháráshtras, Gaurs, and Ojhas. The Baniyas belong to the Parwar, Ghoi, Umr, and Agarwál subdivisions, and the Rajpúts to the Bhadauriya, Parihár, Chauhán, Sengar, Dhundera, Panwár, and Bundela clans. The other castes are as given in the Jhansi Parganah. The occupation statements show that in 1872, 201 male adults were engaged in the learned professions; 1,436 in domestic service; 258 in commerce; 3,709 in tilling the land and tending cattle; 1,616 in petty trades and mechanical arts; and 1,806 as labourers. Of the total population, 1,835 were shown as landholders, 6,842 as agriculturists, and 17,527 as employed in avocations other than agriculture. All other statistics are given under the district notice.

HAMIRPUR, the head-quarters of the district of the same name, is situated in Parganah Hamírpur, on the tongue of land at the confluence of the Betwa and Jamna, on the right bank of the latter, at an elevation of 361·62 feet (T. S.) above the level of the sea, and in north latitude 25°-57′-30″ and east longitude 80°-11′-50″. The population, according to the census of 1865, was 6,884, and in 1872 was 7,007. The town is made up of an aggregation of villages, *viz.*, Hamírpur, Sophiganj, Marjapur, Rameri, and Bilawan, and is of no great extent. Tradition assigns its origin to Hamír Deo, a Karchúli Rajpút, who was expelled from Alwar by the Muhammadans and took refuge with one Badna, Ahír, traces of whose name are found in Badanpur close by, which had until recently a *khera* (or mound) showing the site of a deserted village. Hamír expelled Badna, and influenced by a dream, built a fort where the village called after him now stands. There is a tradition that once, when the

fort was besieged, the enemy altered the course of the Jamna in order to demolish the fort; but of this change there is no trace, though the fact of the destruction of the fort by the eroding action of the river is perfectly clear. Hamír gave his daughter in marriage to Damu Rai, the Thákur of Kol, whose son, Rám Singh, was brought up by Hamír and married to a daughter of the Thákur of Amhaur, in Parganah Pailáni of the Banda District, with whom he received as dowry the eastern portion of Parganah Maudha, where his descendants still reside. It is said that Prithvi Rai or Prithiraj left a detachment at Hamírpur on his way to the fight at Mahoba about 1180 A.D. In the reign of Akbar the town is found giving its name to the *mahal* which was included in the *Sirkár* of Kálpí; it must therefore have been of some local importance in the sixteenth century. Mr. Ainslie, in 1830, built a large mansion here, which was sold to the Karwi Pandits, and on their rebellion confiscated and added to the local funds. Sophiganj is said to have been built by Mr. Ainslie and named after his daughter. Since the transfer of the head-quarters of the district here the town has attained to some little importance, but not of a progressive nature. The only public buildings are the courts, police-station lines, and hospital, jail, dispensary, school, and circuit-house. There is a travellers' bungalow, two *saráis*, and one bazar in Sophiganj, and a new one under construction. There are no manufactures of the least importance, and the little trade that exists is almost entirely in grain. The *Chaukidári* Cess under Act XX. of 1856 supports one duffadar and twelve watchmen at a cost of Rs. 816 per annum. Hamír's fort and a few Musalmán tombs are the only traces of antiquity near the city; the latter are visited weekly and offerings made at them by both Muhammadans and Hindús. The population is chiefly Hindú of all castes. Mr. Lloyd, the Collector, Mr. Grant, the Joint Magistrate, Mr. Murray, a zamíndár, and Mr. Bunter, a clerk, with his wife and nephew, were murdered here on the 15th and 19th of June, 1857, and the first two were hung on a *ním* tree opposite their own Courts. The Judge of Banda comes here on circuit to hold sessions for the trial of criminal cases three or four times in the year. The civil station is small and deficient in both houses and roads, though both are in process of being supplied. Hamírpur is on the route from Banda to Cawnpur, 36 miles north of the former and 39 south of the latter, 28 miles south-east of Kálpí, 155 miles south-east of Agra, and 110 miles north-west of Allahabad.

HAMIRPUR, a tahsíl of the district of the same name, comprises the Parganahs of Hamírpur and Sumerpur, having an aggregate area of 367 square miles and 192 acres, of which 226 square miles and 128 acres are cultivated. The area assessed to Government revenue amounts to 366 square miles and 64 acres, of which 65 square miles and 512 acres are unculturable, 75 square miles and 192 acres are culturable, and 225 square miles are cultivated. The population numbered 95,388 souls (50,600 males and 44,788 females), or 260 to the square

mile (138 males and 122 females). Of these 20 were returned as insane, 7 as deaf and dumb, 230 as blind, and 30 as lepers. All other particulars as to population are given under the parganah notices. The land-revenue in 1872 amounted to Rs. 2,11,135, or with cesses Rs. 2,24,437, the revenue falling at Re. 0-14-4 on the total area, Re. 0-14-5 on the area charged with Government revenue, and Re. 1-7-4 on the cultivated area. The number of villages was 123.

HAMIRPUR, a parganah in the district of the same name, is bounded on the north and east by the Jamna; on the south by the Betwa; and on the west by the Native States of Baoní and Berí. According to the census of 1872 Parganah Hamírpur had a total area of 126 square miles and 448 acres, of which 72 square miles and 448 acres were under cultivation. Of the area charged with Government revenue (126 square miles and 192 acres), 31 square miles and 256 acres were returned as unculturable, 22 square miles and 384 acres as culturable, and 72 square miles and 192 acres as cultivated. The area given by the District Officers was 81,232 acres, or 126 square miles and 632 acres. The number of villages in 1872 was 46, of which 14 had less than 200 inhabitants; 15 had between 200 and 500; 7 had between 500 and 1,000; 6 had between 1,000 and 2,000; 3 had between 2,000 and 3,000; and one had between 3,000 and 5,000. The position of the principal villages is shown on the district map.

Fiscal history.

In 1841 sixteen villages were annexed to the old Parganah of Hamírpur from Kalpí. The following statement shows the results of the earlier assessments[1]:—

Year of settlement.	Name of Settlement Officer.	Land-revenue.	Balance on the whole term of settlement.
		Rs.	Rs.
1805-06 A. D.	Mr. J. D. Erskine	85,160	...
1806-07 to 1808-09	Ditto	77,437	...
1809-10 to 1811-12	Mr. J. Wauchope	85,798	...
1812-13 to 1814-15	Ditto	86,745	...
1815-16 to 1819-20	Mr. Scott Waring	1,10,436	4,216
1820-21 to 1824-25	Mr. Valpy	1,03,781	44,801
1825-26 to 1829-30	Ditto	94,120	29,628
1830-31 to 1834-35	Mr. Ainslie	79,506	61,836
1835-36 to 1840-41	Mr. Pidcock	77,600	25,619
1841-42 to 1871-72	Sir W. Muir	71,142	...

[1] The following references to the Board's records apply:—3rd April, 1832, Nos. 61,62; 6th April, 1832, Nos. 15, 16; 5th October, 1832, Nos. 22, 23; 12th October, 1832, Nos. 42, 60; 29th January, 1833, Nos. 28,32; 14th January, 1834, Nos. 30,32; and 20th May, 1834, Nos. 25, 26.

In many respects it has a history similar to that of Kálpí, reaching the maximum assessment in 1816 A.D. After this the revenue was lowered: each successive settlement gave further reductions, until in 1831 it was Rs. 30,000 lower than at Mr. Waring's assessment. In 1836 a further abatement of Rs. 2,000 was made in the Government demand. From that time to the settlement in 1842 the annual balance was below Rs. 3,000. The old assessment fell at the rate of Re. 1-15-10 on the cultivated and Re. 1-5-3 on the culturable area. The population per square mile in 1842 was estimated at 127·2; ploughs 13·5; and bullocks 33·5. Although the culturable area is smaller than that of the tract formerly comprising Parganah Kálpí, the amount of land actually under cultivation was much greater. Mr. (now Sir William) Muir made the existing settlement in 1842. He divided the lands into three classes: (1) *kachhár*; (2) first-class, consisting of *mâr*, cultivated with *ál* (the dye-plant, *Morinda citrifolia*); (3) second-class, composed almost entirely of *kábar* and *paría* soils.[1] The following statement gives the results of this assessment:—

Class of villages.	Former land-revenue in rupees.	Revenue according to reduced rates.	New land-revenue.	Decrease.	Rates per acre of former land-revenue.		Rates per acre of new land-revenue.	
					On cultivated area.	On culturable area.	On cultivated area.	On culturable area.
	Rs.	Rs.	Rs.	Rs.	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.
Kachhár	15,740	14,881	13,698	2,475	2 4 9	1 9 0	2 0 0	1 5 9
First	53,794	58,645	50,608	3,596	2 0 0	1 5 10	1 14 1	1 4 6
Second	8,066	7,539	6,836	1,230	1 8 6½	0 14 6½	1 4 10	0 12 4
Total ...	77,600	81,065	71,142	7,301	1 15 10	1 5 3	1, 13 2	1 3 6

In 1872 the land-revenue stood at Rs. 71,898, or with cesses Rs. 76,651, while the cultivators' rents and cesses were estimated to amount to Rs. 1,34,254. The land-revenue then fell at Re. 0-14-2 on the total area, Re. 0-14-3 on the area charged with Government revenue, and Re. 1-8-9 on the cultivated area.

Population.

The population in 1872 numbered 33,401 souls, of whom 17,841 were males and 15,660 were females, giving 263 souls to the square mile (140 males and 123 females). Classified according to the great Hindú castes, there were 3,457 Brahmans (1,574 females); 4,053 Rajpúts (1,605 females); 1,923 Baniyas (872 females), and 21,704 of other castes, giving a total Hindú population numbering 31,137 souls, of whom 14,447 were

[1] See Set. Rep., II., 888; and for an explanation of the soil terms see HAMÍRPUR District.

females. Amongst the Brahmans, the Kanaujiyas number 3,337 souls and the remainder are entered without distinction. The Panwárs give 685 souls among the Rajpút clans, and the Bais 631. The Musalmán population numbers 2,250 souls, of whom 1,107 are females. The number of Christians was given at fourteen. The educational statistics showed 1,423 males who could read and write, of whom 100 were Musalmáns.

The principal subdivisions amongst the Brahmans are the Kanaujiyas. The Rajpút clans contain Panwárs, Bais, Chandels, Karchulias, and Adgaurs; while the Baniyas are for the most part of the Umr, Ghoi, Ajúdhiyabási, Dadumr, and Dhusár subdivisions. Amongst the other castes are found Gararíyas, Darodgárs, Ahírs, Nais, Kayaths, Sonárs, Lohárs, Kahárs, Bharbhúnjas, Kumhárs, Khagars, Gosáins, Tamolís, Korís, Telís, Chamárs, Dhobís, Basors, Bhats, Darzís, Malís, Kaláls, Joshís, Kúrmís, Lódhas, Bairágís, Baláhars, Arakhs, and Khatíks. The occupation statements show 165 male adults employed in the learned professions; 2,032 in domestic service; 264 in commerce; 5,454 in tilling the land and tending cattle; 1,726 in petty trades and the mechanical arts, and 2,500 as labourers. Of the total population, 3,092 are shown as landholders; 10,567 as agriculturists, and 19,742 as engaged in occupations other than agriculture.

The cultivated and culturable area in 1842 was distributed amongst the soils described in the district notice as follows:—

Crops.

Class of village.	Már.	Kábar.	Parúa.	Rákar.	Tarí.	Kachhár.	Total.
Kachhár cultivated ...	297	781	2,300	1,196	652	1,631	6,857
„ culturable ...	359	1,040	3,158	2,702	847	1,970	10,076
First cultivated ...	13,824	5,383	3,106	3,531	336	735	26,915
„ culturable ...	17,085	8,203	5,363	7,545	339	906	39,441
Second cultivated ...	195	2,348	1,792	875	4	42	5,256
„ culturable ...	273	4,065	2,553	1,932	4	45	8,872
Grand Total ...	32,033	21,820	18,272	17,781	2,182	5,329	97,417

In 1842 the percentage of crops grown in the cultivated area was—*kharíf* crops, *joár*, 16·2; *bájra*, 15·4; cotton, 12; *mung*, 2: *rabí* crops, wheat, 8·2; gram, 30·4; *ál*, 9·7; and *arhar*, &c., 6. These statistics, though old, are the latest we possess, and sufficiently show the relative importance of the soils and crops.

HARDAULI, a village in Parganah Augási and Tahsíli Baberú of the Banda District, is distant 23 miles from Banda and two miles from Baberú. The population in 1865 was 3,114, and in 1872 was 2,961, consisting for the most part of Musalmáns converted at a recent period from Hindúism. There is a good market on every fourth day, at which sales of cotton, grain, and country cloths take place. The area of this village is 6,196 acres.

INGOTHA, a village in Parganah Sumerpur and District Hamírpur, about 15 miles from the civil station. In 1872 the population was 2,813, and in 1865 was 2,995. The zamíndárs are Purihár Rajpúts and Brahmans, who are on bad terms with each other. It has a poorly-attended halkáhbandi school. The ruins of a small fort are still extant close to the village site.

INGOTHA or Ingúa, a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 34 miles from Banda and 10 miles from Baberú. The population in 1865 was 2,886, and in 1872 was 2,566, consisting for the most part of Panwár Rajpúts. The Jamna is six miles from the village. There is a small bazar, a market on every eighth day, and a school in this village. The name is derived from that of a tree, *ingúwa (Balanites Ægyptiaca)*, which grew in great quantities on its site when the village was founded by one Jalhi, a Panwár Rajpút, whose descendants still hold lands here. Tradition ascribes this event to about 500 years ago. The total area is 6,334 acres.

IRICHH or Erichh, a town in Parganah Moth of the Jhansi District, is situated on the right bank of the Betwa to the north of the district, 42 miles from Jhansi. The population in 1865 was 4,387, and in 1872 was 3,482. The inhabitants are for the most part agriculturists, and other classes engaged in the manufacture of chintz, and *chúnaris*. *Chúnari* is a long-cloth, sometimes red and sometimes red with yellow and black spots and flowers, worn by women as a covering for their head and shoulders. It is made of two qualities—coarse and fine. Irichh was formerly a town of considerable importance, and the headquarters of the *Sirkár* of the same name in the *Subah* of Agra, but the greater part of it is now in ruins. Its former importance is shewn by the numbers of ruined mosques and tombs still standing in the suburbs. There is a Municipility under Act XX. of 1856, supporting seven *chaukidárs* at a cost of Rs. 294 a year; a first-class police-station, school, district post-office, and the headquarters of an Assistant Customs Patrol. The town is connected by a district road with Gúrsarái and the Cawnpur and Jhansi imperial road. The British army under the Marquis of Hastings encamped here in 1817, in its advance to Gwaliar, when suffering from cholera. It affords a very strong position for an encampment, and it was here that the British force sent by Mr. Ahmuty from Banda, under Major Shepherd, to oppose the incursions of Amír Khán by Jhansi and Tehri, awaited his approach from Lalatpur. The British troops con-

sisted of some regular battalions, with a contingent of Datiyá troops and a body of Gosháins in the pay of the Jhansi Chief. In his first advance the Amír was driven back to Málthaun, and thinking that he had altogether retired, the British troops marched to Banda. Amír Khán returned after some time and beat up the quarters of the Gosháins, who were encamped near Tehri. Amír Khán made Irichh his head-quarters in his expeditions against Kúnch and Kálpí (see KÚNCH, KÁLPÍ).

ITWAN, a village in Parganah Tarahwan and Tahsíl Karwi, in the Karwi subdivision of the Banda District, is distant 50 miles from Allahabad, 62 miles from Banda, and 20 miles from Karwi. The population in 1865 was 3,181, and in 1872 was 1,428, consisting chiefly of Kols and Brahmans. The Jabalpur extension of the East Indian Railway passes through this village.

JAITPUR, a town in the parganah of the same name in the Panwári Tahsíl, of the Hamírpur District, is distant about 65 miles from the town of Hamírpur. The population in 1865 was 5,905, and in 1872 was 5,159 (2,543 females), of whom 4,764 (2,344 females) were Hindús and 395 (199 females) were Musalmáns. The area of the town site comprises 184 acres, giving 28 souls to the acre. Act XX. of 1856 is in force, and gave in 1872 a revenue of Rs. 1,495, falling at four annas eight pie per head of the population. The expenditure in the same year amounted to Rs. 1,000.

Muhallas (or wards).

The names of the wards of the town here, as elsewhere, explain their origin or give the prevailing caste among their inhabitants. They are the Ghosi, Jogi, Nayakán, Avasthi, Mau, Kadliya (a word meaning "even"), Kakari (a word meaning "the ruins of a wall"), and Kanaujiya *páras*, and the bazar. There is a police out-post and a village school. There is a small trade in grain and in the manufacture and dyeing of coarse country cloth for local use.

General appearance.

The town is a collection of separate villages and extends fully two miles in length, but is very narrow in width. There is but one temple worthy of notice—the Dhaunsa, which is superintended by a *mahant*. Within a short distance of the town is the Bela Tál, built by Bálbrahm, the Chandel ruler of Mahoba, probably about the ninth century. It is perhaps five miles in circumference, but is now very shallow owing to the embankments having burst; the last breach occurred in 1869 and has not been properly repaired since. Two canals are taken out from this lake, measuring altogether about four miles, and having an irrigable area of 1,682 acres, but an actual irrigated area of only 211 acres in 1870-71. There is a second canal in this parganah, called the Phúlbágh, 1·25 miles in length, with an irrigated area of only 42 acres. The town was probably founded by Jagatráj, son of Chhatarsál, Bundela, who built the large fort still in existence, though now much dismantled. It is almost a

Canals.

mile long, but is very narrow; it is built along the Bela Tál, and is capable of holding almost the entire population. Kesri Singh built a second small fort near the other, now in ruins, and also a mansion, in which his descendants reside to the present day. The fort was visited by Tieffenthaler in the middle of the last century, and is described by him as being situated on a double hill of low elevation, that to the north being somewhat higher than the one to the south.[1]

History of the Jaitpur State.

The early history of Jaitpur up to the accession of Chhatarsál, Bundela, in 1690 A.D., has been recorded under MAHOBA and BUNDELKHAND. In 1731, Muhammad Khán, Bangash, of Farrukhabad, was sent from Allahabad against Chhatarsál, and so wearied out the Bundela that he was obliged to call in the aid of Báji Rao, the Peshwa of the Marhattas, and united they shut up Muhammad Khán in the fort of Jaitpur, and reduced him to such distress that food of the most unwholesome kind had to be eaten to preserve life. Muhammad Khán received no support from Dehli, and in despair his wife sent her veil by her son, Káim Khan, to her relatives, the Rohillas, who by forced marches arrived in time to save the garrison from surrendering in despair.[2] Chhatarsál died the same year, and was succeeded in Jaitpur, Hamírpur, and Banda, with the Native States of Charkhári, Saríla, and Ajegarh, yielding a revenue of over thirty lakhs of rupees, by his son, Jagatráj.

Fights with the Afghans.

A short time after the accession of Jagatráj to the *gadi* of Jaitpur, Muhammad Khán sent Dalíl Khán to invade and subdue his territory. The forces met near Nandparia, where a furious battle ensued, which lasted from morning till evening, when the army of Jagatráj abandoned the field, with the loss of Ráo Ram Singh, the Chief of Súgra, and about 1,200 men. When the troops returned to camp the Raja was nowhere to be found. On this becoming known, Amr Kunwar, his Ráni, putting on arms, renewed the battle, and defeating Dalíl Khán, discovered her husband lying wounded and insensible on the field, from which her care with difficulty restored him. A second expedition was led against Jaitpur by Dalíl Khán, who was killed and his troops pursued with great slaughter. On receiving intelligence of these events Muhammad Khán advanced in person with an overwhelming force, defeated Jagatráj in several battles, over-ran the country, and obliged the Raja to take refuge in the hills. The Raja then, in accordance with the conditions on which the Marhattas had received the one-third of the territories of Chhatarsál, applied to the Peshwa for assistance, who at once marched with a powerful force into Bundelkhand, and, being joined by the Bundelas, invested Jaitpur, where Muhammad Khán held out for some time, but was

[1] Bernoulli, I., 243. The Raja resided then at Kúlpahár.

[2] Life of Hafiz Rahmat, O.T.C., Lon., 1831.

eventually obliged to yield, and promise never again to enter Bundelkhand. The Peshwa settled the affairs of the province and levied the *chauth* as his annual tribute. On quitting Bundelkhand he took with him a Musalmán girl, named Mustáni, by whom he had a son, named Shamsher Bahádur, who, dying in his twenty-seventh year, left a son, Ali Bahádur, from whom the Nawwábs of Banda were descended (see BANDA).[1]

Successors of Jagatráj.

Jagatráj had several sons, the chief of whom were Kírat Singh, Pahár Singh, Bír Singh Deo, Senapat, and Kehri Singh. The latter built a fort, called Toriya, outside Kúlpahár, in Parganah Panwári. He was, according to tradition, a turbulent prince, whom fortune, it would appear, never favoured. From him are descended the Toriya family, several members of whom have turned outlaws since the annexation of Jaitpur in 1850. The last outlaw, Raghunáth Singh, was captured in 1869, and sentenced to transportation for life, and the small following he had has since entirely dispersed. Kírat Singh, the eldest son, died before his father, and is said to have persuaded his father to appoint his son, Gumán Singh, heir-apparent, who thenceforward went by the name of the Diwán Siwái. Jagatráj died at Mau, near Mahoba, in 1758 A.D., and Pahár Singh, the second son, being on the spot, lost no time in seizing the opportunity to advance his claims to the *gadi*. He gave out that Jagatráj, though on the point of death, was not yet dead, and conveying the corpse to Jaitpur, seized the treasure, amounting it is said to ninety-six lakhs of rupees, with which he conciliated the chiefs, and then boldly announcing the death of Jagatráj, proclaimed himself Raja. His mother and six or seven Ránis of Jagatráj became *satís*. Gumán and Khamán Singh, the sons of Kírat Singh, did not allow the usurper to enjoy his possessions in tranquillity, but during his life gave him no peace. Lál Diwán, the minister of Jagatráj, also gave the sovereignty to Gumán, who henceforth was known by the title of Raja of Jaitpur, though during the life of Pahár Singh he never enjoyed any portion of the territory. The first engagement between the rival claimants took place at Súpa, in Parganah Panwári, in which the sons of Kírat Singh were completely defeated. They again, with the assistance of Najf Khán, an Afghan adventurer, in 1761 A.D., attacked Pahár Singh near Maudha, and were again defeated and driven across the Jamna. In connection with this engagement an anecdote is related which shows that Pahár Singh was more chivalrous than could have been expected in such rude times:—Diwán Kharg Rai, one of his officers, being discovered in the cowardly act of slaying the wounded, Pahár Singh ordered him to desist, and that the wounded should be taken care of and restored when well. Pahár Singh fell ill at Mahoba and died at Jaitpur soon after. He was a man of remarkable physical strength; his ordinary quantity of food was ten pounds a day; he could

[1] Pogson's Bundelas, 107-115. The last Nawwáb died at Benares in 1872.

break up a thick shield of hide, break in pieces a coin, lift up a tent fastened with pegs, &c. Such are the tales current in the district to this day. Before his death, he is said to have summoned his nephews, Gumán and Khamán, and keeping Jaitpur and its dependencies, yielding a revenue of thirteen lakhs, in his own family, to have divided the remaining portion of his territories between them (see MAHOBA).

Gumán Singh. Gumán Singh obtained the *jágír* of Banda (see BANDA), estimated to yield a revenue of Rs. 16,25,000. Khamán Singh was made Raja of Charkhári (see CHARKHÁRI), with a revenue of Rs. 9,25,000. Of Pahár Singh's two sons, Gaj Singh and Mán Singh, the first succeeded his father on the Jaitpur *gadi*, and Mán Singh obtained the *jágír* of Saríla (see SARÍLA). Bír Singh Deo obtained the fort of Bijáwar and a territory yielding six lakhs of rupees (see BIJÁWAR), still in the possession of his descendants. Gaj Singh probably aided in the expulsion of Shuja-ud-daulah on the occasion of his invasion of Bundelkhand about 1770 A.D. Kesri Singh succeeded his father Gaj Singh, and was in possession of the *gadi* when the British entered Bundelkhand. Jaitpur, in common with Banda and the rest of Bundelkhand, was conquered by Ali Bahádur, who assumed the title of Nawwáb of Banda about 1790 A.D.; but during the troubles that ensued on his death in 1802, Kesri Singh would appear to have regained possession of his territories (see BUNDELKHAND). In 1805 Kesri Singh opposed the British, and on the rectification of the boundaries of Bundelkhand, had his rule circumscribed to the present *baoni*, literally fifty-two villages. In 1809 this was increased by the addition of villages from Pawai, and in 1812 his *sanad* gave him a tract of country containing in all 150 villages.[1] He was succeeded by his minor son, Paríchhat, who seems to have had bad advisers from his youth upwards. It is commonly reported that he used to respect the domestic ties of none of his subjects. On the occasion of our reverses in Kábul in 1842, he, in common it is believed, with all the Bundela Rajas, thought the time had come to revolt from British rule; but of the large States Jaitpur alone broke out into open rebellion, which was quelled in a few days, and the Raja, being captured in one of the jungles of his own territory, was conveyed to Cawnpur, where he lived on a pension of Rs. 2,000 a month till his death. He left a son, Jít Singh, who now resides at Naugaon, on a pension of Rs. 500 a month.

Khet Singh. At the time of Paríchhat's deposition there was a claimant to the Charkhári *gadi*, of the name of Khet Singh, whose claim was disposed of by the gift of the *ráj* of Jaitpur about 1842. He seems to have spent the whole of his time in sloth and sensuality, and became so involved in debt that it is said he could hardly save his life from his creditors.

[1] Aitch., III., 174.

In this emergency he mortgaged his territories to the British Government for three lakhs, received a pension, and made over the administration of the parganah to the British. He died without legitimate issue in 1849, and his territory was declared to have lapsed; since then it has formed a part of the Hamírpur District. The Rání of Khet Singh resides still at Jaitpur, and has adopted one Arjan Singh, a reputed son of Khet Singh, but whose mother was a Musalmán lady. The Rání has laid claim to the parganah, on the ground that the mortgage effected by her husband was a civil matter, and that the sum borrowed having been paid off with interest, she is entitled to possession; the claim has only lately been disposed of adversely to her.

JAITPUR, a Parganah in Tahsíli Panwári of the Hamírpur District, according to the census of 1872 had an area of 145 square miles and 320 acres, of which 57 square miles and 192 acres were cultivated. Of the area charged with Government revenue (132 square miles and 192 acres), 44 square miles and 320 acres were returned as unculturable, 39 square miles and 64 acres as culturable, and 48 square miles and 448 acres as cultivated. The number of villages in 1872 was 50, of which 16 had less than 200 inhabitants; 14 had between 200 and 500; 16 had between 500 and 1,000; two had between 1,000 and 2,000; and one had between 2,000 and 3,000. The boundaries of the parganah and position of the principal villages are shown by the district map, and its previous history is given under the notice of Jaitpur town.

The land-revenue in 1872 stood at Rs. 34,481, or with cesses at Rs. 37,442, while it was estimated that the rent and cesses paid by cultivators reached the sum of Rs. 74,225. The incidence of the land-revenue in 1872 on the total area was five annas eleven pie per acre; on the area assessed to revenue six annas six pie; and on the cultivated area fifteen annas one pie per acre.

Population.

The population in 1872 numbered 29,551 souls, of whom 15,346 were males and 14,185 were females, thus giving 204 inhabitants to the square mile (106 males and 98 females). The distribution among the great Hindú castes gives for Brahmans, 4,588 (2,141 females); for Rajpúts, 728 (361 females); Baniyas, 735 (357 females); and other castes, 22,692 (10,948 females). The total number of Hindús was 28,743, of whom 13,807 were females; while the Musalmáns numbered only 788 souls, of whom 378 were females. The statistics of education show that 276 males can read and write—all Hindús; of these 18 are under 12 years of age, 42 between 12 and 20, and 216 above 20 years of age. The principal Brahman subdivisions are the Kanaujiya and Bhat. The Rajpút clans comprise Panwárs, Parihárs, and Bundelas; while the Baniyas belong chiefly to Kasaundhans and Agarwálas. The other castes contain Gararíyas, Darodgárs, Ahírs, Kayaths, Sonárs,

Lohárs, Kahárs, Nais, Kumhárs, Khagárs, Tamolís, Koris, Telís, Chamárs, Dhobís, Káchhís, Basors, Darzís, Kaláls, Kúrmís, Lodhas, and Kadheras. The occupation statements show that 149 male adults were engaged in the learned professions ; 937 were domestic servants ; 165 were engaged in commerce; 5,103 were occupied in tilling the land and in tending cattle ; 1,922 in the mechanical arts and petty trades; and 1,491 are entered as labourers. Of the total population, 598 are shown as landholders, 13,421 as engaged in agriculture, and 15,512 in occupations other than agriculture.

JALALPUR, a town situated on the Betwa, in the parganah of the same name of the Hamírpur District, and distant about 30 miles from the civil station. In 1872 the population was 3,040, and in 1865 was 3,433. It is said to be named after either Jalál-ud-dín, ruler of Kálpí, or one Jalál Sháh, a *fakír*, whose tomb is here. There are seven wards, the names of which explain their origin: they are the Sukul, Misr, Dúbé, Jogi, Tiwari, Taraus, and Uparaus. The town was till 1854 the seat of a *Munsifi*, and still has a police-station and a tahsíli school. Several wealthy natives reside here. Khandaut, now a mere *khera*, is just outside Jalálpur. So late as Akbar's time it gave its name to the parganah, and was one of the *thánás* of Prithiráj about 1180 A.D. The *chaukidári* cess here yields Rs. 90 per mensem and supports eight watchmen.

JALALPUR, also known as Jalálpur Kharaila, a parganah and tahsíl in the Hamírpur District, is bounded on the north by the river Betwa; on the south by a portion of Charkhári; on the east by Parganahs Sumerpur and Maudha; and on the west by the Ráth Parganah. The Jalálpur Parganah, according to the census of 1872, had a total area of 419 square miles and 576 acres, of which 213 square miles and 576 acres were cultivated. Of the area charged with Government revenue (416 square miles and 192 acres), 109 square miles and 320 acres were returned as unculturable, 96 square miles and 320 acres as culturable, and 210 square miles and 192 acres as cultivated. The area given in 1871 was 269,130 acres, or 420 square miles and 330 acres. The number of villages in 1872 was 89, of which 26 had less than 200 inhabitants ; 17 had between 200 and 500; 20 had between 500 and 1,000 ; 14 had between 1,000 and 2,000 ; 7 between 2,000 and 3,000 ; 4 between 3,000 and 5,000 ; and one more than 5,000 inhabitants. The position of the principal villages is shown by the district map.

Fiscal history.

Jalálpur at an early period was formed from the old Parganah of Khandaut; the remains of the *khera* of Khandaut is near the present town of Jalálpur. In 1841 the whole of the small Parganah of Kharaila was annexed from Parganah Maudha, and also a large portion of Ráth, so that the parganah is often to the present day known as Jalálpur Kharaila.

The following statement gives the assessments during the earlier periods of British rule :—.

Years of settlement.	Name of Settlement Officer.	Land-revenue.	Balance on the whole term of settlement.
		Rs.	Rs.
1805-06 A.D.	Mr. J. D. Erskine	2,58,160	...
1806-07 to 1808-09	Ditto	2,60,452	...
1809-10 to 1811-12	Mr. Wauchope	3,06,179	...
1812-13 to 1814-15	Ditto	3,06,739	...
1815-16 to 1819-20	Mr. Waring	4,01,135	7,385
1820-21 to 1824-25	Mr. Valpy	3,90,412	19,247
1825-26 to 1829-30	Ditto	3,76,299	1,00,415
1830-31 to 1834-35	Mr. Ainslie	2,92,690	2,20,433
1835-36 to 1840-41	Mr. Pidcock	2,75,800	48,116
1841-42 to 1871-72	Mr. W. Muir	2,49,958	...

Mr. Muir on the settlement.

"We have here," writes Mr. (now Sir William) Muir in 1842,[1] "the opposite extremes of exaction and subsequent abatement developed in the widest extent. No less than twenty-nine villages, yielding a land-revenue of Rs. 53,525, have gone to ruin and been purchased by Government, and fourteen are at present held in direct management. On the other hand, the abatements of the eighth settlement in 1831 appear to have been granted with more than usual rashness : undue limitation of the Government demand was, therefore, more glaring here than in Parganah Hamírpur of the same district." The same writer describes the different portions of the parganah as follows:—"The broken and barren lands of Jalálpur you may look around and for miles see nothing but the rugged crests of innumerable hillocks, from which all trace of vegetation has been swept into the ravines that intersect them. The spectacle is striking, and its wave-like appearance has been graphically described as 'resembling the sea in a state of great commotion.'

"The rivers Barmá and Parwahá run through the parganah and sever three distinct ranges of *már*, which it is therefore natural to conclude originally extended uninterruptedly across. The eastern range is by far the most fertile, and adjoins to the *már* villages of Maudha and Sumerpur. The central and western tracts, as they approach more closely to the ravines, are less rich. The whole constitutes the first class, which is slightly inferior to that of Hamírpur. The second and third classes follow the course of the rivers. In some of

[1] Set. Rep., II., 841. For explanation of soil terms see HAMIRPUR District.

the second-class villages sugar-cane was, in the palmy days of the parganah, cultivated on the *paríia* lands, which are admirably adapted to its growth; but the prostration of their resources has compelled the zamíndárs to discontinue its production, and it has now almost entirely disappeared. Both of these classes are very poor, and bear a strong resemblance to those of Kálpí. The first-class villages transferred from Ráth are composed of the most fertile *már*, surpassing that of every other parganah but Kúnch. Sugar-cane is grown to a considerable extent both in them and in the second class: the latter may, therefore, be looked upon as somewhat superior to the second class of Jalálpur proper. The water is very close to the surface, and irrigation in the *paríia* lands is practicable, and is sometimes attempted from *kuchcha* (earthen) wells; but the scantling of land which is really irrigated rarely exceeds the size and character of a garden. The third class resembles that of Jalálpur. Towards Kharaila a new feature in the scenery appears in the occasional hills which, composed of huge masses of rock piled one upon another in strange confusion, rise like icebergs from the plain. The *már* land extends with undiminished fertility up to their very base, but the streams which arise from them have in some places supplanted the richer soils; with this exception, the small Parganah of Kharaila is equal to the first class of Ráth."

Settlement statistics.

The rate per acre of the old assessment was Re. 1-15-10 on cultivation and Re. 1-5-3 on the culturable area. The following table shows the result of the assessment of 1842, which is now only about to be revised:—

Class of villages.	Former land-revenue in rupees.	Revenue according to deduced rates.	New land-revenue.	Decrease.	*Rates per acre of former land-revenue.*		*Rates per acre of new land-revenue.*	
					On cultivated area.	On culturable area.	On cultivated area.	On culturable area.
	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Kachhár	28,450	29,533	24,732	3,818	1 14 9	1 0 11	1 10 9	0 14 9
First class. Jalálpur ...	85,650	96,979	80,822	6,710	1 13 4	1 3 8	1 11 8	1 2 6½
First class. Ráth ...	50,568	49,224	45,096	5,922	2 4 3	1 10 3	2 0 4	1 7 5
First class. Kharaila ...	46,905	64,481	45,250	1,855	1 11 1½	1 3 0	1 10 2	1 2 4
Second class. Jalálpur ...	42,525	43,496	37,410	5,215	1 7 8½	1 0 2	1 4 10	0 14 2½
Second class. Ráth ...	14,813	12,026	11,520	3,293	1 14 3½	1 6 11	1 7 7	1 1 10
Third class	6,889	5,367	5,128	1,761	1 4 3	0 8 10	0 15 1	0 6 7
Total ...	2,75,800	3,01,106	2,49,958	28,574	1 15 10	1 5 3	1 13 2	1 3 6

The total area of the parganah capable of cultivation, as divided into culturable and cultivated, is distributed among the following soils:—

	Class of villages.	Már.	Kábar.	Parúa.	Rákar.	Tarí.	Kachhár.	Total.
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
	Kachhár, cultivated ...	380	1,135	3,507	4,918	920	3,934	14,794
	„ culturable ...	1,055	2,347	6,013	11,625	970	4,843	26,853
First class.	Jalálpur, cultivated ...	19,816	11,036	6,955	7,450	98	1,375	46,720
	„ culturable ...	26,749	15,708	11,408	14,701	98	1,667	69,731
	Ráth, cultivated ...	10,554	3,877	4,661	3,230	...	2	22,324
	„ culturable ...	12,920	5,737	6,306	5,823	...	2	30,788
	Kharaila, cultivated ...	17,959	2,173	2,567	4,870	...	191	27,670
	„ culturable ...	20,577	3,447	3,956	11,132	...	115	39,527
Second class.	Jalálpur, cultivated ...	875	6,746	9,980	8,792	239	2,082	28,714
	„ culturable ...	1,453	9,989	13,567	14,450	249	2,425	42,133
	Ráth, cultivated ...	481	1,842	3,920	1,488	...	93	7,824
	„ culturable ...	539	2,368	5,145	2,173	...	116	10,341
	Third-class cultivated ...	22	263	1,537	2,765	102	748	5,437
	„ culturable ...	38	836	2,473	7,910	102	1,090	12,449
	Grand Total ...	113,118	67,504	81,995	101,345	2,778	18,593	385,315

In 1872 the land-revenue stood at Rs. 1,98,276, or with cesses Rs. 2,09,923, while the amount paid by cultivators as rents and cesses was estimated at Rs. 3,50,290. The rate of incidence of the Government revenue during the same year was on the total area eleven annas ten pie, on the area assessed to revenue eleven annas eleven pie, and Re. 1-7-2 on the cultivated area per acre.

Population.

The total population in 1872 numbered 83,356 souls, of whom 43,886 were males and 39,470 were females, giving 198 inhabitants to the square mile (104 males and 94 females). The estimate in 1842 gave 111·8 of both sexes to the square mile. The Hindús are divided into Brahmans, numbering 9,924 (4,445 females); Rajpúts, 7,041 (2,962 females); Baniyas, 3,045 (1,392 females); and other castes, 59,255 (28,709 females), giving a total Hindú population of 79,265 souls, of whom 37,508 are females. The Musalmáns numbered 4,087, of whom 1,960 were females. Amongst the total population, 12 were returned as insane; 11 as idiots; 21 as

deaf and dumb; 311 as blind, and 55 as lepers. The educational statistics show that 1,811 males can read and write, of whom 117 are Musalmáns.

The principal Brahman subdivisions are the Kanaujiyas and Gaurs. The Rajpúts are for the most part Bais, then come Gautams and Raghubansis; while the Baniyás comprise Umrs, Ghois, Agarwálas, and Damars. Amongst the other castes are Ahírs, Darodgárs, Gararíyas, Kahárs, Lohárs, Sonárs, Kayaths, Telís, Korís, Tamolís, Gosáins, Naís, Bharbhúnjas, Kumhárs, Khagárs, Chamárs, Dhobís, Káchhís, Basors, Bhats, Darzís, Malís, Kaláls, Joshís, Bairágís, and Kadheras. The occupation statements show 273 male adults employed in the learned professions; 3,040 in domestic service; 473 in commerce; 1,484 in tilling the land and tending cattle; 4,998 in petty trades and the mechanical arts; and 5,062 as labourers. Of the total population, 1,805 are shown as landowners, 36,579 as agriculturists, and 44,972 as having occupations other than agriculture.

Crops.

The percentage of the principal crops grown in the parganah during 1842 was in Jalálpur proper, *kharíf* crops, *joár*, 21·2; *bájrá*, 21·5, cotton, 18; sugar-cane, 0·06; *múng*, &c., 4·23: *rabi* crops, wheat, 6·7; gram, 22·7; *ál*, 1·7, and *alsi*, *arhar*, and *kusúm*, 3·8. In the portion of Jalálpur transferred from Ráth the proportions were, *kharíf* crops, *joár*, 20; *bájrá*, 14·9; cotton, 13·4; sugar-cane, 1·1; *múng*, &c., 3·6: *rabi* crops, wheat, 17; gram, 26·2; *ál*, 1·7, and *alsí*, &c., 2. In the Kharaila portion of the parganah the percentage of *kharíf* crops was *joár*, 21·5; *bájrá*, 3·7; cotton, 12·5; sugar-cane, 0·1; *múng*, &c., 5·2: *rabi* crops, wheat, 35·5; gram, 15·5; *ál*, 2; and *alsi*, &c., 3·9. In 1842 there were 15·5 ploughs and 32 bullocks to the square mile. The above statistics, though old, are the latest that can be relied upon, and sufficiently show the relative importance of the various crops in this parganah.

JALAUN, a parganah and tahsíl in the Jalaun District, had, according to the census of 1872, an area of 323 square miles, of which 242 were cultivated. Of the area assessed to Government revenue (308 square miles), 46 square miles were returned as unculturable, 35 square miles as culturable, and 227 as cultivated. There were 219 villages, of which 95 had a population under 200; 69 had between 200 and 500; 34 had between 500 and 1,000; 18 had between 1,000 and 2,000; and 2 had between 2,000 and 3,000. Jalaun itself had 8,824 inhabitants. The land-revenue from all sources during the same year amounted to Rs. 2,16,206, or with cesses Rs. 2,38,865, which fell on the total area at Re. 1-0-9, on the area assessed to Government revenue at Re. 1-1-7, and on the cultivated area at Re. 1-6-4 per acre.

The population in 1872 numbered 91,438 souls, giving 283 to the square mile. There were 86,153 Hindús, with 39,467 females, and 5,284 Musalmáns, with 2,468 females. The principal Hindú divisions are Brahmans, numbering 15,570, with 6,997 females; Rajpúts, 8,916, having 3,731 females; Baniyas, 3,618, giving 1,637

females; and all other castes numbered 58,049 souls, of whom 27,102 were females. The principal Brahman subdivisions were Kanaujiyas, Sanádhs, Jajhotiyas, Maháráshtras, Marwáris, and Sarwariyas. The Rajpúts for the most part belonged to the Parihár, Kachhwáha, Gaur, Sengar, Chauhán, Bhadauriya, Rathor, Kasya, Tonwár, Gaharwár, Bichár, Chandel, Bais, Panwár, Banáphar, Gahlot, and Sarauliya clans. The Baniyas comprise Agarwáls, Parwars, Ghois, Umrs, and Jamiyas. The other castes contain Bhats, Bairágis, Lodhas, Ahírs, Gararíyas, Lohárs, Káchhís, Kúrmís, Kahárs, Naís, Kumhárs, Telís, Barháis, Khagárs, Kaláls, Korís, Chamárs, Khatíks, Chhípís, Darzís, Lakheras, Jogís, Káyaths, Sonárs, Joshís, Patwas, Tamolís, Khákrobs, Ghosís, Beldárs, Gújars, Gosáins, Basors, and Dhanaks; a few Marhattas, Mulláhs, Mahájans, Dhúnas, Báris, Bhats, Bohras, and Bharbhúnjas are also found. The occupation statements show that in 1872, 1,525 male adults were engaged in the learned professions; 4,187 in domestic service; 1,248 in commerce; 15,957 in tilling the land and tending cattle; 5,193 in petty trades and mechanical arts; and 4,964 as labourers. Of the total population, 6,572 were shown as landholders, 36,692 as agriculturists, and 48,174 as employed in avocations other than agriculture. All other statistics are given under the district notice.

JALAUN, a town in the parganah and district of the same name in the Jhansi Division, is situated in the centre of the district, 14 miles from Urai, in latitude 26°-8′-32″ and longitude 79°-22′-42.″ In 1865 the population numbered 14,242, inhabiting 3,345 houses. In 1872 the total population numbered 10,197 souls, of whom 4,888 were females. There were 8,824 Hindús (4,217 females) and 1,373 Musalmáns (671 females). There were 2,294 enclosures, of which 303 were occupied by Musalmáns. Of 157 houses built with skilled labour, 150 were inhabited by Hindús and 7 by Musalmáns. Of the common mud-houses, numbering 2,413, only 328 were occupied by Musalmáns. Of the total population, 83 were shown as landholders, 1,150 as agriculturists, and 8,964 as engaged in employments other than agriculture. The occupation statements show the following trades as pursued by more than one hundred male adults each:—Beggars, 209; cultivators, 475; labourers, 503; oil-makers, 108; servants, 795; shopkeepers, 123; shoemakers, 100; and weavers, 108. All trades usually found in an Indian town are represented here.

The Chaukidári Act (XX. of 1856) is in force, and in 1872 yielded a revenue of Rs. 1,989, from which Rs. 1,170 were expended in paying 27 watchmen. The total expenditure was Rs. 1,895, and the incidence of taxation three annas one pie per head of the population. The area of the town site is 395 acres, giving 26 souls to the acre.

General appearance.

Jalaun is a town of considerable size, and contains a fair proportion of houses built by skilled labour, and to the south the remains of a fort, demolished in 1860, the former

residence of the Marhatta Subahdárs. Nearly all the respectable inhabitants are Marhatta Brahmans, known as Dakhini Pandits, whose ancestors held employment under the Peshwa's Deputy. They are now pensioners, and in the enjoyment of revenue-free grants, while some have emigrated to Gwaliar. It was proposed in 1858 to remove the head-quarters of the district here from Urai, but, owing to its low position, Jalaun in the rains is surrounded by a swamp, and becomes the very hot-bed of cholera and fever, so the project was abandoned. The Tahsíldár in charge of the parganah lives here; he is usually a Sub-Magistrate of the second class, and has civil jurisdiction, in claims not exceeding Rs. 300, under Act XVIII. of 1867. The tahsíli school is on a well-raised site near the Deoti bazar, and there are twenty-two village schools besides in the parganah. There is also a tahsíli guard of the regular police. A good and partly brick-metalled road runs from Jalaun to Urai, and fair-weather roads to Kálpí and to Gwaliar, through Bangra and Gopálpur, on the Pahúj river. A fine road has been made to the Shergarh ferry on the Jamna, which is only 14 miles from the railway station of Phaphúnd in Etáwah.

The Urai road is made with broken bricks for a good part of the distance between the two towns, but the bridge about midway, over an important *nálá*, is useless from its extensive earthworks having been swept away during the rains, and the traffic has to go down into the bed of the *nálá*. The roadway leading to the town is unmade and little raised; it passes to the Tahsíldári, and winds round the fort ruin on two sides to reach the Deoti bazar, the principal business-place of Jalaun. The town has no manufactures at all, and almost no trade. The people, as a rule, look miserably poor. The *sarái* is a poor, broken, ill-kept place, and very few travellers come to it. The brick-built or brick-faced houses in the town are few in number, and mud-built houses greatly predominate. Many parts of the town present the appearance of an ordinary village, both as regards the houses and the ways between them, as so very many agriculturists live in the town.

Drainage.

The branch dispensary, supported by subscriptions at a cost of Rs. 33 a month, is a neat little building in the neighbourhood of the fort ditch, but well removed from it. The town contains many good wells, the water in which, about 18 feet from the surface, is good as a rule. Around the town, at some distance outside, there is a raised unmade roadway called the *chakr*, which is said to arrest the surface-drainage in places and so increase the moisture in the town. The great want at Jalaun, from a sanitary point of view, is drainage, and every other form of improvement should give way to that; for, so long as the town remains liable to a condition of flooding, as it does now, it is not a fit place of residence for many people (C. P.)

JAMALPUR, a village in Parganah and Tahsíl Banda of the Banda District, is distant 6 miles from Banda. The population in 1865 was 2,425, and in 1871 was 2,414, consisting chiefly of Bais Thákurs. There is a halkábandi school here. The area of the village is 2,872 acres.

JASPURA, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant 17 miles from Banda and 4 miles from Pailáni. The population in 1865 was 1,725, and in 1871 was 2,319, consisting for the most part of Dikhit Rajpúts. The village is said to have derived its name from the founder, a Thákur named Jasu Singh. There is a fort, named Abhaipur, near this village, connected with the exploits of a robber chieftain, Humáyún, who took advantage of the weak hold of the descendants of Aurangzeb over the distant provinces of Bundelkhand to gather together a following of adventurers, accompanied by whom he plundered under the title of Raja. The legend concerning him is that in his infancy a holy *fakír* prophesied that he would become a Raja, and that on reaching the age of manhood Humáyún fulfilled the prophecy. This Raja diverted the waters of the Ken into an artificial channel, the main stream flowing still in the old bed. The cutting made by him has been of the greatest benefit to the villages through which it passes as a means of irrigation. The canal commences from a small village called Bhatka, and joins the Ken below Sindhan Kalán, after passing through the villages of Jaspura, Jhanjhiri, Dara, Mau, Manjha, and Parahri. Humáyún was ultimately defeated and slain in battle with the imperial troops near the Tons river, 90 miles from Pailáni. The village is divided into four *thoks*, with a total area of 6,728 acres.

JASÙ, or Jasa, a petty State in Bundelkhand, lies about 26 miles south-east of Panná, with an area in 1863 of 180 square miles, a population of 24,000 souls, and a revenue of about Rs. 30,000 per annum.[1] It is bounded on the north and west by Ajegarh; on the east by Nagaudh; and on the south by Maihar. On the death of Chhatarsál, Parganahs Kotra and Jasu fell to the share of Jagatráj, and were held by Bharati Chand, the fourth son of Chhatarsál, in subordination to his brother. On the death of Pahár Singh, the successor of Jagatráj, they were divided between Khamán Singh of Charkhári and Gumán Singh of Banda. On the death of Bharati Chand, his sons, Durjan Singh and Hari Singh, succeeded to separate shares and maintained an independent position. Durjan Singh died without heirs, and left his share to Chait Singh, son of Hari Singh, who was succeeded by his infant son, Murat Singh, in the whole of the Jasú territory. Jasú fell to Ali Bahádur, the Marhatta leader, by whom Gopal Singh, a rebel servant of Chait Singh, was established in possession on condition of allegiance. Gopál Singh took Murat Singh under his protection. In

1 Aitch. Treat., III., 236, 320. Dr. Stratton, in 1873, gives the area as 74 square miles, and the revenue at Rs. 7,000.

1807 Kotra was assigned to Raja Bakht Bali of Ajegarh on his seeking the protection of the British, and confirmed to him by a *sanad* granted after the reduction of Ajegarh, and bearing date September, 1812[1]. Murat Singh, however, refused to acknowledge the supremacy of Bakht Singh, and continuous quarrels arose. In 1813 the British Government decided in favour of Bakht Bali, and directed the Agent in Bundelkhand to endeavour to persuade Murat Singh to acknowledge the Raja's supremacy and pay his revenue of Rs. 2,500 a year through the British Government, if not direct to the Raja. "But Murat Singh would listen to no terms which involved a recognition of his subordination to Bakht Singh in any form. The inability of the Raja to coerce Murat Singh led to further inquiries into the claims of the latter. It was clearly proved that although the Jasú *jágír* had never been actually separated from the territories originally ruled over by Jagatráj, yet the authority of the Ajegarh or Banda branch of the family over Jasú had never been more than nominal; that several influential Chiefs of Bundelkhand were in favour of the claims of Murat Singh being recognized; and that had the existence and claims of Murat Singh been known in 1807, his descent and rights would undoubtedly have insured to him the separate recognition of his patrimonial possessions, according to the policy of the British Government in confirming possession as it stood at the time of Ali Bahádur's death.

"A separate *sanad* was therefore conferred on Murat Singh in 1816 confirming him in the possession of Jasú, independently of any subjection to Ajegarh. At the same time it was considered unjust, under a new and more accurate view of the case, to insist on Bakht Singh ceding without compensation what had been solemnly acknowledged by the British Government in 1813 to be his right. A remission of the quit-rent of Rs. 2,500 which the Raja of Ajegarh claimed from Jasú was, therefore, granted to Raja Bakht Singh from the amount of his annual tribute; and in consideration of the injury done to Murat Singh by his long exclusion from his rights, Government resolved to bear the loss and not to exact the quit-rent from Jasú. Murat Singh had two legitimate sons, the eldest of whom died childless, and the second, Isrí Singh, succeeded to the *jágír*. Isrí Singh was long at variance with two of his relatives, Raghunáth Singh, cousin, and Satarjít Singh, nephew, of Murat Singh. In consequence of their rebellion he had ousted them from their respective *jágírs* of Rachol and Dauraha. From 1832 the dispute had been frequently referred to the Agent in Bundelkhand for settlement, but the policy of Government not to interfere in the internal affairs of the State prevented anything being done. But as the continuance of the quarrel threatened the disturbance of the public peace, Government interfered in 1845. Raghunáth Singh was restored to the State of Rachol on condition of paying an annual quit-rent of Rs. 1,000 to the *jágírdár* of Jasú,

[1] Aitch. Treat., III., 311; 320—325.

and a money allowance of Rs. 1,000 a year was given to Satarjít Singh, who was incapable of managing the *jágír* of Dauraha if it had been restored to him."[1]

Isrí Singh died in 1860, leaving a son, Rám Singh, a minor, who died shortly after, and then the direct descendants of Murat Singh became extinct. The Raja of Ajegarh claimed the State as a lapse to him, but his claim was considered to have been extinguished by the arrangements of 1816, the effect of which was to recognize and confirm the antecedent rights of the Jasú family, and thereby to entitle the collateral relatives of Murat Singh to succeed in direct subordination to the British Government. Satarjít Singh, of the Dauraha branch of the family, and nephew of Murat Singh, was considered the nearest heir, and as he himself wished to succeed in preference to his youngest son, Ranjít Singh, being adopted as had been proposed by the widows of the late Raja, he was recognized as the successor to the State, subject to the payment of a relief of Rs. 2,500. The jágírdár has received the right of adoption. Díwán Satarjít, jágírdár of Jasú, died in November, 1869, and was succeeded by his son, Díwán Bhupál Singh.[1]

JHALOKHAR, a town situated in Parganah Hamírpur of the Hamírpur District, about 8 miles from the civil station, on the Kálpí road. The population in 1872 was 2,317. It has a temple dedicated to Devijí-bhanya Rání, the earth of which is considered a specific against rheumatism. It is visited for this purpose on Sundays by a few persons during the rains, by more during the cold season, and by numbers during the hot season.

JHANSI, a large town now belonging to Gwaliar and giving the name to the District of Jhansi, lies on the Agra and Ságar road in latitude 25°-27′-30″ and longitude 78°-37.″ The town is situated amongst tanks and groves, and is surrounded by a wall. On a rock overlooking the town and commanding the adjoining British Station of Nauabad Jhansi is a fort built of stone. The population is estimated at 30,000. The village originally occupying the site of the town was called Balwantnagar, and the fort was built by Bír Singh Deo, Raja of Orchha, in the reign of Jahángír. In 1744, Nárú Sankar, a Marhatta leader, chose the town as his head-quarters, made great additions to the fort, and founded the present town by compelling the residents of other towns to leave their houses and settle in it, as well as by encouraging Gosáins and Marhattas to take up their residence there. Under him Jhansi soon became a flourishing city.[2] The walls (or *shahr panáh*) were erected by Sheo Rao Bhao, Subahdár, from 1796 to 1814 A.D., and have not been much altered since then. The people of Orchha give the origin of the name in this wise:—They relate that one day when the Raja of Jaitpur was on a visit to Bír Singh Deo, Raja of Orchha, and both were sitting on the roof of the palace at Orchha, the latter

[1] Sel. Rec. For Dep., G. I., LXXXII, xxxix. [2] N. W. P. Rec., III., N. S., 143.

pointed out his new fort in the distance and asked the Jaitpur Raja, "did he see it?" the latter replied "*jháin sí*," meaning "like a shadow," *i.e.*, that he could barely see it. The fort was from that day called Jháinsí, the modern Jhansi. It was held for a short time by the Oudh Vazír in 1761, who reduced it almost to ruins. It barely escaped from the hands of Amír Khán through the good offices of Bálá Rao in 1799, and eventually fell into the hands of the British with the lapsed estate of Gangádhar Rao in 1853. The town and fort with all villages to the west of the Pahúj in Jalaun and Parganahs Pachor and Katahra in Jhansi were handed over to the Gwaliar State on the 1st of April, 1861 (see JHANSI NAUABAD).

General appearance.

Hunter, who visited the place in 1792, says:—"It is frequented by the caravans from the Deccan which go to Furrakhabad and the others cities of the Dooab. Hence an afflux of wealth, which is augmented by a considerable trade in the cloths of Chanderi, and by the manufacture of bows, arrows, and spears, the principal weapons of Bundela tribes." The wall is furnished with strong arched gateways of stone. The westward corner of the city site is a high rock, on which the fort is built and strengthened with outworks taking in all the rock outside. On the city side the rock is precipitous. The fort outworks continue the city wall then, with irregular outline, but very thoroughly, excepting perhaps at one place, where the partially-formed breach through which the British force entered in the mutiny year is still visible. It seems to be tacitly understood that its fortifications are not to be armed or repaired: certainly only a few rusty cannon can be seen there, and the great fort buildings are falling into ruin. But naturally the place is immensely strong. Its fortifications are most durably constructed, and will not be counted useless from decay for many a long year to come. Seen from the top of the fort, the city appears as a wide-spread collection of houses, with trees clustering everywhere amidst and around the houses, especially in the outskirts and beyond the city wall, where too much water may be seen. Outside, facing the fort south-westward, the Jhansi Cantonment and Civil Station appear as a few white buildings dotting the plain, and in the same neighbourhood, but more to the west, new Jhansi may be seen—a village-like place of little importance, inhabited mostly by clerks and subordinate officials of the British Government. The site of Jhansi city is low, and the spring-level, as seen in the wells, is not more than six or eight feet from the surface. Immediately outside the walls, on the east side, there is a deep wide-spread collection of water called Lachhmí Tál, an extensive lake with ill-defined borders; its water overflowing in all directions, apparently a recent circumstance, and sapping the foundations of several good temples thereabout. The wells in the neighbourhood are full to the brim.

View from the fort.

On the west side of the city also, outside the walls, there is another, but shallower and less extensive, collection of water called Aukheya Tál. In the midst of the city there is a large square tank called a *dharmsala*. The houses of the city are the brick-built, good-looking houses of a Bundelkhand town. The principal way leads from a gate on the west side to a gate on the east side. It is wide, but unmade, and includes in its course the principal bazar, where there are good double-storied houses and some fair shops on a roadway wider than usual, almost a market-place. The lamp-posts on this bazarway are remains of British rule, and are still lighted every dark night. In all there are nine gateways in the city wall, and fairly wide roadways pass in all directions to reach them, and on most of these ways in parts there are mean-looking shops. These principal ways, more or less tortuous, intercommunicate by narrow lanes.[1]

JHANSI, a parganah and tahsíl in the district of the same name, had, according to the census of 1872, an area of 379 square miles, of which 186 square miles were cultivated. Of the area assessed to Government revenue (338 square miles), 75 were returned as unculturable, 102 as barren, and 161 as cultivated. There were 160 villages, of which 71 had less than 200 inhabitants; 47 had between 200 and 500; 32 had between 500 and 1,000; 6 had between 1,000 and 2,000; one from 2,000 to 3,000, and two above 5,000—Barwá Ságar and Bhánder.

Fiscal history.

This parganah was assessed by Major Davidson in 1864. It originally contained 182 villages, but by the treaty with Gwaliar of December 12th, 1860, 12 revenue-free and 49 revenue villages were ceded to that State. When it came under settlement in 1864 it consisted of 121 villages, of which six were revenue-free and one a *rúnd* (or grass preserve). The south of the parganah, which comprises all the *kuánbandi* villages, form a *chaurási* (or group of 84 villages), and is known by that name. Of these only 53 remain now within our territory. Major Davidson fixed the assessment of 112½ villages, paying revenue at Rs. 47,157, which was subsequently reduced to Rs. 46,345, giving an incidence on the total area of Re. 0-4-7 per acre; on the culturable area of Re. 0-6-9; and on the cultivated area of Re. 0-12-11. The total area was then 183,018 acres, consisting of 1,552 revenue-free; 42,136 barren; 42,727 culturable waste; 30,296 lately abandoned; 66,307 cultivated, of which 13,690 acres are irrigated. At the close of 1872, the following villages belonging to Parganah Bhánder, but recently included in Jhansi, were ceded to Gwaliar, *viz.*, Barenda Haveli, Barana, Dalilpura, Atlári Khera, Dalpatpur, Saiton, Saletra, Mústara, Múná, Astaul, Pipráwa Khas, Narauli, Piaúl, Sirsái, and Dhamnár. In 1872 the land-revenue stood at Rs. 86,356, or with cesses Rs. 97,156. The incidence of the land-revenue was then five annas eight pie on the total area, six annas five pie

[1] Planck's Rep., 1871, p. 42.

on the area assessed to Government revenue, and eleven annas seven pie on the cultivated area.

Population. The total population was 72,861, of whom 33,132 were females, giving altogether 192 souls to the square mile (105 males and 87 females). There were 69,490 Hindús, of whom 31,842 were females, and 3,204 Musalmáns, of whom 1,228 were females. The Hindús gave 8,174 Brahmans, with 3,742 females; 1,898 Rajpúts, with 651 females; 2,971 Baniyas, giving 1,328 females, and 56,447 all other castes, who numbered amongst them 26,121 females. The principal Brahman subdivisions were the Sanádhs and Saraswats. The Rajpúts belonged for the most part to the Bundela, Panwár, Sengar, Kachhwáha, Dhundera, Chauhán, Parihár, Bhadauriya, Bais, Rathor, and Raikwár clans. The Baniyas comprise Agarwáls, Ghois, Umrs, Parwars, and Barumrs. The other castes contain Kayaths, Sonárs, Káchhis, Lohárs, Naís, Barhaís, Gararíyas, Kahárs, Dhobís, Kaláls, Kumhárs, Korís, Telís, Chamárs, Bansphors, Khagars, Bhats, Ahírs, Tamolís, Bairagís, Bharbhúnjas, Kúrmís, Lohárs, Gújars, Darzís, Ghosís, Dhúnas, Gosáins, Dangís, Lakheras, Chhípís, Khatíks, Bhangís, Jogís, Malís, and Joshís. A few Masáhars, Chunapaz, Játs, Sikhs, Gonds, and Kolís are also found in this parganah.

The occupation statements show that in 1872, 219 male adults were engaged in the learned professions; 7,417 in domestic service; 1,461 in commerce; 11,039 in tilling the land and tending cattle; 3,937 in petty trades and mechanical arts, and 2,687 as labourers. Of the total population, 9,903 were shown as landholders, 20,745 as agriculturists, and 42,213 as employed in avocations other than agriculture. All other statistics are given under the district notice.

JHANSI NAUABAD, or newly-founded Jhansi, the head-quarters of the District of Jhansi, in the division of the same name, is situated in the Duáb between the Betwa and Pahúj, in latitude 25°-27′-30,″ and longitude 78°-40′. This town, or rather village, lies at the extreme western limit of the district on a narrow strip of land about four miles in width, bounded on the west by Gwaliar and on the east by Orchha territory. The boundaries of the civil station run close up under the city walls, which, with the fort now belonging to Gwaliar, overlooks and commands the whole station and military cantonments. Previous to the cession in 1861 of Parganahs Pachor, Karera, and part of Jhansi to Gwaliar, the situation of the station was centrical; but it now is the reverse. It is distant from Moth Tahsíli 32 miles; from Garotha 48 miles; and from Mau 40 miles. Not unfrequently during the rains the heavy floods in the Betwa stop all communications between Jhansi and the Garotha and Mau Tahsílis for days together. At such times the river rushes so impetuously over its rocky bed that no boat can live in it. The station is situated in the midst of an open wild-looking country. The soil is red and stony, and its surface is covered with rocks and loose stones. The country is

undulating and intersected by ravines and small *nálás*, and is in every direction dotted with small rocks, hills and chains of hills, most of which during eight months of the year have hardly a sign of vegetation on them. The country round about is almost destitute of trees, and except in the direction of the town of Orchha, there is not even any jungle. It would be difficult to find a place more ugly and more undesirable as a residence than Jhansi during the hot-season. The heat is intense, the thermometer sometimes standing in the shade up to 6 P. M. at 108°. The soil becomes baked and nearly as hard as stone. The heat radiates from the rocks, which lie everywhere exposed to the fierce rays of the sun; and the hot west wind, gathering heat at it passes over them, blows like a blast from a furnace night and day. But it is surprising with what rapidity, after the first fall of rain, the country, which looked so utterly scorched up and unpromising before, becomes covered with bright green grass. Then the undulating and hilly character of the country, the fresh verdure, the great variety of shade and colour, and the cloud effects on the open country and the hills amply compensate for the want of trees and other vegetation, and make Jhansi a really pretty place. The Commissioner thinks that without troops the place would be unsafe as a British station so close to the foreign city of Jhansi, with its 30,000 inhabitants.

The population of Jhansi Nauabad in 1865 was only 678, and in 1872 was 536. It is a station for British and native troops. The Courts of the Commissioner of the Division, the Deputy Commissioner of the District, the Assistant Commissioner, and the Tahsíldár of Parganah Jhansi are held here. It is the police head-quarters for the district, and contains a dispensary, schools, post-office, and other similar insitutions. Five important lines of road converge at this point:—(1) the high road from the north-west, including Agra and Gwaliar, from the first of which it is distant 142 miles; (2) that from Cawnpur; (3) that from Ságar, 130 miles off; (4) the Naugaon road; and (5) the Indúr and Bombay road. The traffic on these roads is enormous and likely to increase. Jhansi is 245 miles west of Allahabad by Banda and 740 north-west of Calcutta. The Naugaon (Nowgong) road runs through a country much cut up by ravines as far as the Betwa, which is fordable in the dry season and crossed by a ferry in the rains. Hence to Magarpúr the road passes through Orchha territory, and on by the Arjár and Kachneya lakes across a small range of hills to Ránípur and Mau. Here it crosses the Sukhnai and Súprár *nálás* and passes the Dhasán at Ghát Kotra. The Ságar road is lined on either side by a scrub jungle, which becomes denser on passing Babína.

The Municipal Act (VI. of 1868) is in force in Jhansi. The total income from all sources in 1871-72 amounted to Rs.1,874, *viz.*, other taxes, Rs. 700; miscellaneous, Rs. 611; balance of previous year, Rs. 563—showing an incidence of seven annas eight pie per head of the population. The expenditure for the same

year was for establishment, Rs. 935; public works, Rs. 452; miscellaneous, Rs. 204—leaving a reserve of Rs. 283. The affairs of the municipality are managed by a committee consisting of five official members and eight members chosen by nomination.

The Jhansi potable waters were analysed in 1867 by Drs. May and Griffiths, and in February and March, 1870, by Dr. Whitwell; the general result is that the water is not injurious to health. The remedy for the drying up of the wells is clearly deepening them by ten or fifteen feet at the least. Some of the wells yield water which has a decidedly laxative effect on those newly arrived. In fact, with the important exception of malarial disorders, the station of Jhansi is singularly free from disease at all times. Some of the diseases most common at other stations are below the average at Jhansi, and some others are even rare. Malarial fevers are common and were especially severe during October and November, 1867. They may be in a measure due to great evaporation of the heavy dew that falls during those months. Jhansi forms an example of an excess of malaria co-existing with a soil almost entirely granitic. The meteorological observations made here are given under the district notice. The table given below shows the results of the analysis of the potable waters above referred to, as made by Dr. Whitwell. Well No. 4 is situated in the open space between the artillery barracks, married quarters, and the plunge-bath, and is used by the artillery for all purposes. Well No. 6 is situated to the east of the Gwaliar road, between Nos. 3 and 9 barracks, used by the European infantry for all purposes. Well No. 8 lies to the south of the European Infantry Mess, and is used by the officers and their families for all purposes. Well No. 3 is situated in the centre of the Native Infantry lines, between barracks 5 and 6, and well No. 2 lies north of the Native Cavalry lines and the Cawnpur road. In all the analyses the physical properties of the water after passing through filter paper was good with an alkaline re-action. Traces of phosphoric acid were found in well No. 3, with a large amount of nitrous acid and ammonia, so that it was found necessary to close this well for a time. Traces of ammonia were found in wells Nos. 2 and 4, and traces of nitrous acid in well No. 2; but in all the rest these deleterious ingredients were absent:—

No. of well.	Degrees of hardness.	Degrees of permanent hardness.	Grains of oxygen for oxidising per 1,000 grains of water.	Solids in 70,000 grains.	Volatile matters.	Mineral matters.	Earthy salts.	Lime as carbonate.	Silica.	Soluble salts.	Chloride of sodium.	Sulphate of soda.	Carbonate of soda.
4	12·0	4·95	·000385	22·4	1·26	21·1	16·1	10·0	1·7	5·0	1·26	Trace.	1·51
6	14·6	4·7	·00078	21·4	1·4	20·0	13·0	9 52	1·4	7·0	1·47	3·08	2·47
8	13·1	6·0	·000375	22·4	1·75	20·6	14·3	9 66	2·8	6·3	1·68	2 30	1·51
3	15·1	7·84	·00044	30·1	2·1	28·0	19·2	11·6	2·1	8·7	3·15	3·8	1·9
2	13·4	14·7	·00045	25·5	1·75	23·8	14·7	7·07	2·2	9·1	2·10	Trace.	2·28

JHARAR GHAT, the principal ferry across the Betwa on the Jhansi and Ságar road, is situated in Parganah Jhansi of the Jhansi District, 22 miles from the civil station. There is a police outpost here. The population in 1872 was only 77.

JIGNI, a small State lying to the south of the Betwa, at its confluence with the Dhasán, to the north-west of the Hamírpur District. It is entirely surrounded by British territory, and in 1863 its area was estimated at 17 square miles, with a population of 2,800 souls and a revenue of Rs. 12,500.[1] The town is situated about 83 miles south-west of Kálpí, on the right bank of the Dhasán. Pirthí Singh, great-grandson of Padam Singh, eldest son of Chhatarsál, was in possession of fourteen villages at the time of the British occupation, but owing to continued contumacy on his part these were attached. In 1810 six villages were restored to him by *sanad*. On his death in 1830 without legitimate issue it was proposed to resume the State, but a posthumous son, Rao Bhupál Singh, was born, and he was eventually recognized by Government, the administration remaining in the hands of the widow. In 1840, in consequence of a feud between the Rání Regent and her confidential advisers, arising from the Rání having allowed an undue exercise of authority to her brother, a subject of Tehrí, the British Government interfered and appointed proper managers, who were bound to act faithfully to the interests of the jágírdár, and to submit accounts of the income and expenditure to the Agent of the British Government in Bundelkhand. The administration, however, was made over to Rao Bhupál Singh in 1845.

This chief was of weak mind, and in consequnce of his gross mismanagement, which resulted in an affray attended with loss of life between his followers and those of the Rání, the State was taken under the direct management of the British Government in 1855. The chief has been granted the privilege of adoption, and a relief not exceeding one-quarter year's net revenue is taken on each succession by adoption. The revenue in 1865 was Rs. 14,446. Rao Bhupál Singh died in 1870, and Rao Lachhman Singh has been adopted as his heir.[2]

KABRAI, a town in Parganah Mahoba and District Hamírpur, lies 43 miles from the civil station. The population in 1872 was 2,641, and in 1865 was 2,559. There are four wards named after the Bais founders of the village, who are said to have come from Dundiakhera in Oudh under Raja Raichand. These expelled by stratagem the original Ahír occupants, and seizing the lands for themselves founded eight villages, still in the possession of their descendants. In the neighbourhood are Bagwa, Gauhari, and Mochipura, which in fact form but one village with Kabrai, and including which the population in 1865 was found to amount to 4,032 souls. The military encamping-ground is in Bagwa.

[1] Aitch. Treat., III., 320. [2] Sel. Rec., G. I., For. Dep., LX., 400.

The Jalaun Pandit had his *amils* here, one of whom, named Bhaskar Rao, built a three-storied mansion still in existence. There is a police-station, a halkábbandi school, a *sarái*, and a bazar, with a market on Saturdays and Tuesdays. There is no trade or manufacture of note. The Brahm Tál, a stone called the Chakariya Dái, a Siddh temple, the Dúdhú rock, and the Bhawáni ke Pahár are the only objects worthy of notice.

Brahm Tál.

The Brahm Tál is an extensive tank now much silted up, but when first made it must have been a fine lake: its construction is attributed to the Chandel Raja Babrahm. The embankment is in the form of a segment and is faced in the usual Chandel style with immense stones which form steps down to the water's edge; on this embankment are the ruins of a large Chandel temple, but the building has been so completely demolished that one cannot now discover of what form and shape it was. The embankment is covered with a grove of *dhák* trees which are said to have been growing there since the lake was made. In the middle of the lake was a *baithak*, but that, too, has been completely thrown down, and only the basement is now visible, and that even only in the dry season, when the water is low. There is said to be an inscription here, but not hitherto deciphered. There are also some *sati* monuments, apparently of no great date, and the credulous see here the dancing of troops of goblins whose music is so loud that it can be heard for miles. The Chakariya Dái is a carving of a woman with a child in her arms, and the tradition is that she was a forsworn Ahírin, who had stolen a *katora* and was changed into stone by the offended goddess; her denial is said to have been in the following words:—"*Chakaryia dái tahin khurwa chorai nahin, pút mare okajo lagáwe moka*," *i. e.*, "I have not stolen the vessel *(khurwa)*; may his son die who charges me with it." Under this stone carving treasure is said to have been found about 25 years ago by some persons dressed as *kanjars* (or gipsies), but really Chandel Thákurs, who, after having performed mysterious worship, dug up the treasure and went away, leaving a thank-offering on the *chabútra* of Chakariya Dái's temple, which is close by, and which, too, is a small Chandel temple, hidden, however, by recent renovations. The village Bhat, now dead, is said to have found there two rupees, which are described as being very large, but the legend on them was undecipherable. Not far from this temple is another temple situated on the top of a rock, and votaries have to make their exit by a passage under the rock, whence there is a fine view of the Brahm Tál. There are numbers of Chandel stones lying about the village, some used for *chabútras*, &c. The Dúdhú rock is near the Tál, and on the top of it the ghost of a Telí (or oilman) is said to reside, and here a man once took shelter and wrestled with the ghost, which he kept on throwing down all night, only that it should rise again and renew the struggle; but in the morning the unfortunate victor found his body all bruised, as if he had been the

vanquished. A little further on is the Bhawáni ke Pahár, on which there are some small temples dedicated to the goddess Bhawáni, but none of these are very old or in any way remarkable.

KAIRI, a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant six miles from Banda and 20 miles from Baberú. The population in 1865 was 2,349, and in 1871 was 2,237, consisting for the most part of Kúrmís. There is a halkábandi school in this village. The Mathyar, a tributary of the Garára, rises here. The latter river falls into the Jamna near Jalálpur. The area of this village is 4,171 acres.

KAITHA, a town in Parganah Ráth of the Hamírpur District, is distant 56 miles from the civil station. In 1872 the population was 1,348, and in 1865 was 1,652. From 1812 to 1828 it was occupied as a cantonment for troops. The English cemetery still exists there, as well as the remains of a few buildings. The Kolari, an affluent of the Barman, passes close by. There is a police outpost and a good encamping-ground.

KAKARBAI, a village situated on a peak to the left of the Chaich Nadi, in Parganah Garotha of the Jhansi District, is distant 54 miles from Jhansi and 9 from Garotha. The population in 1865 was 1,872, and in 1872 was 1,709.

There is a second-class police-station and a district post-office here. Rao Arjun Singh, a Bundela Thákur, called the Ráís of Kakarbai, resides here. He holds six villages in Garotha Parganah, *viz.*, Kakarbai, Dhamnor, Dúmrai, Kachír, Kharka, and Híranagar, at an *ubari* (or quit-rent) of Rs. 436. Under the orders of Government this estate is, during the lifetime of Rao Arjun Singh, exempt from settlement operations, so that no prospective revenue has been fixed, nor has any record of rights been drawn up in it at the late settlement of the district.

KALINJAR, or Kálinjar,[1] a celebrated hill-fort and town in Parganah and Tahsíl Badausá of the Banda District, is situated 20 miles from Badausá and 33 miles from Banda, near the high road from Banda to Nágaudh. The population in 1865 was 4,057, and in 1871 was 4,019, consisting for the most part of Brahmans and Káchhís, but visited at *mela* times by all classes of Hindús. The town is locally known by the name Tarahtí, which signifies

[1] Kalinjar of Tassin; Kalanjara according to Wilson, "the name of a rock in Bundelkhand, the modern Kallinjer"; also "an assembly or collection of religious mendicants. Kallinjer is one of the places at which such assemblies meet, being enumerated in the Vedas amongst the Tapasyasthánas, or spots adapted to practices of austere devotion." It is the Kalinjur of Briggs' Index: Kalinger of the *Aín-i-Akbari*; Calanjara and also Calinjer of Franklin; Callinger of Hamilton; Calinjer of Elphinstone; Callinjer of Rennell; Kalleenjur of Thornton. Kalanjara, with the meaning "*he who sees time itself decay*," is a title of Siva. Tieffenthaler calls it Calindjar and Calinzar, and gives two views of the fortress as it appeared in the middle of the last century. (Bernouilli, I.,244). It was then subject to the Raja of Dangaya or Panná.

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beneath *(tare* or *tale)*, and refers probably to its situation at the foot of the hill; but beyond the immediate neighbourhood, Kalinjar is applied indiscriminately to the hill and also to the town at its foot. Adjoining Tarahtí is a village, Katra, which is also generally included under the same name Kalinjar, although constituting a distinct village site. Tarahtí contains four muhallas, known as Sadr Bazar, Khurd Bazar, Gopál Ságar, and Mínú. Act XX. of 1856 is in force in this town, the collections under it being about Rs. 25 a month. A branch dispensary, under a Native Hospital Assistant, is established in the town. There is also a tahsíli school here, but it is only in the present year that a school-house has been commenced. A market is held in the Sadr and Khurd Bazars weekly on Thursdays. There are a few wealthy *mahájans* in the town, and the inhabitants generally are in comfortable circumstances, but their houses and surroundings are mean. A large proportion of the permanent population is made up of inferior castes of Hindús and Musalmáns, and the town is a centre of commerce and petty trade for the neighbouring villages. At *mela* times Baniyas and dealers in every description of goods resort to Kalinjar from the surrounding districts, and many come from distant parts of India. A travellers' bungalow has been built for the use of European visitors, and is situated at the entrance of the town, to the east of the Katra village.

General appearance.

The hill on which the fort is built is situated at the south-eastern extremity of the plains of Bundelkhand, where rises the Bindáchal range, the first and lowest terraced elevation of the Vindhya mountains. It has an elevation of 1,230 feet above the sea, and is isolated from the adjacent range by a chasm or ravine about 1,200 yards wide. The sides rise rather steeply from the plain, and in the upper part have a nearly perpendicular face of 150 or 180 feet in height, in most places inaccessible. The lower part of the hill consists of syenite in vast polyhedral masses fitting into each other, and on the outer surface forming an accessible slope; but the upper part, consisting of sandstone arranged in horizontal strata, presents externally so bold a scarp as to be for the most part impracticable of ascent. Franklin states that he found indications of coal in the vales about the hill; but the granitoid character of the formations affords grounds for questioning the soundness of his conclusion.

Geology.

The following geological description of the hill of Kalinjar is taken from Jacquemont's "*Voyage dans l' Inde*," (I., 427), translated by Edgeworth:—"Up to the foot of the escarpment the mountain is formed of syenite rocks, which in their varieties and bearing resemble the appearances of those at Ajegarh. The syenite consisting of rose-coloured felspar, whitish quartz, and black hornblende (in the form of large crystals), is found principally in large unconnected blocks on every stage of the

hill; also varieties of the same rock with smaller crystals; others where thin flakes of mica are intermixed with the hornblende without entirely suppressing it; rocks of felspar and of actinolite or of felspar and of diallage, doubtful with reference to the nature of their component parts here, as well as at Ajegarh; and lastly, those green-stones which become decomposed into concentric balls: these are the principal kinds. It is equally difficult to say which predominates over the other—which forms the mass of the mountain intersected by the veins of others; but all the passages of one species, or even from one simple variety to another, are cut off. In the extent of the same mass, one hardly perceives from one extremity to another the smallest modification arise, be it in the proportion of the mineralogical elements or in the size of the crystals. One would say that the whole mountain is formed of a great number of immense polyhedric masses morticed one to another—some species more, others less frequently recurring. Basanite has not been seen in the place, nor spread on the declivity of the mountain, but several mutilated idols are sculptured of this rock, and there is good reason to believe that they did not go far to seek it. The thickness of the sandstones which cover up this system seems the same as or slightly greater than at Ajegarh.

"These sandstones are identical in their composition, in their appearance, and the peculiarities of their bearing with those of Ajegarh. They form, like them, immense compact masses, which divide, only according to lines almost straight or horizontal, into so small stratite or clayey beds that they are easily missed in the sections of the ground. With these compact shelves are intercalated beds with a cleavage parallel or oblique to their lines. These differences in the mode of the interior division of each bed are isolated from all the others. Towards the middle part and the summit the predominating variety has a very fine-grained quartz. Its colour is of a greenish grey, its hardness extreme. One may call it granular quartz. Lower, with the same structure and the same hardness, it becomes reddish and very sensibly micaceous. It is sprinkled with tolerably large reddish spots of a deep colour, which lose themselves in the interior of the rock, and seem formed by slight accumulations of red clay, and spotted with little round stains, brown or ochreous, produced by cavities sometimes lined, more commonly filled, with concretions of oxide of iron. Open and exposed to the air, these cavities soon empty themselves of the substance they contain, and thus give to all the old surface the appearance of being pierced with holes. The first variety of a dirty greenish yellow, destitute of mica, re-appears above this, and covers again a bank of a hardness, of an equal fineness, and of a brown colour, in which are dispersed some grains of a shining glassy quartz and round fragments of ochreous clay. In this sandstone there extends in lines slightly marked a conglomerate, in which are imbedded, in a ferruginous and micaceous or flinty cement, frag-

ments (evidently) of compact clay and white quartz, which seem to become blended with the flinty and crystalline cover which envelopes them. A greenish clay, in small and curved heaps, lines the largest heterogeneous parts of this breccia, and its flinty and crystalline matrix is full of cavities as in the sandstone, filled, or oftener lined, with an ochrey substance. This conglomerate resembles much certain varieties of the diamond bearing conglomerate of Panná. It forms a sinuous unequal bed, of which the thickness does not apparently vary less than ¾ to 1½ foot in the portion examined. It is immediately covered with small layers of sandstone which are separated by clay. Underneath is only seen the sandstone described in the last place with fragments of baked clay and shining grains of glassy quartz, but their actual observation is impossible.

"In a deep excavation open towards the mean height of the escarpment, and which descends within its walls even below its base, can be observed the beds, the lower part of which will now be described. It is to be remarked that this excavation leads to a subterranean well, of which the depth they say is unknown (Pátál Ganga). The bed of the conglomerate then reaches the level of the water; the sandstone with grains of shining glassy quartz is submerged. These grains of shining glassy quartz are exactly the same as those found at Ajegarh in the porphyry and sandstone which border on it. A half-decomposed rock of doubtful structure, formed of green and red matter, reposes here on the syenite, which divides itself obscurely into great pseudo-regular rhomboids. The summit of the mountain is covered with the same red gravel, coloured by the presence of oxide of iron which is found at Ajegarh, in a multitude of places on the plateau of Ríwá, and which is washed in Panná as a diamond mine. Kunkur is entirely wanting, the gravel has been often washed by the people of the garrison, and diamonds have never been found, but they are occasionally found on the neighbouring hills and the plains at the foot of Kalinjar."

History.

The town, although now much decayed, contains numerous ruins which prove it to have been once important.' According to Firishta, Kalinjar was founded by Kedár Raja, contemporary with Muhammad, the founder of Islám, and consequently about the commencement of the seventh century. Kalinjar is a name of frequent occurrence in Hindú mythology. It is mentioned in the *Mahábhárata* as one far-famed even then, and it is there said that whoever bathes there in the lake of the gods acquired the same merit as if he had given away one thousand cows.[1] It was therefore even then a *tírtha* or place of pilgrimage. Kalinjar was the name given to the hill in the *Káli yug*. It bore the names Ratan Kot, Mahadgiri, and Pingalu in the *Sát*, *Treta*, and *Dwápar yugs*, respectively, and was also known as Rabichitr, from *rabi*,

Nomenclature.

[1] Mahábhárata, III., 85; 8199-8200.

the sun. Undoubtedly the town is of immense antiquity, but its early history is buried in the mythical times to which the origin of other seats of Hindú worship have generally to be referred. Internal evidence shows that, long before the erection of the fort, the hill was devoted to Hindú worship, for not only are the dates of inscriptions at the caves and on the various portions of sculpture about earlier than those on the gate of the fort, but in many places the rampart walls are in a great measure built with fragments of ornamental pillars, cornices, &c., which at the time of the erection of the fort probably were the remains of some ancient Hindú tower. They are too common, and in too great quantities, to suppose that they were accidentally used for repairs.

The Chandels.

The first person of note in connection with Kalinjar, according to the local tradition, was Chandra Brim or Varmma, the reputed ancestor of the celebrated Chandel family of Rajpúts, who, as noted in the article MAHOBA, removed their seat of government here after their defeat in battle by Prithiráj, the Chauhán ruler of Dehli. The legendary history of the Chandels relate that the founder of the race, Chandra Varmma, was educated in the village of Chándí Patti, distant ten miles to the west of the hill of Kalinjar, on the summit of which he had been born. As he grew up to manhood, he collected a following of adventurers and founded the kingdom of the Chandels. On his attaining to maturity, his mother took him to his birth-place on the summit of the hill and explained to him the mystery of his parentage.

Subsequently he laid the foundation of the fort of Kalinjar. The local legend here makes his successor, Madana Varmma, a son of Chandra, to have carried on the work after the latter's death. This Madana Varmma is eighteenth in descent according to the Mahoba Khand, and was succeeded by Kírat Brahma (Kirtti Varmmá), who was again succeeded by Bárbrim or Vraharmma.[1] The last-mentioned Raja is said to have built Bárigarh, a royal residence to the south of Mahoba, about twenty miles distance from Kalinjar. The successor of Bárbrim

Parmál.

was his son Pramál or Parmál the first of the race who did not bear the charmed name of Varmma or Brahm. Parmál unwittingly fulfilled in his own person the prophecy which Chandrama, (or the moon) had given to his ancestress Hemávati, and committing incest, drinking wine, and killing a Brahman caused the wrath of the gods to fall on himself. He, in part, expiated his offence by erecting *bansdos* (or pillars) with indecent figures on them, still found at Mahoba, Bárigarh, Khajuráhu, near the Nílkanth temple in Kalinjar, and elsewhere, and by feeding Brahmans.

Musalmán historians.

As early as 978 A.D., the king of Kalinjar is mentioned as an ally of Jaipál, Raja of Lahore, in his unsuccessful invasion of Ghazní, and again in the disastrous fight of Lamghán,

[1] Bára Varmma is second in descent according to the Mahoba legend.

which showed the Musalmáns the way to win their battles. The Raja of Kalinjar was also present at the battle of Peshawar fought by Anandpál, son of Jaipál, while endeavouring to prevent the advance of Mahmúd of Ghazní in his fourth expedition in 1008 A.D. In 1021 A.D., Nanda, Raja of Kalinjar, attacked, defeated, and put to death the Raja of Kanauj for having submitted to Mahmúd and having made an alliance with him. Mahmúd advanced to support his ally against Kalinjar, but was met at the Jamna by a large force under Nanda, who suddenly decamped one night, leaving his tents and baggage, with a large number of elephants, an easy prey to the Ghaznavis. In the following year Mahmúd renewed the attack, and advancing to Kalinjar laid regular siege to the fort.[1] Nanda offered the king 300 elephants and other presents for peace, and succeeded so far in making terms that Mahmúd conferred on him "fifteen forts with many curious presents." This Raja Nanda of Firishta has been identified by General Cunningham with the Raja Ganda of the Khajuráhu inscriptions, the son of Dhánga or Banga, who committed suicide at the junction of the Ganges and Jamna at Allahabad some time before 999 A.D. (see KHAJURÁHU).

In 1202 A.D., in the reign of Shaháb-ud-dín or Muhammad Ghorí, his viceroy, Kutb-ud-dín Aibak, took the fort of Kalinjar. The *Táj-ul-Maásir*[2] gives the following account of this expedition. According to this chronicle Kutb-ud-dín was accompanied by Shams-ud-dín Altamsh, and Parmár was the Raja of Kalinjar. The Raja at first fled, but afterwards gave himself up and received the same favours as had been bestowed on his ancestor by Mahmúd Subuktigín. He agreed to make payment of tribute and elephants, but died before he could execute any of his engagements. His Díwán or Mahtiya, by name Aj Deo, was not disposed to yield so easily as his master, and gave his enemies much trouble until he was compelled to capitulate, in consequence of severe drought having dried up all the reservoirs of water in the forts. The garrison marched out and the Musalmáns took possession of the fort. "The temples were converted into mosques and abodes of goodness, and the ejaculations of the bead-counters and the voices of the summoners to prayer ascended to the highest heaven, and the very name of idolatry was annihilated." Fifty thousand slaves, elephants and cattle innumerable, and countless arms fell as spoil to the victors. Kutb-ud-dín marched thence to Mahoba, leaving Hazabbar-ud-dín Hasan Arnal as governor of Kalinjar. Dow notices a second expedition in 1208 A.D., but as the circumstances are similar, it would appear to be the same. According to him Kutb again besieged Kalinjar, but "Gola, the prince of that country (Kalinjar), resolved to withstand the invader, and was defeated; and Kutb dismounting his cavalry began the siege of the fort. Gola finding himself hard pressed offered Kutb the same presents as his

[1] Dowson's Elliot, II., 464,467. [2] *Ibid*, II., 231.

ancestors had given to Mahmúd. The proposal was accepted; but the vazír, who wanted to hold out without coming to any terms, found means to make away with the Raja while the presents were getting ready. The flag of hostility was again hoisted on the fort and the siege recommenced. The place however was in a short time reduced, on account of the drying up of a spring upon the hill which supplied the garrison with water. There is a tradition among the natives of the place that the springs always dry up when the artillery is discharged; but we are rather tempted to believe that the drying of the spring was chiefly owing to the increase of inhabitants and the thirst occasioned by hard duty, for, besides the garrison, Kutb found there fifty thousand males and females. The plunder of this place in gold, jewels, and precious effects was very great."

1231-1251 A.D.

The Musalmáns do not seem to have been long in possession of the fort, for we find in 1234 A.D. there was a levy *en masse* of the forces attached to Biána, Sultánkot, Kanauj, Mahr, Mahában, and Gwaliar, who proceeded under the command of Malik Nusrat-ud-dín Tábasi against Kalinjar. The army marched on fifty days from Gwaliar, and great booty fell into its hands, so much so that the imperial fifth amounted to near twenty-two lakhs. When returning it was encountered in the defiles on the Sindhu river by Jáhir Deo, Ráná of Ijári, identified by General Cunningham with Cháhara Deva, Ráná of Nalapura or Narwar,[1] of whom the commander said:—"No enemy in Hindustán had ever seen my back, but this Hindú fellow of Ijári attacked me as a wolf falls upon a flock of sheep. I was obliged to retire before him until I reached a position, where I turned upon him and drove him back." In 1247 A.D. Sultán Násir-ud-dín Mahmúd brought the country around Kalinjar under his sway,[2] and in 1251 he again collected a large force and marched towards Málwa and Kalinjar. In this campaign Narwar was taken by storm and Cháhara Deva was defeated. There appears to have been some connection established between the Hindú Rajas and the invaders for four years after. Katlagh Khán, step-father of the emperor, fled to Kalinjar when pressed by the royal forces in Oudh, and making the fort the basis of his operations, began to interfere in the Districts of Karra and Mánikpur. He was at length forced to leave these parts by Ulugh Khan.[3]

During the Chandel rule Kalinjar seems to have been held for them by viceroys, of whom two inscriptions have come down to us. One is a short prose inscription mentioning the names of Raja Deva as subordinate to the king of kings, Madana Varmma Deva, but still a king and ruler of Kalinjar.[4] This inscription is in the Kalinjar fort, and bears date 1188 *Sanvat*, or 1131 A.D. The second,

[1] Dowson's Elliot, II., 358: Cunningham. Arch. Rep., II., 315. [2] Elphinstone, 323.
[3] Dowson's Elliot II., 351, 355, 368. [4] J. A. S. Ben., XVI., (1), 322.

from Ajegarh or Ajayagarh, consists of 37 strophes commemorating the virtues of the family of Náná, the wise minister of the Chandel prince Bhoja Varmma, and bears date 1345 *Sanvat*, or 1288 A.D.[1] The grandfather of Náná was Malika, who is mentioned by Firishta, and hence Dulaki wa Malaki.[2]

Nothing further respecting Kalinjar is recorded by Dow until 1530 A.D. when the prince Humáyún was besieging the fort. His father, the Emperor Bábar, falling dangerously ill, recalled the prince, who on the death of his father ascended the throne and again invested Kalinjar in 1531 A.D.; but on receiving intelligence of a rebellion in the eastern provinces he marched from Kalinjar, defeated the Afgháns near Jaunpur, and reinstated Junaid Barlas in his government. In 1542 A.D. we find, according to Dow, that Humáyún was then before Kalinjar. This probably accounts for the tradition which exists of the fort having formerly been besieged for twelve years. It appears that Humáyún first went against it in 1530 A.D., and had not taken it in 1542, but we have also seen that in two instances he left Kalinjar; and although he endeavoured at different times to take the fort within the period of twelve years, it does not appear, as the legend states, that it was actually besieged for that period.

Sher Shah.

In 1554 A.D. Sher Shah[3] marched against Kalinjar. Kírat Singh, the ruler, did not come out to meet him. So he ordered the fort to be invested, "and threw up mounds against it, and in a short time the mounds rose so high that they overtopped the fort." By this is probably meant that he erected his batteries on the neighbouring hill of Kalinjari, and so improved its natural position as to command the fort. The men who were in the streets and houses were exposed, and the Afgháns shot them with their arrows and muskets from off the mound. Abbás Khán, the chronicler of the reign of Sher Shah, gives as the reason for the delay in the siege the unwillingness of Sher Shah to order an assault, because he had become enamoured of a Pátha[4] dancing-girl belonging to Kírat Singh, and he feared that if an assault were made the Raja would order a *jauhar* to be made and would burn the girl. Being pressed by his people, however, some vigour was shown, mines were sunk under the rock, the royal batteries were advanced nearer, and Sher Shah himself superintended the fire of the guns. Whilst the men were employed in discharging them, a live shell which had been thrown against the fort by the imperialists rebounded back into the battery in which the Sultán stood and set fire to the other shells and a quantity of gunpowder which had not been properly secured. Sher Shah was brought out partially burnt and died the next day. Before his death he ordered an assault, which took place immediately and Kalinjar was again taken. The garrison was put to the sword.

[1] J. A. S., Ben, VII., 886. [2] Dowson's Elliot, II., 348. [3] *Ibid*, IV., 407, 478. [4] This name is still given to those hill-women who are professional dancing-girls and prostitutes.

Kírat Singh and seventy attendants were taken prisoners and put to death by Islám Shah on his accession to the throne.[1] There is a place near Kalinjar, named Ládgarh, where it is said Sher Shah was buried. From this it would appear that the mausoleum at Sasaram is merely the cenotaph of Sher Shah. Dow, however, states that he was buried there. If so, it can only be observed that transporting a corpse any distance is an event extremely rare, for the tombs of other Asiatic princes are generally seen at the places of their decease. Sher Shah was succeeded by his youngest son, Jalál, then in Ríwá, who ascended the throne in the fort of Kalinjar on the 15th of the first *Rabí*, in the year of the *Hijrí* 952, or 25th May, 1545, A.D., and assumed the title of Islám Shah.

In 977 *Hijrí* (1570 A.D.), Majnún Khán-i-Kákshál, the jágírdár of Mánikpur, attacked Kalinjar. The fort was then in the hands of Ramchand Baghel, ruler of Bhath, who during the Afghán troubles had bought it for a heavy sum from Bijli Khán, the adopted son of Pahár Khán. When during the siege the Raja heard of the fall of Chitor and Rantanbhúr, he surrendered the fort to Majnún Khán, who was then appointed Governor by Akbar.[2]

The *Sirkár* of Kalinjar included a large portion of the tract known as Bundelkhand, and consisted, according to local authority, of the divisions noted below[3]:—

Akbar.

Sirkár Kalinjar.

Parganah Kalinjar		Parganah Gahora.	
Kalinjar.	Rásan Badausa.	Muhammádabad.	Kalyángarh.
Jaipur.	Tappa Kakrahti.	Ainchwára.	Kanhas.
Tappa Baurbara.	Augási.	Chhibún.	Bhitari.
„ Barhu.	Simauni.	Rampur.	Parseta.
„ Khiviya.	Sihondá.	Baurburi.	Koni.
„ Pacher.	Pailáni.	Tarhár.	Darsenda.
Birgarh	Bridha.	Thari.	Lakhanpur.
Nai, and	Kharela.		
Birsinhpur.			

According to the *Ain-i-Akbari*[4] the *Sirkár* contained eleven mahals, Kalinjar-ba-Haveli counting as two. It comprised a single *Dastúr*. The mahals were Augási, Ajegarh, Sihondá, Simauni, Shádípur, Rásan, Kalinjar, Khandeh, Mahoba, and Maudha. Shádípur is the old name of Parganah Pailáni; the large village of Shádípur still exists on the banks of the Jamna. Rásan is the old name of Parganah Badausa. The *Sirkár* yielded a revenue of 23,839,474 *dams*, Sairghal, 614,580 *dams*, or Rs. 6,43,310, taking Akbar's rupee as worth one rupee one anna of that now current; with an area of 508,273 *bighas*, or

[1] The account given in the *Ain-i-Akbari* is somewhat different, that Sher Shah having closely invested the place and cut off the supplies, reduced the Raja and his garrison to such distress that in despair they destroyed their families and then themselves. It is added that no sooner had Sher Shah possessed himself of the fort, than a magazine exploded and caused his death. (Thornton.) [2] Blochmann's *Ain-i-Akbari*, p. 367. [3] From Prág Dat, hereditary Kanúngo of Kalinjar. [4] Beames' Elliot, II., 110.

about 317,650 acres. The *Sirkár* furnished 1,210 cavalry, 12 elephants, and 18,000 infantry. Kalinjar was for a time the *jágír* of Akbar's favourite, Raja Bírbal, and in 1630 A.D. we find Sayyid Ahmad, its Governor, opposing the onward march of the unfortunate Khán Jahán. Kalinjar was subsequently taken by the Bundelas, and on the death of Chhatarsál fell to the share of Hardeo Sáh of Panná. He was succeeded by Sobha Singh, who had three sons—Amán Singh, Hindupat, and Kait Singh. Hindupat, by the assassination of his brother Amán Singh, obtained the *ráj;* he put his brother Kait Singh into confinement, and both he and Amán Singh died without issue. Hindupat had three sons:—Sarmed Singh by a second marriage; and Anrúd Singh and Dhaukal Singh by his principal wife. In his will he nominated Anrúd Singh to succeed him, and appointed Beni Huzúri and Káim Jí Chaubés, two brothers, the one as Díwán and the other as Kiladár of Kalinjar and treasurer during the minority of his son. The latter sided with Sarmed Singh, and after several bloody battles had been fought Anrúd Singh died, and Dhaukal Singh, still a minor, was raised to the *gadi.*[1] Through all these vicissitudes of fortune Káim Jí remained in possession of Kalinjar and its dependencies, and transmitted them to his son, Ramkishan, who was succeeded by Bhart Jí, and he dying in 1803 A.D. was succeeded by his brother Gangádhar. During the Marhatta troubles the fort was invested by Ali Bahádur, the Marhatta leader, but was successfully defended by the holders for two years, when, Ali Bahádur dying, the siege was raised. At the time of the British occupation, Daryau with his brothers Gangádhar, Gobind Dás, Newal Kishor, Sálig Ram, and Chhatarsál, were in possession of the fort; Baldeo (the eldest) and Bhart Jí had deceased. In pursuance of the policy of the British towards the old possessors of territory above the *Ghâts,* and with a view to the pacification of the country, Daryau Singh, on behalf of the family, was confirmed in the possession of the lands he held on condition of allegiance.[2] The villages specified were those in the Parganahs of Kalinjar, Jaipur, and Berho, the villages of Díha, and eight diamond mines. Many of the villages, however, being in the possession of the Kiladár of Ajegarh, they could not be entered in the *sanad.* The mischievous consequences of this leniency were vainly pointed out at the time, and a few years later became apparent. Daryau Singh, confident in the strength of his fortress, and sharing in the universal belief of the natives in its impregnability, persisted in his opposition to British authority and in his scarcely covert encouragement of every predatory leader.

The Bundelas.

The British.

The policy of Government in 1812A.D. having assumed a more resolute character, it was determined no longer to overlook his contumacy. A force was accordingly assembled at

Capture of the fort.

[1] Pogson's Bundelas, 106. [2] Aitch. Treat., III., 355.

Banda, the command of which was given to Colonel Martindell, and on the 19th January Kalinjar was invested.[1] After reconnoitring the defences of the fort, it was determined to erect batteries on the lesser detached hill called Kalinjari, about 780 feet high, opposite to the north-western extremity of the fort, at a distance of about 800 yards; and by the 26th of January, a path having been cleared of the jungle, four iron 18-pounders and two mortars were hauled up by main force to the top, and the surface being bare rock, the earth requisite to make the batteries was carried up in sacks. Another battery of two 18-pounders was formed lower down on the shoulder of the hill; and another of two 12-pounders nearer the foot, opposite to the great gateway of the fort. Negociations having failed, the batteries opened on the 28th, on which day also possession was taken of the town. No attempt was made to disturb the construction of the batteries, and not a shot was fired from the fort until they opened; it being a point of Indian honuor, it is said, for a fort not to fire until fired upon. When the firing of the besiegers commenced, that from the fort was feebly maintained and did little execution; and it was expected that as soon as a breach should be made the fortress would fall an easy conquest: an anticipation that was fatally disappointed.

By the 1st of February the batteries had effected what was considered to be a practicable breach, and at sunrise on the 2nd the storming party advanced to the assault. The party consisted of five companies of His Majesty's 53rd and the flank companies of the native regiments, commanded by Lieutenant-Colonel Mawbey. As they ascended the hill they were encountered by a brisk fire of matchlocks and volleys of heavy stones until they made good their footing to within fifty yards of the breach, where they halted under cover of an old wall. The top of the breach and the wall on both sides of it were crowded with matchlockmen, regardless of the fire to which they were exposed from the destruction of the parapet. Upon a given signal the assailing column rushed forward, in spite of the missiles with which they were saluted, and reached the foot of the parapet. Here they were arrested by the precipitous and mostly perpendicular rock on which the wall had stood, and which it was necessary to scale before they could arrive at the foot of the breach. Ladders were applied, but the irregularity of the surface rendered it difficult to fix them; and as fast as the men ascended they were knocked down by heavy stones hurled upon them by the defenders of the fort, or were shot by their matchlocks. Equal resolution was displayed on either side, but the disadvantageous position of the assailants rendered the conflict so unequal that after an unavailing struggle of about thirty-five minutes the storming party was recalled. The loss they sustained was severe: it included two officers and eleven men killed,

[1] A detailed account of the siege, accompanied with original documents and despatches, is given by Pogson in his Bundelas, pp. 139—147.

and ten officers and 120 men wounded; that suffered by the garrison was not less.

The Chaubé treaties.

The attempt, however, was not unavailing, as the kiladár sent out the next day to make proposals for a surrender, and gave up the place within eight days afterwards. The terms were simply that he would receive lands to an equal extent in the plains. This had been offered to him at the beginning of the siege, but he had then refused to surrender. Aitchison writes, "that when carrying out the provisions of the capitulation, the dissensions in the family were found to be so great as to necessitate the grant of separate *sanads*[1] to each member for his individual share, and to Gopál Lál, the family vakíl, in order that no one of the sharers might arrogate to himself a greater share of influence or patronage than another." At the time of this partition, two of the brothers, Gangádhar and Gobind Dás, were dead, and were represented by their sons, Pokhar Prasád and Gya Prasád. Two of the shares were held by women—one by the mother of Chhatarsál and the other by the widow of Bhart Jí. The share of the former was, at her own request and with the consent of the several sharers, joined in the *sanad* granted to Chhatarsál; that of the latter in the *sanad* granted to Newal Kishor. Shortly after this agreement was effected, quarrels broke out between Newal Kishor and the widow of Bhart Jí, and in 1817 it became necessary to separate their shares and to grant them distinct *sanads*.[2]

It is a rule of succession in this family that when heirs fail to any sharer the share is divided among the surviving branches of the family. In this way two shares have been absorbed—the share of the widow of Bhart Jí, who died in 1836, and the share of Arí, the mother of Chhatarsál. Of the remaining seven shares, Parwa, the share of Pokhar Prasád, was confiscated in 1855 on account of the complicity of his son and successor, Bishen Prasád, in murder. There remain now six shares, of which five are held by the descendants of Ram Kishan Chaubé, and one by the family of Gopál Lál, the vakíl. All these have received the right of adoption.[3]

The successors.

Páldeo was left by Daryau Singh to his son Nathu Rám, who was succeeded by his son Raja Rám in 1840. Raja Rám died without issue in October, 1842, and was succeeded by his uncle, Sheo Prasád, who died in 1865, when the present jágírdár, Chaubé Mukand Singh, succeeded. This is the senior *jágír*, and the head of the family resides at Nayagaon Chitrakot. The area of the *jágír* is about 28 square miles, and the revenue about Rs. 20,000. Gya Prasád left his share, Taraon, to

[1] Aitch. Treat., III., 370, where a specification of the villages retained and exchanged will be found. Regulation XII. of 1812 specially exempts these assignments from the operation of the General Regulations and from the jurisdiction of the Courts of Civil and Criminal Judicature.
[2] Aitch. Treat., III., 379. [3] *Ibid*, 391.

his son Kámtá Prasád, in 1840, who was succeeded in 1856 by his son Rám Chand, and he by Chaubé Chatarbhuj. The area of Taraon is about twelve square miles, and the revenue about Rs. 12,000.

Bhaisaunda, the share of Newal Kishor, is at present held by his brother, Tírath Prasád, who succeeded Achaljú, the son of Newal Kishor. The area of this *jágír* is about eight square miles, and the revenue is about Rs. 10,000. Sálig Ram wished to divide his share of Pahrá, during his life, among his three sons, but this subdivision of the *jágír* was not sanctioned by Government. Sálig Ram died in 1843 and was succeeded by his son Rámprasád, who in 1855 was succeeded by his nephew, Muksúdan Prasád. On the succession of Muksúdan Prasád it was ruled that he had no right to alienate the revenues of the State beyond his own life. He died in 1868 and was succeeded by an adopted relative and minor, Chaubé Rádha Charan.[1] The area of Pahra is about ten square miles, and the revenue about Rs. 12,000.

Chhatarsál, jágírdár of Nayagaon, was succeeded by his son Jagannáth, who in 1843 was succeeded by his widow, Nune Dulaiya. Under the *sanad* granting her the right of adoption, Nune Dulaiya wished to adopt one Bans Gopál, which was objected to by the other members of the family, on the ground that Bans Gopál was not directly descended from Rám Kishan, the founder of the family, but from one of Rám Kishan's ancestors. Without laying down any general rule which might limit the terms of the adoption *sanad*, Government considered that it was both more in harmony with the ruling principle of Hindú law as to adoptive heirs, and with the rights and customs of the Chaubé family, that the jágírdárin should select an heir from among the direct descendants of Rám Kishan. Further than this Government would in no wise circumscribe her privilege of adoption.

Kámtá Rajolá was the share granted to Gopál Lál, vakíl who was not a member of the Chaubé family, but belonged to the Kayath caste. He is still in possession of the *jágír*, which has an area of one mile and a revenue of Rs. 3,000. The total area of the Chaubé *jágírs* is estimated at 90 square miles, the population at 14,000 souls, and the revenue at Rs. 35,500 a year. A relief of one-quarter of a year's net revenue is levied on all direct successions, and of one-half on all successions by adoption.[2]

The mutiny.

During the disturbances of 1857-58, Lieutenant Remington of the 12th Bengal Native Infantry, at great risk and almost entirely cut off from the world, retained command of the fort throughout the rebellion. At the first outbreak the Raja of Panná held

[1] Sel. Rec., For. Dep., G. I., 44. [2] The following references to the Board's Records apply to the Kalinjar Chaubés:—19th June, 1807, No. 7; 17th September, 1808, No. 23: 19th June, 1812, No. 1: 23rd June, 1812, No. 38; 25th September, 1812; 2nd September, 1814, No. 15; 5th April, 1816, No. 8.

the fortress for us, but he was very shortly afterwards joined by Lieutenant Remington, who remained the only representative of British power in the Banda District for many months, all power of the British Government elsewhere in the district having been subverted. For some time after the re-establishment of British authority a detachment of native troops was stationed in the fort, but this has been discontinued since 1866, when the fort was dismantled, and now a few police constables are the sole guardians of this once all but impregnable fortress. Kalinjar has the advantages of interesting archæological associations, highly picturesque scenery, and remarkably salubrious climate. There are fine encamping-grounds and groves, with abundant supply of water near the town. The difficulty of access, owing to the bad roads that lead to it, may partly account for its desertion. As a sanatarium, however, it presents advantages scarcely equalled by any place in the plains of the North-West Provinces.

Antiquities.

The summit of the rock is in structure a kind of table-land slightly undulated and between four and five miles in circuit. Throughout its whole extent it is fortified by a rampart rising from the very edge, in continuation of the scarp of the rock; and at places where the difficulties of the ascent in its natural state might be overcome, access has been guarded against by a facing of masonry. The fortifications are massively constructed of large blocks of stone laid generally without cement and about 25 feet thick, but in most places they have been allowed to fall into decay. A few small hamlets are scattered over the table-land, and numerous ruins indicate that there must have been a town of some importance, water for which was supplied from tanks which still exist. Access to the vast circumvallation of this hill is by a pathway sloping up the face of the rock in an oblique manner at the south-eastern side.[1] It is a rough and narrow track through brushwood; and in some places almost perpendicular up to the first or lowest gateway, which leads into the fortified part, and is situated at about a fourth of the whole ascent. The gateway is approached by a short flight of stone steps which are continued, except where the path is level, for the remainder of the ascent.

First gateway and inscription.

The first gateway is lofty and has an appearance of strength, but is probably not so formidable in this respect as the gateways above it. It is square and plain in construction, and was probably rebuilt at the date of the inscription above it. It is defended by a loop-holed bastion on each side, and a loop-holed wall runs up the side of the hill at this and the other gates, to prevent a passage around them. It is called the Alam Darwáza, from Aurangzeb's title of Alamgír. The Persian inscription

[1] See Lieutenant F. Maisey's admirable description of Kalinjar and drawings of its remains in J. A. S., Ben., XVII. (P. I.), 171, 313 (1848), from which the archæological account is nearly altogether taken. There are in all seven gateways, which are supposed to be typical of the seven mansions through which the soul has to pass before final absorption in Brahma. Pogson's Bundelas, 148.

given below fixes the date from the words *sad úzlm*, which, according to the *abjad*, make 1084 *Hijrí*, or 1673 A. D.[1] The pathway winds round the hill after leaving this gateway, and a very steep flight of steps leads to the second gateway, called the Kāfir Ghāti, which is probably the strongest of all the gates by natural position. The second gateway is called by the Brahmans the Ganesh Darwáza; on the right of the approach there is a small coarse figure of Ganesh, about 18 inches high, which probably has given it this name.

Second gateway.

There are no inscriptions on this gateway, immediately beyond which is the third or Chándi Darwáza at the angle of the hill. This in fact is a double gate, but the whole forms one building and goes by one name. The gate is defended by a loop-holed wall and bastion, and, like all the gates, bears sockets for the hinges and cross-bars, showing that there were originally doors to all. There are several inscriptions on the sides of this gateway. One of these is on a block of stone which has evidently formed part of some decorated building, for it is carved with foliage, &c., and quite out of keeping with the plain style of the gateway. Others, bearing date 1199, 1572, 1580 and 1600 *Sanvat*, consist of short ejaculatory petitions to Siva, the tutelary deity of the rock. Beyond this gateway is a modern-looking building, seemingly a mere shelter for the defenders: from this point the covered way is nearly level as far as the next gateway, before reaching which a mass of rock is observed on the right which has apparently fallen from above; on this there appears to be a rough ling and also a Sanskrit inscription of five lines containing the names of several *pandits*. The cavalier or barbette which commands the approach to the fourth gate conceals a gateway which opens on a rough flight of steps leading by a short cut to the foot of the hill. This gateway, known as the Bálkhandi Mahádeo Darwáza, from an image of that deity situated about half way down, has no doors, but the sockets remain as in the second gateway. There is here a small building with a pyramidal roof formed of diagonal layers of stone, which give cover to a ling six feet high. A *bargad* tree has grown in a most curious manner through this building, and its roots are interlaced in the doorway. On each side of the doorway are small unimportant sculptures of Ganesh, Mahádeo, Párbatí, &c., and some other figures and lings are seen on slabs of rock near.

Third or Chándi Darwáza.

The fourth gateway (or Budhbadr gate) is of very solid construction; it has only one inscription, which corresponds with that of Manu on the Chándi gate, being a short ejaculatory

Budhbadr Gate.

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[1] الله هوالغني

شاه اورنگ‌زیب دین پرور شد مرمت چون قلعه کالنجر
چون محمدمراد از حکمش ساخت درها محکم و خوشتر
از خرد سال جستمش میگفت سد عظیم چو سد اسکندر

prayer to Siva, bearing date 1580 *Sanvat.* The fifth gate is called Hanumán Darwáza, and round it the wall of the covered way makes a sweep forming a kind of "place of arms," in which is situated Hanumán kund, a small pool of water enclosed by four walls and reached by steps on one side. The wall next the hill is formed into two rows of three arches, the lower row almost covered by the water. At the extremity of the place of arms, a small postern in the wall leads on to a narrow irregular path running along the precipitous side of the hill to some *kunds* (or reservoirs), which, however, are mere hollows in the rock and contain no inscriptions. On the right of the path leading to them is the figure of a *sarmán* (or water-carrier). The face of the rock between Hanumán kund and the gateway is covered with sculpture, but these are so defaced and obliterated as to be almost unintelligible. The subjects appear to be figures of Siva, Ganesh, the bull Nandi, lings and worshippers. The gate is in a very ruinous condition; it has a few of the shorter inscriptions, bearing date 1560 and 1580 *Sanvat.* The steps of the ascent make a sharp turn at this gate, resuming the same direction beyond it. Passing through the gate, on a slab resting against the rock is a figure of Hanumán represented in the act of striking with a club, with one foot on the prostrate body of a demon, and holding a flower or fruit. There is a dried-up *kund* here which originally had the name of Hanumán kund.

Fifth gateway.

The face of the rock between this and the sixth gate, known as Lál Darwáza, is lined with sculpture, much obliterated, representing Káli, Chándika, the ling and yoni, and containing a few of the short inscriptions. About half way between the two gates is a small recess called a Siddh-ke-gupha, or "retreat of the genii," which has a small door, on the left of which is a representation of Vishnu as Narsinha. The Lál Darwáza itself is in good preservation and has its wooden doors standing; on the right is a short inscription bearing date 1580, and on the left one dated 1589 *Sanvat.* Ascending to the top of this gateway a pathway is reached which leads along the face of the hill to the fausse-braie, which contains Bhairon kund. This is an artificial tank about 45 yards long; one side is formed by the rock which is excavated roughly for a little distance, five square pillars and four or five pilasters of coarse workmanship being left as supports. The water appears to be shallow, and is reached by steps on the side of the tank. About twenty feet above the water there is a figure of Bhairon about ten feet high, cut in the solid rock. To the right of the tank are several lings, and on the left some male and female dancing figures, and two *sarmans* (or water-carriers), near one of which is an inscription referring to the existence of the temples, to Siva, erected by one Vasantahara.[1] Lying near this *kund* is a stone trough or cistern, 2′ 5″ × 4′ 2″, cut out of a solid piece.

Sixth gateway.

[1] J. A. S., Ben., *l. c.*, p. 313, *et seq.*, contains translations of many of the inscriptions.

From the Lál Darwáza a short ascent leads to the seventh or main gate, which is of comparatively modern appearance. It has large doors, and on each side are several of the smaller inscriptions and figures of Mahádeo, lings, yonis, and Párbati. Starting from the left of the main gate, a path leads by steps down to the rampart, the terrepleine of which is lower than the gateway. A little distance beyond this there is a fall in the level of the rampart of about twelve feet, and this is the site of the cave called "Síta-sej" (or Síta's bed), which is excavated under the upper, and opens on to the lower portion of the rampart.

Seventh gateway.

Síta-sej.

The Brahmans say that after the war in Lanka (Ceylon), consequent on the abduction of Síta by Ravana, she came to Kalinjar and made this abode for herself. The side opposite the entrance is occupied by her stone couch and pillow, and above the roof is cut into vaulted cupboards or shelves to contain her apparel, and there are two niches in the side for holding lamps. The place is also called Ramsyán. There are several inscriptions on the stone bed: one bearing date 1597 is a short petition, running: "*Daily I salute Mahesha and both Naráyanaka and Domanaka; written by Dvija:*" another to the same effect is addressed to Malika Arjuna, with the date 1600 *Sanvat*. The door has plain pilasters, and square holes above and below, seemingly for posts to block up the entrance. On the right of the cave, as you face it, there is a small recess under a projection of the rock, on which there are some poorly-executed male and female figures. Close to Síta-sej is Síta kund, which appears to be a natural reservoir, or at all events very little enlarged. It is a pool of clear water on a small cavity under shelving rocks, and is reached by two or three steps from the rampart. On the rock over the *kund* is a sitting figure about two feet high, resting on one hand, and near it what appears to be a basket of fish. The Brahmans call this a *chaukidár*. Over the right shoulder of this figure is an illegible inscription, and over the basket some more much obliterated characters, with the date 1640 *Sanvat* (1583 A.D.) Beyond this point the rampart for a few yards is broken, and the path ascends the hill a little, in order to pass around the gaps, immediately on the other side of which is the mouth of the curious descent to Pátálganga.

This is a large cavern full of water, about 40 feet by 20 or 25, situated between 40 and 50 feet below the top of the hill, and the only access to it is by winding steps cut in the solid rock leading from the rampart almost perpendicularly down to the water, like a well in fact. The cave is rough and irregular, and probably in a great measure natural; but the descent has evidently been carried through the rock, as the marks of the chisel are fresh throughout. It seems probable that this descent was formed down the course of some natural fissure or cleft, which was enlarged or built up as required. The position of the cave containing the water

Pátálganga.

could not otherwise have been ascertained, as there are no traces visible from the outside below. The entrance to the descent is under a large mass of rock which abuts on the rampart, and the steps wind down very abruptly. They are very irregular, some being three feet and others not one foot high. About half way down there are two gaps on the left, where the wall or rock has given way, through which a view is obtainable of the bottom of the hill and the distant plain. In the steps and rock overhead here and some distance down there are square holes, evidently for the insertion of stone or wooden pillars to aid in supporting the weight of rock; on the right of the descent, near these apertures, is a date, 1540 *Sanvat*, and opposite a small door showing a shallow recess, which once probably contained an image. This door is guarded by a grotesque coarsely-executed figure represented as standing on two stools and leaning on a staff rounded at both ends; in the right corner is the Nanda (bull) of Siva leaning over a ling and yoni. There is an inscription, with the date 1669 *Sanvat*, below. About 30 steps below this point there is another aperture in the line of rock left by the excavation, but very small. About ten feet below this opening the face of the hill loses its perpendicular direction and slopes down abruptly. There are several inscriptions in the Persian character, and one bears date 936 Hijri, with the name of Humáyún, which corresponds with the date of the siege of Kalinjar by Humáyún, given by Dow. From this last opening a descent of eleven or twelve steps leads to the level of the water about three feet from the roof, which is entirely unsupported, and has water continually trickling from it and the sides.

Pándu kund.

There is a glimmering light from the left which comes through crevices between the horizontal strata of the rock, which are not traceable from the outside. Proceeding along the rampart beyond Pátálganga, you see some rough steps on the left leading through and outside the wall on to a ledge of rock, on which is situated Pándu kund. The rampart here rests on a projecting rock, and the *kund*, which is under it, is approached by a dark passage between the virgin rock and a wall built up to close in the passage. There is no sculpture in this passage; the only objects in it being a small outline of a *sarmán* scratched in the rock, and a similar one of Bhagwán. The *kund* is a shallow circular basin about twelve feet in diameter; the water is constantly trickling into it from between flat strata of rock, and running over finds its way down the hill. There are six small ling, five inches high, sculptured in the rock close to it. On the rock at the end of the space containing the *kund* are some curious characters representing the word Manorath, I. (see GWALIAR).

About forty yards beyond the entance to Pándu kund is a flight of three or four steps leading into a low vault under the rampart, probably formerly used as a magazine for powder, &c. The next feature is a large breach at the

north-east angle, which was formed by our troops under Colonel Martindell. In the broken walls may be seen a number of fragments of pillars, cornices, &c. The breach has been partially repaired, and the rampart wall is here fifty feet high. There are several pieces of sculpture and architectural decorations built up into the interior slope of the rampart here under some trees. They have all the appearance of having formed portions of square pillars or pedestals. Some of the subjects are indecent, and others represent various deities, dancing-girls, &c.

Buddhi taláo.

Proceeding along this side, you shortly arrive at a considerable drop in the level of the rampart, caused by a hollow of the hill. The ground to the right here is high and dotted with several buildings. There are among them some tombs and ling *chalútras* (or platforms), but the greater parts are small plain *dewalas* (or temples), empty, with the exception of one which contains two wretchedly-executed sitting naked figures of Mahádeo and Párbatí. These buildings are scattered about the banks of a tank called the Buddhi, Buddhá, or Burhiyá-ke-taláo. This tank is about fifty yards by twenty-five, and is excavated in the rock; it has steps all round it; bathing in it is said to be very beneficial to soul and body. This tank and the fort are said to have been constructed at the same period.[1] According to the tradition of the Brahmans there was originally only a small spring here, the water of which possessed great virtues. It chanced that a Raja Kírat Brahm (Kirtti Varmma), surnamed Krim Khot, a leper, happened to visit Kalinjar, and hearing of the spring bathed in it and was cured; in gratitude for which he made the tank and built the fort. The name of Krim Khot was probably only allusive to the disease: *krimi*, a worm, and *khor*, "the curse of a god;" or *khot*, a scab. Kírat Brahm is a real name of one of the latter Chandel Rajas, the immediate predecessor of Parmál Brahm, whose name is mentioned on the large inscription at Nílkanth, dated 1298 *Sanvat*; so that, according to this account, the date of the erection of the fort would be near the end of the twelfth century of the *Sanvat*, making it a good deal upwards of 700 years old.

Siddh-ke-gupha.

A little beyond the hollow ground the rampart has given way, and the fragments form a precarious descent to the slope of the hill below, along which is a tangled path, now seldom visited, owing to the trouble of reaching it. This path conducts to a Siddh-ke-gupha, Bhagwán-sej, and Pani-ke-Amán. The Siddh-ke-gupha is merely a small excavation in the perpendicular rock formed for performing penance in; in it are found the two pieces of stone containing the inscription given in J. A. S., Ben., XVII (a), page 321, in which mention is made of a Raja and his son Jatitadhi.

[1] See J. A. S., Ben., VI., 666.

Bhagwán-sej is a stone couch and pillow similar to that in Sitá-sej, but smaller, and cut under a projection of the rock. Beyond this is the excavation called Páni-ke-Amán: it is very low, and entered by a small door about two feet six inches high; the flat roof is supported by three or four pillars slightly decorated. The cave (or rather hole) is very small, and so low that you are forced to creep on hands and knees to examine it. There is no sculpture at these places. Re-ascending to the rampart and continuing the circuit of the fort, you next reach the Panná or Bansakar gate, situated at an angle of the hill, which is guarded by a fausse-braie.

Páni-ke-Amán.

There are three gateways—one in the rampart, a second at the extremity of the fausse-braie, and the third a little lower down; the two latter are blocked up. There are several inscriptions on the right of the rampart gateway. Passing round to the left of the gateway and proceeding to the end of the enclosure, you find a choked-up flight of steps opening on the terrepleine of the rampart and leading to a gateway or postern, which formerly gave access to several places of worship; but it is now blocked up, and to reach them you must descend the wall of the fausse-braie by means of trees growing near it. The path to the Siddh-ke-gupha, Bhagwán-sej, &c., already mentioned, was formerly through this postern. The path at the foot of the wall runs in a scrambling up and down direction to the right and left. Pursuing the path leading towards the breach, and passing a small pool of water called Bhairon-ki-Jhirya, you shortly reach a partially excavated *kund*, under projecting masses of rock which are supported by pillars.

On each side of the kund is a stone slab or bench. The only sculpture here is a figure in relief of a *sarmân* and a small ling at the extremity of the *kund*. The Brahmans call this both Mahádeo and Bhairon kund. Sculptured in the rock, about twenty feet above this *kund*, is a large naked figure of Bhairon, to reach which you have to climb over steep and slippery masses of rock. The situation of the sculpture is curious; it is sculptured in relief on the penpendicular rock, with a small ledge about two feet wide immediately below it, which is the only standing room near it. This figure is called the Minduke or Mirke Bhairon. He has ten arms, two supporting the rock and holding up some drapery stretched out like a curtain, probably the veil with which, at the end of the world, he will hide the sun, thereby causing universal destruction. His various hands hold respectively a sword, a thunderbolt, a head, shield, *trisúl* (trident), axe, club, and *ladu;* an elephant is sculptured behind him, and he is attended also by his *váhan* (or vehicle), a dog. He has a skull in his head-dress and a garland of them round him. Under the figure is the date 1432, but under a small figure of a worshipper on the right, which appears part and parcel of the subject, is the date 1194 *Sanvat* (1137 A.D.) The Bhairon must be eight or nine feet high. On

Mirke Bhairon.

the left are three standing figures, with ling and yoni between them. They consist of a male between two females; the male figure holds two, and each female figure one string of heads. On the right is a seated female figure rather larger than life; one hand is on her bosom, and she supports herself on the other; her eyes are turned towards Bhairon. She is seated on a kind of *charpái* (or couch), on which is an inscription with Manú's name, dated 1563 *Sanvat*. Between the years 1550 and 1600 *Sanvat* there seem to have been extensive works carried on at Kalinjar. Manú Vijaya seems to have been the principal architect and sculptor: probably at that date the fort was thoroughly repaired as well as enriched with sculpture. There are also a figure of a *sarmán* and a head of Mahádeo. Following the path at the foot of the fausse-braie in the other direction, you reach, after a great deal of scrambling, three small shelving excavations, called *fakírs'* caves; they are very shallow, and so sloping that sitting in them even for a few minutes must have been a considerable penance.

Mrigdhára.

The next object of interest after leaving the Panná gate is the Mrigdhára. There are here two contiguous chambers with domed and pyramidal roofs respectively; they are built across the terrepleine of the rampart, and are terraced over at top, forming in fact a kind of casemated barbette. In the inner chamber is a small cistern or basin full of clear delicious water, which is constantly trickling down from a hole in the side of the chamber; this water appears to percolate from the Kot Tírth, a large tank on the high ground above.

Kot Tírth.

The Kot Tírth, from Sanskrit, "*kot*," a fort, and "*tírth*," a place of pilgrimage (especially water), is a large tank nearly 100 yards long artifically formed in the rocky surface of the hill; there are several flights of steps leading down to the water in different places. They have apparently been at one time profusely decorated with sculptures, some of which now remain. In the wall of the tank at the north-east corner is a reclining figure of Vishnu Naráyana. On the pathway at the south-east angle of the tank is a ling with four faces, about two feet eight inches high. There are several buildings scattered around this tank, mostly modern, and a small *dewála* at the south-west corner, where there are some tawdry images and several curious forms of the ling and yoni. This end of the tank is formed by a wall, or rather blocked-up bridge, which cuts off a small irregularly-excavated portion generally dry: probably this was only done to give symmetry to the tank. The Kot Tírth is also said to be supplied by a spring, and the Brahmans aver that in the south-east corner is a large deep *báoli* (or masonry well), whose mouth is hidden in the water. Besides this fine tank and the Burhiya taláo already mentioned there are several others on the top of the hill: the Madár taláo; the Ramna, near the old lines; and the Saníchari, probably named from Saníchar or Shani, the planet Saturn; these three are excavated

in the rock, but are neither so large nor so carefully formed as the two before mentioned. Besides these there are two ponds nearly dry, except in the rains: one, to the north-east of the Brahman's hut, is called Taleya or Tileyani, and the other, on the parade, is called the Bijli taláo. Almost at the foot of the hill there is another tank called the Sarsal Gangá, which seems to collect the water which finds its way from above. This is a considerable sized artificial tank, with steps all round it, originally profusely decorated with sculpture, much of which still remains, and fragments are visible in the water, and at two of the corners are huge figures of Naráyana, but having the ten *avatárs* (or incarnations): the Kurma *avatár* and various praying figures represented above and below. These figures are on slabs ten feet six inches long. There are a number of lings here.

On the right of the cistern in the Mrigdhára is a small basso-relievo of seven deer, from which the name is derived; "*mrig*," a deer, and "*dhára*" a stream or current. The origin of this name is explained by the Brahmans as follows:—"In the *Sat yug*, there were seven sages *(sapt rishi)* who offended their Gúrú (or religious instructor) and were cursed by him. In consequence of his curse they were transformed into hogs, and doomed to wander in Ujainban (or the jungles of Ujjayani) during the term of their lives; after which they became deer, and are so to remain during the four *yugs* (or ages) and to subsist only on the food which pious worshippers set apart for them when performing the ceremony of *pinda parna*." The Brahmans repeat several couplets referring to this curious legend, which is a sign of the planetary worship shadowed forth in the Hindú mythology: the "*Sapt rikh or rishi*, or the seven stars in "Charles's wain" according to Shakespear. Mr. Coleman's account differs; he says:—"The *rishis* were the offspring of the Brahmádhikas, who were the sons of Brahma. They are seven in number, and are named Kasyapa, Atri, Vasishtha, Visvámitra, Gautama, Jamadágni, and Bharadwája. They are astronomically the husbands of the six Pleiades." How six and seven can accord may be difficult to understand. Mythologically they were seven sages, who obtained beatitude by their virtue and piety. The dates at Mrigdhára are chiefly of 1600 *Sanvat*.

Kunbhú.

About 100 yards beyond this a postern leads through a bastion on to a terrace or fausse-braie, which extends some distance in either direction. There are two dried-up *kunds* here, reached by steps, but no sculpture or inscriptions. They are called Kunbhú. From hence to the Nílkanth gateway there is nothing to be seen. Beyond the Nílkanth gateway the interior slope of the rampart is studded with fragments of sculpture and architectural mouldings, and there was formerly a Chandel building called "Parmál-ke-baith kí" here, to which most of these débris probably pertained. Hardly any traces of the building now remain,

as it is said its destruction was completed many years ago, to furnish materials for a tomb to Mr. Wauchope, Collector of Bundelkhand, who died at Kalinjar. At this point the rampart becomes suddenly sunk and runs at that lower level for some distance, after which it is again raised as far as the main gate. In this direction is the Madár talão, which is a dark dismal-looking artificial tank, something like Bhairon kund, but smaller; on the bank there is a small empty domed building, with a low vault beneath, also empty; there are no sculptures or inscriptions here, and the place has a deserted appearance. Near the gate are the traces of another building, also attributed to Parmál, but no guess can be made at its nature, as it merely consists now of a confused heap of stones more or less chiselled and ornamented.

Boar *avatár*.

The remaining curiosities in the fort are two images of the Varáha *avatár*, in which Vishnu is represented in the boar shape. One of them is on the path leading from the main gate to Nílkanth and close to the latter place; it is formed of a fine-grained bluish stone and highly finished. On the back of the animal is the *Panch-rankhi* or *Panchanán* ling; the legs are broken off. The extreme length of the sculpture is five feet, and the thickness across the shoulder one foot eight inches. The other hog is under some trees a short distance south-east of the Kot Tírth; it is seven feet seven inches long and two feet seven inches across the shoulder. It is cut out of a block of the soft stone which composes the hill, and consequently is in very bad preservation. Kalinjar having been originally sacred to Kálí, and being now devoted to Siva, of course the effigies of both are very numerous, especially the ling and yoni form of Mahádeo and Párbatí. It has already been stated that you pass through two gateways in the descent to the fausse-braie, which contains the temple of Nílkanth. The upper gateway (in the main rampart or enceinte) is said to have been built by Parmál Bramh, the last of the Chandel Rajas who flourished in the early part of the thirteenth century of the *Sanvat*. This is probably true, for the style of the structure corresponds with that of the buildings called generally Chandel. On either side of the gateway there are inscriptions in praise of various deities and containing pilgrims' names. One bears the name of some Babú and date 1540, others are of 1547 and 1579. The lower gateway has no inscriptions; it is said to have been built by Amán Singh, Raja of Panná. Immediately below this gateway there are on the right two sculptures built, the one into the parapet of the steps and the other into the wall of the gateway. The former is the upper portion of a highly-finished male figure called Tulsidás, of which the arms are missing.

Ravana.

The latter sculpture represents Ravan, the king of Lanka (Ceylon), attended by a number of male and female figures and demons in rows on each side of him; according to the Brahmans

these figures represent his wives, relations, families, generals, &c. Over these is a row of what appear to be ling or *phallus*, some bearing a head, others the usual division in the ling or *phallus*, and one a figure combating an animal. The length of this sculpture is four feet one inch, from which some idea may be formed of the minuteness of the work, owing to which, and to the perishable nature of the material (sandstone), the extremities are much obliterated. The upper row contains nine four-armed skeleton figures holding clubs or sceptres. In the second row on the left are five four-armed figures holding clubs or sceptres and a kind of ball; on the right three four-armed figures, two hands joined as if praying, the other two rest on intervening pedestals; also three large figures, one holding a child and a sceptre, and another a musical instrument. The third row contains male and female figures with four arms, and two hands holding a lotus and a sceptre, and the other two resting on pedestals; also a seated figure playing on an instrument. In the bottom row are male figures with the lotus, sceptre, and pedestals as above. Ravan appears to have had three heads; the only one remaining is that of a lion. On each side of him is a female figure, seemingly surmounted by hooded snakes. In the small building on the left are several badly-executed figures, *viz.*, Rama holding a sceptre; Sita with a closed lotus flower; Lakshman with club and bow; and an armed male figure discharging an arrow.

Other sculptures.

Mahádeo also appears as Nandigan with worshippers; Hanumán with his foot on the demon who attempted to impede his approach to Lanka; and there is also a small seated figure, with one standing and presenting an offering to it. The sculptures which are built into the wall at the foot of the descent consist of figures of Ganesh, Mahádeo, Párbatí, *fakírs*, and a male figure with a bull's head, called Singha Gerik. The remaining sculptures are much mutilated; their arrangement is as follows:—Over the first or highest cave, a figure of Gaurí Sankar, with male and female worshippers on each side; over the second cave are small niches, two containing ling and yoni in relief, with worshippers; and the remainder empty, though probably all at one time contained sculptures. To the right of the third and over the fourth cave are several figures of Mahádeo, both in the human and ling shape, with a number of male and female worshippers; another skeleton form of Kálí, the bull Nandi, and two armed figures, one discharging an arrow (Bír Badr), and the other wielding a sword, called Mahádeo-ke-putr (son); near this figure is an inscription, dated 1188 *Sanvat*, containing the name of Madana Varmma Deva, and his minister, Raja Deva.[1] The soft rock on which it is cut is quite exposed to the weather, and the letters are very faint. Below this, and close to a figure of Narsinha, is an inscription dated 1292. The colossal Varáha-sarúp lying on the ground in the corner of the fausse-braie is much mutilated, the

[1] J. A. S., Ben., XVII., (1), 322.

face, all the fore-arms and one of the legs being broken off. It represents Vishnu in the third (or boar) *avatár*, in which he descended to recover the earth, which had been submerged in the waters of the universe by a demon. The figure is in very high relief, on a slab eleven feet seven inches high and proportionately thick.

Vishnu.

He is represented in a combatant attitude, the left foot raised on a sort of lotus pedestal or arch, under which are seated two female figures, surmounted by the hooded snakes; their lower extremities are in the form of snakes, which are coiled in a knot beneath them; their hands are in the attitude of prayer. The forearms of this figure are all broken off, but traces sufficient are left to show that he held the usual symbols of Vishnu, *viz.*, a *gada* (club); *padam* (lotus); *chakr* (wheel), and *sankh* (shell). He holds the *chakr* against his breast, and the elbow of that arm supports Lakshmi; he has a rich garland of lotus flowers, and behind him is a kind of tree or stem which separates at top into three rich scrolls, forming a canopy over his head. There are two inscriptions on this sculpture, one at top and the other below, dated 1540 *Sanvat;* the former contains the name of Ganesha, and the latter Udaichand; the words preceding which, "*sutrgar*," are probably a corruption of *satár*, a carpenter. A space enclosed by pillars is known as the "Rásmandal."

The temple is said to have had originally a frontage of seven pillars rising one above the other. The present building is only the lowest story. The small brackets or corbels on each side are said to have once supported arches, the crown being let into the cornice. There are no traces of these arches now, but it is probable that these corbels supported ornamented cross pieces of stone which were let into the holes in the under side of the cornice still visible. The existing pillars are very slender and incapable of supporting any very heavy superstructure, so that the seven storeys may probably have been nothing more than the pillars divided by capitals into seven parts. These pillars are sixteen in number, and are richly ornamented with scroll work of the most varied and tasteful designs, and are grouped so as to form an octagonal figure, of which the doorway of the temple occupies two sides. The capitals consist of *cháturbhújas* (or four-armed figures) holding the *vína, dhol*, and other musical instruments in their hands. A small passage runs around the cave and is lined all along by lings of different sizes, and a raised stone gutter runs through it, to carry off the water poured on the image. It is roughly excavated, narrow and low, and to explore it is a work of some merit. In this respect it resembles the similar passage in the under-ground temple in the Allahabad fort.[1] There is a terrace over the façade of the cave and in

The temple.

[1] Maisey thinks this confined passage leading to the bowels of the earth must be emblematical of the yoni or productive power of Párbatí, also represented by the *argha* or pedestal of the ling, and that the entering into and exit are emblematical of spiritual regeneration. See Coleman Hin. Myth.; 175.

front of the Sárg Rohan, as the reservoir is called. The roof of this reservoir is supported by four neatly-cut square pillars left in the solid rock; on one of them is a sculpture of Mahádeo and Párbatí, about two feet high, standing together in the usual attitudes, with a canopy of hooded snakes over them. There are several traces of inscriptions over the reservoir, but owing to the action of the water they are much obliterated. The dates 1554 and 1579 *Sanvat* are visible. The stone floor is covered with the names and dates of the arrival of pilgrims; among them many dates of 1400 *sanvat* and thereabouts, some of 1200, and one of 1194 *Sanvat* (1137 A.D.), bearing the name of Thákur.

A large thin parallelogram-shaped black stone, resting temporarily against one of the pillars opposite the entrance to the cave, contains a long Sanskrit inscription, a copy of a portion of which is given in Colonel Pogson's History of the Bundelas (page 156), and of all of it in J. A. S., Ben., XVII., 313.[1] The first twenty-four lines of this inscription are of no historical interest, consisting of an eulogistic address to Siva and Párbatí in the usual erotic style of the period. The writers are said to have been Padma, the son of Arnina, and his younger brother, Deoka, favourites of the valiant king Paramárddí, who is indentified with Parmál, the Chandel; it professes to have been composed in honour of the husband of Girijá, a title of Siva, of whom Paramárddí Deva seems to have been an ardent worshipper. It bears date 1298 *Sanvat*, which, if referred to the era of Vikramáditya, corresponds to 1221 A.D. To the left is a portion of another inscription also given in the Asiatic Society's Journal. It speaks of Vijayapála, whose son was Bhumipála, who conquered Karna and desolated the country of Málwa. His son, Jaya Varmma Deva, is said to have abdicated the throne and proceeded to wash away his sin in the divine river. Next came Madana Varmma, who defeated the king of Garjara. The remainder of the inscription is as yet untelligible.

The cave.

The lower portion of the façade of the cave is occupied by a row of standing figures of *deotas* surmounted by scroll work; above these it is divided into moulded compartments, and has four pilasters corresponding to those in the Rásmandal. The space over the doorway is divided into four compartments, each having a circular foliated ornament; all this part is studded with holes, which the Brahmans say are for the nails or pegs used to fasten down the metal plates with which the doorways were formerly covered. A basement or plinth runs along the whole length of the façade, and is ornamented with figures of musicians and dancing-girls. The upper part of the façade, on the right and left, is much mutilated, and the two extreme pilasters are without capitals. The cave contains a black ling about four feet five inches high, with two silver eyes, known as Nílkanth Mahádeo; in front of it is a small trough

[1] A portion in facsimile was printed from a rubbing taken by Lieutenant Sale in J. A. S., Ben., VI., 665.

for water, and two stone slabs, on which the offerings are placed. Near this is another coarse imitation of a face called Kírat Mukh, and a poor image of Párbatí. The side of the cave is relieved by several pilasters, on which are figures of *fakírs* and women. They support a cornice containing figures of musicians and worshippers. The small cave contains no sculpture, being merely a receptacle for lamps, water-vessels, &c.

The bas-relief of the Kúrma *avatár*, between the two pillars to the right, is partly broken; it represents the churning of the ocean with the mountain Mandara. On the right is Indra with his *chhatábardár;* the mountain is represented by a human figure. Some of the wonderful emanations caused by this churning are shown in the sculpture: Srí, the goddess of plenty and seated near the jewel Kaustabh; the white horse Uchchhaisrava."[1] Underneath the Kúrma *avatár* there is another bas-relief of the ten *avatárs* of Vishnu in two rows. He is represented in all his incarnations; several of the figures are represented standing and sitting on lotus thrones, and above the heads of the upper row is a kind of arched foliage.[2] The side entrance is flanked by pillars, on the lower part of which are figures in high relief; one is a skeleton of Bhairon, and the other Ganesh, who is attended by his *váhan* (or vehicle), a rat, and has six arms.

Another of these small pillars has a figure of Brahma. The upper portions are divided into compartments containing small figures mostly in indecent attitudes, showing the Tantrika proclivities of the sculptors. Scattered about are several fragments and mutilated figures, comprising a seated Brahma with his *váhan*, a goose, and a seated female figure, probably Sarasvati, with her *váhan*, a *hansa* (swan); or emblematical of the river of that name. There is also a group of Mahádeo and Párbatí seated on a throne and attended by several male and female figures. Mahádeo has his foot on the bull Nandi, and Párbati hers on the lion,

Brahma.

[1] In order to produce the *amrita* (or water of immortality), the sea was changed to milk, and during the churning was produced the moon; Srí or Lakshmi, the goddess of fortune; Suradevi, the goddess of wine; the horse Uchchhaisrava; the jewel Kaustabh; the *páriját*, or tree of plenty; Súrabhí the cow; and the elephant Airávat. Vishnu appropriated Srí and the jewel Kaustabh; Mahádeo the moon, and Indra the elephant, cow, and horse. According to Coleman, the object of the churning was the recovery of Srí, who was reproduced as Rambha, the sea-born goddess, the Venus Aphrodite of the Greeks. To preserve the earth from destruction Siva drank the poison that also arose and retreated here. The poison dyed his neck blue: *níla*, blue; *kantha*, throat. Hall's Wilson's Vishnu Purána, I., 144, 147 (n.)

[2] The *machh* (or fish,) was to restore the lost Veda which had been stolen from Brahma by the demon Hyagrivá, or, according to some, to warn King Satyavrata of the approaching deluge. The *kúrma* (or tortoise) supported the world during the churning of the ocean; the *varáha* (or hog) recovered the world, which had been submerged by the demon Mahásir; *Narsinha* punished the tyranny and unbelief of Hiran Kasyapa; *Vámana* the dwarf humbled the power and pride of Mahábali; *Parasrám* avenged the wrong of his earthly parents on the Kshatriya race; and *Ramchandra* delivered Síta from Ravana, king of Lanka (Ceylon).

her *váhan;* under the throne is a figure attempting to lift it up, which the Brahmans say is Rávan, who tried to carry off Kailás, the heaven of Mahádeo. Others say he is Kíchaka, who attempted the virtue of Draupadi, the wife of the Pándavas, and who would have been overwhelmed in the ruins of the temple in which he attempted her chastity, did he not exercise his strength to prevent its falling on them. Kál Bhairon has the moon in his head-dress of snakes, and on his forehead a gem which is often substituted for his third eye; he has the usual weapons and symbols in his hand. Síva has three eyes, hence his name *tri-lochana.* In front of this immense figure a flight of steps leads to a postern under the rampart, opening into a lower enclosure; in this enclosure is a Siddh-ke-gupha, empty, with the exception of a small seat, to which access is obtained by steps. There are several short inscriptions here in praise of Nílkanth and other deities; the dates are 1593, 1544, and 1500 *Sanvat.*

Bundela remains.

The relics of Bundela origin consist of two *dharmsálas,* attributed to Hindupat, Raja of Panná, one of which is situated half way between the first and second gateways on the path of ascent, and the other adjoins the temple of Nílkanth. There are, moreover, the remains of several palaces and houses of Bundela Rajas, and Kámdárs of Rajas, who exercised authority in the fort under native rule. One of the largest is known as the mahal of Raja Amán Singh of Panná, who lived a century and a quarter ago, and was slain by his Díwán, Hindupat, at a tank near Chitra Kot in 1804 *Sanvat* (1747 A. D.) Sheo Gobind was the Kámdár of Amán Singh, and occupied a fine house on the hill, which still exists, although now fallen greatly into decay. Sheo Gobind is said to have avenged his master's murder upon Hindupat by piercing the forehead of the latter with a javelin when called upon to give him the "*tilak*" (or mark of sovereignty). He is said, however, to have been himself killed afterwards by the soldiery. The remains of the Musalmán occupation are few. There is a small mosque situated a few hundred yards from the gateway at the top of the ascent, the lowest of the gateways (bearing the inscription above mentioned), and to this period must be attributed many portions of the existing fortifications, which appear to have undergone a thorough repair in the reign of Aurangzeb. In addition to the above there are three tombs of "*Shahíds*" (or Musalmán soldiers who died fighting against the infidels). The tradition with respect to these last is that seven brothers agreed to sacrifice their lives in leading the faithful to the assault of the fortress. The tombs of three of them are found in different parts of the town below, and the seventh is situated near the first gateway. The houses or mahals of the Chaubés, who were the last native holders of the fort, are large and capacious, and portions of them are still used, the remainder having been allowed to fall into decay, like the houses and palaces of those who preceded them. The town Kalinjar itself contains numerous relics of the past, chiefly of the Musalman

period. Several old mosques, dating from the time of Akbar downwards, are found in different stages of decay. The oldest is situtated at the foot of the hill and attributed to one Shaikh Wálí, a contemporary of the Emperor Akbar. The tombs of the Musalmán brothers who perished in war with the infidels have been noticed above. The largest and most revered of them is situated on the side of the hill in the village Katra, adjoining Kalinjar, the name of the warrior being Madh Shahíd.

The town is furnished with three ancient gateways (phátak,) attributed to the time of Aurangzeb, and known as Kámtá, Panná, and Ríwá phátaks. The Kámtá phátak is situated at the entrance to the town on the west side, arching the Badausa and Kalinjar road; the Panná phátak divides Tarahti from Katra; and the Ríwá phátak is situated in the north-west part of the town.

KALPI (Calpee, Calpie, Kalpee of writers), the principal town in the Jalaun District, lies in latitude 26°-7′-49″ and longitude 79°-47′-22″, on the right bank of the Jamna in Parganah Atá, 22 miles from Urai. The road to Jhansi from Hamírpur passes through the town. In 1865 there were 7,746 houses, inhabited by 18,514 persons. The census of 1872 shows a population of 15,570, of whom 7,549 were females. There were 11,414 Hindús (5,406 females) and 4,156 Musalmáns (2,143 females). The area of the town site is 493 acres, giving 32 souls to the square mile. There were 2,995 enclosures in 1872, of which 767 were occupied by Musalmáns. The Hindú population inhabited 650 houses built by skilled labour, out of a total of 790, and 2,047 common houses made of mud, out of a total of 2,857. The census shows 52 landowners, 228 agriculturists, and 15,290 pursuing avocations other than agriculture among the total population. The occupation statements give more than 100 male adults employed in each of the following trades:—Barbers, 119; beggars, 167; brokers, 209; cotton-cleaners, 294; cultivators, 113; labourers, 1,369; servants, 1,024; shop-keepers, 434; shoe-makers, 121; water-carriers, 132; and weavers, 227. All other trades are fully represented, but need not be detailed here.

The town.

The channel of the river at Kálpí is a mile and a half wide in the rains, but in the dry season the actual waterway is about half a mile, the remainder being a bed of sand. The town, situated among rugged ravines, is in general meanly built, the houses being chiefly of mud, though some of a better kind are of kunkur or calcareous conglomerate. Kálpí was formerly a more considerable place than at present, and had a mint for copper coinage in the reign of Akbar. It was in the early days of the East India Company one of the principal stations for providing for the annual investment; now its principal business is the export of cotton, grain, &c., to Cawnpur, Mirzapur, and Calcutta. Experiments were early made to introduce the American cotton here, and lately the indigenous Indian species have

been tried, but all have more or less failed. The town is specially noted for its sugar-candy and paper manufactures, which have a reputation throughout all Upper India. An Extra Assistant Commissioner, with powers of a Sub-Magistrate of the first class, is in charge of the town and parganah. There are 15 regular police and 23 municipal police, the latter supported from municipal funds. There is a good dispensary supported by subscriptions, and a school attended by 55 pupils. From the 15th of June to the 15th of October the Jamna is crossed by an excellent bridge-of-boats, which yields a revenue from tolls of Rs. 12,000, and besides this there are several ferries. Good roads connect the town with Urai and Jhansi, Hamírpur, Banda, Jalaun, and Mahoba. The temperature is very hot in summer, from the radiation from the rocks of the ravines and the sands of the Jamna.

Ruins.

The roadway to the *ghát* on the town side has been carefully sloped to the bridge-of-boats, and the opposite bank is nearly flat, so that undoubtedly the most convenient crossing-place on the Jamna is at Kálpí. The western outskirt of the town in a line with the Jamna is quite a region of old tombs, notably the great tomb called *chaurási gambaz* (or 84 domes), built of kunkur blocks set in lime; and about twelve other fine *makbarahs* (or mausoleums) and some smaller tombs may be seen there. Formerly the town was said to adjoin these tombs, but now nothing remains there excepting the tombs, now gone to decay; a wide space cut by ravines dividing them from the present old town, which has been built eastward of the site of those days. Indeed, the local tradition is that Kálpí always moves south-eastward as times change, and so Ganeshganj, nearer than the old town and more important as regards trade, has been built south-east of it; but most south-easterly and most important of all is Ternanganj, the most recent development of Kálpí, where the existing trade chiefly centres now. The site of the old town is comparatively near the river, rather high, and cut by ravines running down to the Jamna, especially in the outskirts; but there is much level surface for the houses, which thus fairly raised present from a distance a fairly perfect picture of an Oriental town of the older and better sort; the darkened plaster walls and flat roofs interspersed with trees, with here and there a temple spire or Muhammadan dome. The Jhansi high road, leading down to the *ghát*, divides the old town from Ganeshganj. The site of Ganeshganj is lower and farther from the river, yet the houses are fairly raised, and the roadways have in several places been cut down so as to bring their surface to a better average level.

Old cotton agency.

Between Ganeshganj and the Jamna is a region of higher land cut by ravines after the manner of the old town site, and the cotton agency of former times was established there. Its buildings still remain, having been well-constructed, but are mostly empty;

one of the principal godowns is now the Kálpí police-office. Ternanganj, built in the past few years and not yet quite completed, lies to the south and a little east of Ganeshganj, rather in the open country. Its site is nearly level, but well drained by a natural drainage-way which cuts its eastern street. At present Ternanganj looks a little isolated from the rest of Kálpí, but a tendency to build in its neighbourhood is apparent; a fine new school has just been built near it on the town side.

Old fort.

A fort, now in ruins, is situated on the most prominent edge of the steep bank and dominating the *ghát* below. Of its contained buildings only one remains—a wonderful house of one room, with masonry walls nine feet thick, said to have been the residence of a Governor in the Marhatta times. Another house of the same kind, but less substantial, has been recently thrown down and its material utilized for road-making. One noteworthy structure, however, in connection with the fort remains and is kept in good repair; it consists of a flight of steps, with several level landings of really considerable length in all, and going down from the western end of the fort enclosure to a bathing *ghát* on the Jamna. These steps are much used by the people, both to fetch water from the Jamna and to go down to the river to bathe.

The principal roadway of the old town is called Bará Bazar. Entered from the east, it passes west for a short distance, and then turns due south for a considerable distance, until it reaches a wide ravine which intersects the town, dividing it into a northern or important part, and a southern part more village like, with mostly mud-built houses. Where the road turns to the south it is crossed by a gateway, called Siri Darwáza, sombre-looking, with five battlemented points above, but no gates. The short eastern part of Bará Bazar is bordered by remarkably fine houses of two and three storeys high, all in fair repair and said to have been built 100 years ago. The lower storeys open on to the roadway as shops in the usual way, but these shops, as a rule, are not tenanted: the establishment of Ganesh and Moneyganj, and recently of Ternanganj, has drawn away the shop-keepers, to the detriment of the owners of the valuable property in Bará Bazar. Past the gateway, going southward, the houses are less valuable, the shops rather poor, with many gaps where houses had been, but have disappeared. Besides the Bará Bazarway there are several unmade ways, well-kept and levelled, in other parts of the old town, and many good houses, some in ruins—indeed, ruinous houses may be seen in all parts of the old town. The town contains some good temples and a good mosque. In the western outskirts there are tombs; not the old place before mentioned, which is far off, but comparatively recent tombs, one especially a fine *makbarah*, and other old buildings standing amongst ravines, and testifying to the importance of this part of the town even during the past century.

The bazars.

But ruin is fast falling on all these places, and the Muhammadans here are, as a rule, poor. Ganeshganj, Moneyganj, and Raoganj form a separate part of Kálpí, divided from the old town by the high road, which passes down to the bridge-of-boats. This part of Kálpí seems to have owed its origin in great measure to the establishment of the Government cotton agency at that place. It is a comparatively recent part of Kálpí, but it bears evidence of having existed for a considerable time as the business part of the town. These *muhallas*, as their names of *ganj* expresses, are market-places. They contain many well-built houses somewhat scattered, and the principal roadways are lined with shops. The Kálpí Tahsíldarí stands in the southern outskirt of Ganeshganj, and from it the principal roadway extends to meet the main *ghát* road. This *ganj* in part possesses several roads well made and drained. The cotton agency buildings are in the northern outskirt, in the direction of the Jamna, but the buildings are in great part silent and deserted, the cotton agency having been long ago abandoned.

Ganeshganj.

Ganeshganj is the most important of these markets now, and presents the appearance of a rather thriving place of business, which centres in the good houses which border the short wide roadway there. Ternanganj is a market place of considerable importance, and has been constructed entirely in modern style and plan. It consists of a central circular open space of large size, from which wide ways branch to the four points of the compass. Hence some shops line the roadway and the circle. The surface everywhere has been durably made, the roadways are well drained, and trees have been planted in line at convenient distances in front of the shops. At the centre point a fine well has been completed, and the *ganj* roadways are entered beneath fine gateways, with upper and side rooms.

Roads.

The public thoroughfares are carefully kept everywhere in Kálpí, and several of them are admirably made with kunkur. The drainage of the rainfall is thoroughly effected everywhere to the Jamna, and no part of the town can suffer from flooding at any time. The water-supply, as usual, is provided by wells, but the spring-level averages between 90 and 100 feet from the surface, which makes the drawing of water a troublesome business. Some of the richer Hindú residents have very charitably provided wells in the outskirts of the town, where water is constantly drawn by means of bullocks, for the use of the general public and the watering of cattle. The nearness of the Jamna, too, provides a never-failing water-supply, and river water is a good deal drunk.[1]

Municipality.

The existing municipality, formed under Act VI. of 1868, consists of three official and six non-official elected members. An income of Rs. 18,918 was collected in 1870-71: from

[1] From Planck's Rep., 1871, p. 26.

octroi, Rs. 16,542; miscellaneous, Rs. 60; and a balance of Rs. 2,316 from the preceding year, giving an incidence of Re. 0-13-5 per head on the population. The expenditure during the same year was Rs. 13,543, *viz.*, establishment, including police, conservancy, and lighting, Rs. 9,532; watering, Rs. 24; original works, Rs. 2,503; repairs, Rs. 1,239; and miscellaneous, Rs. 247. The municipality supports a force of 87 men for watch and ward, at a cost of Rs. 5,544 per annum. The total income from all sources in 1871-72 amounted to Rs. 23,145, *viz.*, octroi, Rs. 17,372; miscellaneous, Rs. 399; balance of previous year, Rs. 5,374, showing an incidence of Re. 1-1-6 per head of the population. The expenditure for the same year was for establishment, Rs. 10,828; public works, Rs. 8,079; charitable objects, Rs. 241; and miscellaneous, Rs. 1,091, leaving a reserve of Rs. 2,913.

Trade.

As Kálpí is the great emporium for the trade of the western States of Bundelkhand, *viâ* the Ságar road, and for traffic up and down the Jamna by boats, it was selected as a place of traffic registration. The yearly traffic over the bridge-of-boats at Kálpí, from Cawnpur in the direction of Bundelkhand, during the first half of 1872 was foot passengers, 81,404; conveyances, 16,505; baggage animals, 9,836.

Articles.	Mans.	Articles.	Mans.	Articles.	Mans.
Wines... ...	1,593	Salt	2,705	Cotton ...	370
Iron	1,317	Saltpetre....	64	Cloth ...	15,304
Grain	15,113	Sugar ...	76,433	Hides ...	599
Oil-seeds ...	525	Vegetables,	3,697	Miscellaneous.	14,554
Tobacco	14,574	Spices ...	10,667	Total ...	157,515

In addition to the above, bambús, baskets, *sirkís*, and logs were imported. The total value of all the imports was Rs. 11,57,171.

The value of the traffic across the bridge-of-boats towards Cawnpur during the same period amounted to Rs. 9,18,553. The quantities were as follows:—

Articles.	Mans.	Articles.	Mans.	Articles.	Mans.
Grain	85,063	Betel ...	4,569	Spices ...	7,142
Oil-seeds ...	3,955	Vegetables ...	171	*Al* ...	16,111
Saltpetre ...	319	Cotton ...	9,201	Tobacco ...	206
Salt	48	Cloth ...	4,929	Hides ...	3,352
Sugar	484	Ghí ...	8,941	Iron ...	3,545
Fibres	241	Miscellaneous ...	5,766	Total ...	154,043

In addition to the above articles, bambús, baskets, logs, &c., were also exported.

The yearly traffic passed through the bridge-of-boats at Kálpí, by the Jamna river in the direction of Agra from Calcutta, during the first half of 1872 was men 3,531; boats loaded, 203; empty boats, 167.

Articles.	Muns.	Articles.	Muns.	Articles.	Muns.	Articles.	Muns.
Grain ...	165,555	Spices ...	1,598	Iron ...	890	Zinc ...	460
Sugar ...	20,265	Fibres ...	439	Tobacco ...	845	Miscellaneous,	1,410
						Total ...	42,462

In addition to the above articles, bambús and logs were also exported to Agra; the total value was Rs. 1,03,306. The traffic down river during the same period consisted of men, 2,425; laden boats, 240; empty boats, 12. The articles passed down were cotton, 1,05,724 *muns*, worth Rs. 18,01,232; salt, 10,354 *muns*, worth Rs. 45,784; glass, 2,350 *muns*, worth Rs. 3,550; wood 600 *muns*, worth Rs. 51; and *múnj* and uncleaned cotton to the value of Rs. 92.

History: Musalmáns.

Kálpí, according to tradition, was founded by Básdeo or Vasudeva, who ruled at Kambái from 330 to 400 A D. In 1196 A.D. it fell to Kutb-ud-dín Aibak. In 1400 A D. the *Shikk* of Kálpí and Mahoba was conferred upon Mahmúd Khan, son of Malikzáda Firoz. In 1407, Ibrahím Shah, the Sharki prince of Jaunpur, had advanced as far as Dehli, with the intention of reducing that city and the tracts to the west of the Jamna, but returned on hearing that the Governor of Gujrát, after subduing Hoshang, King of Málwa, was advancing to support Mahmúd or to attack Jaunpur. He retreated, and Kanauj was allowed to remain the frontier possession of Jaunpur till the death of Mahmúd in 1412 A.D. In the following year Ibrahím laid siege to Kálpí, when Daulat Khán, who for a short time held the supreme power at Dehli, sent a force against him and compelled him to abandon his intentions for a time.

Ibrahím again proceeded against Kálpí in person, and was joined on his way by Mahmúd Khán of Bayána, then at feud with his suzerain, Sayyid Mubárak. Kádir Khán, son of Sultán Mahmúd Khán, was at this time Governor of Kálpí and dependent on Dehli. He sent urgent messages for assistance, which resulted in Sayyid Mubárak marching in person against Ibrahím. The two armies met at a point on the Jamna a little above Etáwa, and after spending three weeks in desultory skirmishes joined battle on the 21st March, the result of which was so doubtful that both parties gladly consented to an arrangement by which they returned each to his own country. In the autumn of 1435

Ibrahím again led an expedition against Kálpí. At the same time Hoshang, King of Málwa, conceived the design of besieging that city, but when the two armies were drawn up for battle, Ibrahím withdrew his forces on hearing that Sayyid Mubárak had again advanced towards Jaunpur, and Kálpí fell into the hands of Hoshang. In 1442, Mahmúd, the successor of Ibrahím, having complained to the King of Málwa that his vassal at Kálpí was neglectful of the laws of Islám, obtained permission to chastise him; but when he had captured and plundered the place refused to restore it. Two years afterwards the King of Málwa met the forces of Jaunpur near Irichh, and a treaty was agreed to by which Násir, son of the former Governor, Kádir, was appointed governor.

After many changes in 1477, Husain of Jaunpur, having made ineffectual attempts to resist the power of Bahlol Lodi, was defeated in a great battle near Kálpí, and flying thence to Kanauj was again attacked and defeated, and lost not only his paternal possessions on both sides of the Ganges but Jaunpur itself. Kálpí and its dependencies was henceforth absorbed in the provinces immediately subordinate to the ruler of Dehli.

Sultán Sikandar Lodi bestowed Kálpí in *fágir* on his son Jalál Khán.

Jalál Khán.

On the accession of Ibrahím (1518 A.D.), the Afghán nobles, being jealous of his power, bestowed the government of Jaunpur on Jalál Khán, and in this arrangement Ibrahím at first acquiesced, but considering the evils that would arise from a divided sovereignty, by the advice of some nobles of his court sent for his brother, with a view of reconsidering the matter. Jalál refused to come, and seeing that measures were being taken for reducing him to obedience became alarmed and returned to Kálpí. Here, having assumed the insignia of royalty, he set about collecting a force to maintain his pretensions, and leaving his family at Kálpí, advanced with 80,000 horse to attack Agra. On the way he was met by Ibrahím's General, who had succeeded in taking Kálpí in his rear, and driven to extremity, signed a treaty agreeing to resign his pretensions to independence and confine himself to Kálpí. This treaty was disallowed by his brother, whereon Jalál fled to Gwaliar and the hill country of Málwa with a few followers, and after wandering about for some time ultimately fell into the hands of a Gond Prince, by whom he was delivered to Ibrahím and put to death.[1] In 1526 Ibrahím was killed at the battle of Pánipat, which gave the empire of India to the Mughal Bábar, and this time Alí Khán was Governor of Kálpí. The Rana Sanga of Chitor (the present Udaipur) formed a league with the western Afgháns who wished to place Sultán Mahmúd Lodi on the throne of Delhi and drive out the hated Mughals. The confederates occupied Kálpí and advanced as far as Fathipur Síkrí on the road to Agra, where they were met by Bábar and completely defeated.

[1] Erskine, House of Timur, I., 409 (2 vols., Lon., 1854).

Humáyún, on his return from the conquest of Jaunpur and Báhar, laid siege to Kálpí, then held by Alam Khan, Jalál Khán Jighat, and took it (1527 A.D.), and having placed a governor of his own in charge returned to Agra. In the following year, Bábar on his way to the siege of Chanderi passed through Kálpí and reduced Irichh (Irij).[1] On the death of Bábar in 1530 Humáyún succeeded to the throne, and finding the power of Sher Khán in Báhar had increased so as to threaten the very existence of the Mughal power set out to reduce him. Sensible of the importance of the contest he was about to enter on, he committed Kálpí, the gate of the west, to his cousin, Yádgár Muhammad Mirza (1537 A.D.) After the defeat of Humáyún at Buksar in 1539, Sher Shah sent his son, Kutb Khán, to reduce Kálpí and Etáwa. Yádgár Muhammad Mirza having joined forces with Kásim Husain Khán, the Mughal Governor of Etáwa, met and defeated the Afghán forces in a hotly-contested battle, where Kutb Khán was slain. After the defeat of the Mughals at Kanauj (1540 A.D.) Kálpí fell, with the remainder of the empire, into the hands of Sher Shah, who making Agra his headquarters led several expeditions into Bundelkhand, and bestowed Kálpí on Mallu Khán, and he not caring for service under Sher Shah fled to Gujrát. It was in one of these expeditions against Kalinjar that Sher Shah met his death from the accidental explosion of a tumbril (1543 A.D.), (see KALINJAR).

Humáyún.

Muhammad Shah Adil, after the murder of his nephew, Fírúz, ascended the throne (1553 A.D.), and one of his first acts was to plot the destruction of his cousin, Ibrahím Khán Súr, then at Kálpí. Ibrahím defeated the royal forces sent to attack him and succeeded in driving Muhammad Shah to Bahar. Ibrahím in his turn was expelled by Sikandar Shah, better known by his name of Ahmad Shah, who removed Azam Humáyún, his nephew, from Kálpí, which he bestowed upon Muhammad Khán Lodi. The latter was succeeded by Jalál Khán Lodi. Ibrahím however, finding that Sikandar was engaged in opposing Bábar's general in the Panjáb, again marched on Kálpí and took possession of the city and surrounding country—as much as belonged to his former Government. He was not allowed much time to rest, for Muhammad Shah, advancing from Bahar with a large force under the celebrated Hemú, met Ibrahím near Kálpí and utterly defeated him, so that he never afterwards was able to collect an army together. While matters were in this state, confusion became doubly confused by the advance of Muhammad Khán Súr, Governor of Bengal, as another competitor for the throne. Having reduced Bahar and Jaunpur while Hemú was engaged in opposing Ibrahím, the Bengal ruler marched to Kálpí, which seems to have been the favourite halting place on the route between the eastern provinces and Agra. He was met by Hemú at Chapargháta, about

Ibrahím Khán Súr.

[1] Erskine, House of Timur, 484, II. 160.

eleven *kos* below Kálpí, and defeated. Muhammad Khán was never again seen, and it is conjectured that he was drowned in endeavouring to cross the river in which so many of his followers had perished. Muhammad Shah perished in Bengal, and Hemú being taken prisoner after the battle of Pánipat (1556 A.D.) was put to death by Akbar's General. Abdullah Khán Uzbak received Kálpí in *tuyúl*, with the title of Shujáat Khán. Jalaun once more came under the Mughals, and in 1560 A.D. was offered by Akbar to his great General, Bairám Khán, who refused the gift and was shortly after assassinated on his way to Makka. Khán Khánán Mirza Abdurrahím, son of Bairám Khán, was appointed to Kálpí in 1561 for the express purpose of curbing the rebels in the neighbourhood. In 1683 A.D., we find Akbar at Kálpí, where he was the guest of the Jágírdar, Abdúl Matlab Khán. Again in 1595 Kálpí was the *jágír* of Ismaíl Kúli Khán, brother of Khán Jahán, and in 1605 it came into the hands of Abdullah Khán. Amongst the famous persons connected with the town at this time were Raja Bírbal and Shaikh Burhán. The latter was a Mahdawí recluse, who lived on milk and sweetmeats, and taught the Korán, though he knew no Arabic. Burhán died in 1563 A.D., at the age of one hundred years.

In the *Aín-i-Akbari* Sirkár Kálpí is made to include, besides the present District of Jalaun, excepting Kúnch, all the Parganahs of Etáwa, Cawnpur, and Hamírpur bordering the district, and several now included in the Gwaliar territory. It is difficult to discover the position that these tracts held in Sher Shah's scheme of administration, but there is no doubt that the territory immediately surrounding Kálpí was, with uncertain boundaries, dependent on the Governor of Kálpí, and followed the vicissitudes of fortune of the principal city. That the authority of the governor was of a merely nominal character is shown from the success of the Bundela Rajas of Orchha, who about this time occupied the greater part of the Jalaun District under their leader Raja Bír Singh Deo. It was by him, at the instigation of Salím, afterwards known as the Emperor Jahángír, that the celebrated minister of Akbar, Abulfazl, the author of the *Aín-i-Akbari*, was murdered on his way from the Dakhin to Dehli. In 1602 A.D. a force was sent against Bír Singh Deo, but he managed to escape, and on the accession to the throne of Jahángír in 1605 A.D., he rose into great favour and was confirmed in all his possessions.

Soon after the accession of Shahjahán in 1627 A.D. Bír Singh Deo revolted. An army was sent against him, and though he resisted for a long time, he was at last forced to yield, and never after regained the influence he possessed in this district. About this time, Champat Rai, the nephew of Pahár Singh, the then Raja of Orchha, owing to some quarrel, left Orchha and settled at Panná. His son, Chhatarsál, founded the Dangai Raj, consisting of a large tract to the east of the Dhasán river, nearly

Bundelas.

the whole of Jálaun and the Ságar District of the Central Provinces. He had a fortress at Panná and at Kalinjar. In the year 1724 A.D., Muhammad Khán, Bangash, then Governor of Allahabad, was appointed to the Government of Malwá, but being unable to make head against the Marhattas was superseded by the Raja of Jaipur. In one of these expeditions (1732 A.D.) Muhammad Khán was closely besieged by the Marhattas in Jaitpur,[1] and were it not for the exertions of the Rohillas (Ruhelas) that came to his relief would undoubtedly have perished. Chhatarsál was assisted by the Marhattas, and in recognition of their services he presented Báji Rao with one-third of his territories, including the present District of Jalaun. This was the first territorial acquisition made by the Marhattas in Bundelkhand; they however lost no time in adding to it, and, under Náru Sankar, annexed the greater portion of the neighbouring districts.

Marhattas.

The head-quarters of the Governor was fixed at Kálpí. Gobind Rao was in charge of this district when he joined the Marhatta army at Pánipat (1761 A.D.) and was killed there. He was succeeded by his son, Gangádhar Gobind. Kálpí was taken by the British in 1798, but was subsequently abandoned. At the time of the British occupation of Bundelkhand in 1803 Kálpí was seized upon by Nána Gobind Rao, son of Gungádhar, and Jhansi was held by Sheo Rao Bhao. Kálpí was besieged by the British, and after a few hours' resistance surrendered in December, 1803. Sheo Rao Bhao entered into an alliance with the English in order to oppose the pretensions of Shamsher Bahádur, who threatened to come and take possession of this and the other districts held by the Marhattas and conquered by his father, Ali Bahádur. The fourth article of the treaty,[2] supplementary to the treaty of Bassein, stipulated for the cession to the English of a tract yielding a revenue of over thirteen lakhs of rupees in Bundelkhand. At this time, too, Raja Himmat Bahádur, the head and leader of a body of fighting devotees who had acquired possession of some territory in Bundelkhand, also entered into an agreement with the English by which he was put in possession of a portion of territory yielding twenty lakhs of rupees, in Bundelkhand for the maintenance of a body of troops under his command in the British service (4th September, 1803).[3] This grant included Kálpí and the lands adjacent to it. Himmat Bahádur died in 1804 A.D., and his lands lapsed to Government. In 1804 Kálpí was given over to Gobind Rao, who in 1806 exchanged Kálpí and a portion of Raipur for villages more to the west, since which time it has remained a British possession. It was here that on the 23rd May, 1858, the British, under

The British.

[1] Life of Hafiz Rahmat, p. 32. These events are more fully described in the introduction giving the history of Bundelkhand. [2] Aitch. Treat., III, 75; Board, 16th December, 1803. [3] Aitch. Treat., III, 139.

Sir Hugh Rose, defeated with great loss a force of about 12,000 rebels under the Ráni of Jhansi, Rao Sahib, and the Nawwáb of Banda, which did much to quell the rebellion in the Jhansi Division. The fiscal history of this tract under British rule will be found under the head of KÁLPÍ Parganah.

KALPI, a parganah of the Jalaun District, was formed in 1806 of certain villages received from the Subahdár of Jalaun in exchange for villages in Kotra, Sayyidnagar, &c., and the remainder of Kálpí. Fifty villages of Parganah Kálpí were retained by Jalaun, and sixty-two, with one *chak*, were ceded to the English; to this was added fourteen villages in Parganah Raipur Itaura, and the whole was annexed to the District of Bundelkhand. In 1841 sixteen villages of Kálpí were transferred to the Hamírpur Parganah.

Early history.

Kálpí remained in the Bundelkhand District until its division, when for a short period it formed the head-quarters of Northern Bundelkhand, subsequently removed to Hamírpur. Kálpí was then placed under a Deputy Magistrate and Collector, who resided at the town of the same name. In 1842 the parganah consisted of a strip of territory about fifty miles in length, on an average three and a half miles in breadth, though in places not more than a mile broad, and which contained an area of 178 square miles. In May, 1853, Kálpí and Kúnch were transferred to Jalaun in exchange for Maheba and Jaitpur, and subsequently, the parganah was broken up and the villages were transferred to Parganahs Atá and Jalaun of that district.

Assessments.

The following statement shows the results of all previous assessments in Kálpí, in reading which the changes in area recorded above must be borne in mind. :—

Years of settlement.	Name of Settlement Officer.	Land-revenue.	Balance on the whole term of settlement.
		Rs.	Rs.
1805-06 A. D. ...	Mr. G. O. Erskine ...	72,288	...
1806-07 to 1808-09 ...	Ditto ...	84,396	...
1809-10 to 1811-12 ...	Mr. J. Wauchope ...	89,374	4,052
1812-13 to 1814-15 ...	Ditto ...	89,416	8,284
1815-16 to 1819-20 ...	Mr. Scott Waring,	1,15,334	16,079
1820-21 to 1824-25 ...	Mr. Valpy ...	1,12,514	15,959
1825-26 to 1829-30 ...	Ditto ...	1,05,349	21,957
1830-31 to 1834-35 ...	Mr. Ainslie ...	93,067	28,160
1835-36 to 1840-41 ...	Mr. Pidcock ...	93,423	98,772
1841-42 to 1871-72 ...	Sir W. Muir ...	76,958	...

The assessment of 1806 gradually increased until in the fourth settlement, or 1814, it reached Rs. 89,585. Though even on this balances accrued exceeding Rs. 3,000, the demand was raised to a maximum in 1816 amounting to Rs. 1,15,334. This assessment continued for ten years, and notwithstanding its amount, the balances during that period were not much above Rs. 3,000. In 1826, though the demand was reduced by Rs. 10,000, arrears increased by one-third. In 1831 a further remission of Rs. 12,000 went hand in hand with an increasing annual balance. The ninth settlement of 1836, though it gave great temporary relief, afforded but little ultimate reduction, and the balances consequently increased, averaging Rs. 12,000 a year, or excluding the year of famine, Rs. 7,000. The assessment fell at Rs. 2-9-8½ on the cultivated area, and at Re. 1-6-4½ on the culturable area—a rate considerably higher than in the neighbouring parganahs. In Kálpí, excluding the population of the town of Kálpí, there were only 75·5 persons to the square mile, 10·8 ploughs, and 26·5 bullocks, all much lower than in the other parganahs. At the settlement in 1842, Mr. (now Sir W.) Muir[1] divided the villages into four classes:—(1) *tarí* and *kachhár*, which were peculiarly fertile, and the rates adopted for them proportionately high; (2) first-class, containing those villages with a preponderance of *már* soil or white *paría* (Taluka Bhadek), which in fertility surpasses *már* and rivals the richest *kachhár;* (3) second-class, *paría* combined with *rákar;* (4) third-class, a very light soil, for the most part in the vicinity of ravines, and therefore liable to suffer from want of rain. The following statement shows the result of the assessment:—

Class of villages.	Former land revenue in rupees.	Revenue according to deduced rates.	New land-revenue.	Decrease.	*Rates per acre of former land-revenue.*		*Rates per acre of new land-revenue.*	
					On cultivated area.	On culturable area.	On cultivated area.	On culturable area.
		Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Kachhár ...	22,408	17,433	18,445	3,963	3 2 9	1 12 2½	2 9 9	1 7 3
First ...	47,140	39,167	41,008	6,132	2 11 10	1 8 11	2 6 1½	1 5 8
Second ...	20,240	13,878	14,881	5,359	2 5 10½	1 3 2	1 11 10	0 14 1½
Third ...	3,635	2,966	2,624	1,011	1 3 2½	0 8 3½	0 13 10	0 6 0

It was then proposed that Kálpí should be transferred to Jalaun, which accordingly took place in 1853.

[1] Set. Rep., II., 834. For an explanation of the soil terms see HAMIRPUR District.

Soils.

The soils distributed among the cultivated and culturable areas are as follows:—

Class of villages.	Már.	Káhar.	Parúa.	Rákar.	Tarí.	Kachhár.	White parúa.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Kachhár cultivated ...	65	303	2,144	1,154	910	2,464	27	7,067
„ culturable ...	247	735	3,950	4,060	940	2,728	47	12,707
First cultivated ...	3,471	3,831	5,468	735	294	399	3,014	17,212
„ culturable ...	6,342	6,927	9,603	3,383	301	424	3,266	30,246
Second cultivated ...	793	2,067	3,328	1,787	112	95	316	8,548
„ culturable ...	1,622	3,706	6,356	4,554	112	100	417	16,867
Third cultivated ...	207	352	975	1,411	...	66	17	3,028
„ culturable ...	271	858	2,408	3,357	11	85	17	7,007
Grand Total ...	13,018	18,799	34,232	20,441	2,680	6,361	7,151	104,482

In 1842 the percentage of each species and class of crops was as follows:—*Kharíf* crops: *joár*, 13·5; *bajrá*, 23·7; cotton, 12; *múng*, 2—total 51·2. *Rabí* crops: wheat, 5·3; gram, 36·2; *al*, 1·7; *alsí*, &c., 5·5, or a total of 48·8.

New settlement.

The new settlement, to come into force from July 1st, 1873, has been made by Mr. P. White, and is recommended to stand for thirty years. From having so long remained under the same Regulation law as the remainder of these provinces, the villages of the old Parganah of Kálpí, as already noticed, now distributed between Parganahs Atá and Jalaun, have been called the *Kanúni* villages. They are now 108 in number, with an average area of 1,047 acres, divided into 201 estates. The total area is 177 square miles, or 113,115 acres, of which 60,484 acres are cultivated, while the whole culturable area does not exceed 70,969 acres, or 67 per cent. of the total area. This great preponderance of barren land is due to the presence of the ravines running down to the Jamna, and those of the streams passing through the Kálpí villages on their way to the Jamna. The above statement refers to the present condition of the tract settled in 1841. The cultivation has increased by 23,155 acres. Though there are no revenue-free entire villages, there are 423 acres held revenue-free in plots scattered over the country. The total area irrigated from wells is only 233 acres, but from the inundation of the Jamna 5,925 acres are watered. Only 3,355 acres are manured.

Settlement statistics.

In the census taken during the measurement of 1867-68 the population was ascertained at 49,920; this is an increase at the rate of 52 per cent., or 16,737 souls, over the population of 1840-41. The agriculturists number 20,846, and the non-agriculturists 28,074. There are 3,561 ploughs, 8,937 bullocks, 5,432 cows, and 3,974 buffaloes. There are 367 wells, of which 299 only are of masonry. The water is at a depth of 60 feet on the average; but it is remarkable that in the eastern division of the parganah the spring-level is much nearer the surface than in the western; in the former it averages a depth of 50 feet, in the latter 70 feet. At the last settlement of 1840-41 the revenue was lowered to an initial demand of Rs. 65,000, gradually recovering itself by yearly increment up to the sum of Rs. 78,000, which it reached in 1860. The revenue has now been enhanced to Rs. 93,500, and ten per cent. on this sum is levied in addition for local cesses.

Five classes were formed for assessment. Class first is of the best *tarí* and *kachhár* lands; class second of all second-rate *tarí* and *kachhár;* class third of *már*, superior *paríia* and *kábar*, when they, either all together, or any two of them, or the two former singly, predominate; class fourth of *kábar* and ordinary *paríia*, when they conjointly or individually prevail; and class fifth of common *paríia* and *rákar*, when together they are the prevalent soils, or when *rákar* alone preponderates. The percentages of soils and the rent-rates in each class are these:—

Class.	Percentage of							Rent-rates per acre of						
					Paríia.							*Paríia.*		
	Tarí.	Kachhár.	Már.	Kábar.	Superior.	Ordinary.	Rákar.	Tarí.	Kachhár.	Már.	Kábar.	Superior.	Ordinary.	Rákar.
	Acres.							Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
I. ...	9·8	71 0	1·9	4 4	...	10·3	2·6	10 9	7 0	4 13	3 8	...	2 13	1 3
II. ...	14·9	40·2	0·1	2 0	...	32·2	10·6	7 6	5 6	4 3	3 8	...	2 9	0 15
III. ...	...	0·9	17·5	27·1	41·7	5·0	7·8	...	4 9	4 3	2 15	3 8	2 4	1 3
IV. ...	0·2	0·8	5·9	32·8	...	38·3	22·0	...	4 5	3 8	2 11	...	2 7	1 1
V. ...	...	0 7	0 6	7·0	...	25·9	65·8	...	4 0	2 15	2 4	...	1 12	0 15

Thákurs are the proprietors of 77 square miles: Brahmans of 42; Muhammadans of 19; Kayaths of 14; Marwarís of 6, and the remaining 19 square miles are shared between a number of other castes.

Here the *kharíf* crops are the most largely grown, taking out of the whole cultivation 36,666 acres, while the *rabí* crops receive 23,818 acres, as follows:— *Kharíf:* cotton, 9,928; *joár*, 8,729; *bajrá*, 17,240; garden produce, 112; *tilí*, 271;

indigo, 109; other crops, 277. *Rabí:* wheat, 808; wheat and grammixed, 9,751; gram, 8,736; barley, 1,024; barley and gram mixed, 2,556; garden produce, 109; *ál* (dye), 357; *kusúm* plants, 233; other crops, 244.

KAMASIN, the tahsíli town of Parganah Darsenda in the Karwí Subdivision of the Banda District, is distant 58 miles from Allahabad, 38 miles from Banda, and 23 miles from Karwí. The population in 1865 was 1,926, and in 1872 was 1,698, consisting chiefly of Thákurs. There is a police-station and a tahsíli school here.

KARTAL, or Kartar, a village in Parganah and Tahsíli Badausá of the Banda District, is distant 35 miles from Banda and 25 miles from Badausá. The population in 1865 was 2,702, and in 1871 was 2,783, consisting for the most part of Brahmans. There is a bazar held here on Saturdays and Sundays. A halkáhbandi school has been established in the village, the area of which is 3,109 acres.

KARWI, a town in the tahsíl of the same name in the Banda District, is distant 42 miles from Banda and 48 miles from Allahabad, and is the headquarters of the subdivision of Karwí. There is a large building, known as the Bára, forming the residence of the wealthy and influential family of Naráyan Rao, the greater part of whose possessions was confiscated in the mutiny for rebellion. This building is now used as a tahsili, a police-station, and school, including a house for boarders. There was formerly a Munsifi at Karwí, but its jurisdiction has been added to that of the Banda Court. At Karwí also a Joint Magistrate and Assistant District Superintendent of Police are stationed. There is no municipality, but Act [illegible]. of 1856 is in force. The population in 1865 was 5,165, and in 1872 was 4,025, who are chiefly Brahmans, Bakkáls, Thákurs, and Marhattas. There is also a considerable number of Muhammadans. There are five mosques and only as many Hindú temples, though the Hindú population largely predominates. Karwí ever since the mutiny has been gradually declining in prosperity. In 1805 it was used as a cantonment for troops, and subsequently in 1829 it became the principal residence of the Peshwá's representative, who lived in almost regal state and built several beautiful temples and wells (*baulís*). Then Benaik Rao, in 1837, built the magnificent temple and tank with a masonry well attached, known as the Ganesh Bágh, admirable both for its execution and design. It was the first of these influential family making Karwí their head-quarters that caused its prosperity, for numerous traders from the Dakkhin were in consequence attracted to it. In the mutiny, Naráyan Rao (after the murder of Mr. Cockerell, Joint Magistrate of Karwí, at Banda) assumed the reins of Government, and for nearly eight months during the anarchy which followed retained his independence. The accumulations of this family constituted the vast treasure which afterwards became so famous as the "Karwí and Banda Prize

money." It was kept in a vault (or *taikhánah)* in the Bára. Since the mutiny the family has lost its importance, as most of their possessions were then confiscated. Balwant Rao, the present head of the family, through the good offices of the late Mr. F. O. Mayne, continued in possession of an estate still considerable, but small compared with that possessed by his predecessors. He pays Rs. 16,000 annually as land-revenue.

There are six *muhallas* in Karwí: the Bhairon, Patharphor and Malang Nákás, the Topkhana Sadr Bázár, and Kachahí Chauni. Tradition ascribes the foundation of Karwí to a colony of Brahmans who are said to have settled here about 250 years ago; but like all traditions, in the subdivision, there is nothing definite about it, whence they came or who they were. The names of the *muhallas* are derived from the names of *fakírs*, as Bhairon and Malang; or of the occupants, as Patharphor, or stone-cutters. There is no regular market at Karwí, a small bazar is held daily and is much frequented by villagers from the neighbourhood, but it exists only to meet local wants, and does not affect the general trade of the district. The area of Karwí is 3,222 bighas, and it was divided into three *mahals* known as Karwí khas or Muáfi, Karwí Amrit Rao and Karwí Mahál Sirkár. The first belongs to the *mahants* of a temple, who obtained it originally in return for religious services. Manohar Dás, after the mutiny, acquired Karwí Amrit Rao, and has formed these two into one *mahal*. The third, which was sold by auction, became the property of Maní Lál, a zamíndár of Banda. The *mahants* are men of much influence. The present occupier of the *gadí* is Raghunáth Das. There is also a dispensary and a post-office here.

KARWI, the Subdivision of Karwí in the Banda District, is bounded on the north and north-east by the river Jamna; on the east by the district of Allahabad,; on the south and south-west by the mountain range which separates it from Ríwá and other independent States; and on the west, by Parganahs Augásí and Badausá. In shape it resembles a somewhat irregular triangle; the river Jamna and the mountain range forming the side, and the arbitrary line separating it from Badausá, and Augásí the base.

Boundaries.

This tract, which comprises 1,292 square miles and contains 827,387 acres, is naturally divided into two great parts—the mountains of the south and the level plain extending from the foot of the hills northward to the Jamna. The latter is well wooded and the greater part of it under cultivation. Large tracts, however, are waste, owing to the prevalence of the well-known *kánş*[1] weed, which spreads very rapidly, is most injurious to cultivation, and difficult to eradicate. These wastes are rapidly on the increase, owing to the poverty and apathy of the people.

[1] From notes by W. Howe, B.C.S., in charge of Karwí.

General appearance.

The general aspect of the country at the foot of the mountains is, however, extremely rich, and in spite of the number of trees that have been cut to meet the demand for timber, there are numerous groves, principally of *mahúa* and mangos. Towards the hills, indeed, the scenery is of great beauty, consisting of rich cultivated plains dotted with trees, and broken here and there by rugged hills, and occasionally by large tanks or clear streams. On the table-land the country is less rich or cultivated, but the scenery partaking of the characteristics of a mountain region becomes more wild and imposing.

Administrative divisions.

The Subdivision of Karwí consists of three parganahs, in each of which there is a tahsili. First, Tarahwan, the head-quarters of which parganah are at Karwí, where the Joint Magistrate is stationed, and where there is a tahsili and a police-station. Second, Darsenda, and third Chhíbun, the head-quarters of which are at Kamásin and Mau respectivly. There is no munsifi in the subdivision. The police-stations from north-west to south-east are Kamásin, Sahári, Karwí, Rajapur, Bhaunri, Mánikpur, Mau, and Bargarh. Previous to the settlement of 1842 there were nine parganahs in the subdivision:—First, Kunhás; second, Bhitari; third, Kalyángarh; fourth, Chhíbún; fifth, Bargarh; sixth, Parsaita; seventh, Darsendá; eighth, Lakhampur; and ninth, Kori. The three first now constitute Parganah Tarahwan, the fourth and fifth Parganah Chhíbún (or as it is sometimes called, Parganah Chhíbúa Mau), and the last four Parganah Darsendá. Until lately there was a Munsifi at Karwí, Parganah Tarahwan, but its jurisdiction has recently been added to that of the Subordinate Judge's Court at Banda.

Hills and plains.

The hills in the south form the last spur of the great Central Indian range of Bindáchal or the Vindhyas. In this subdivision there are three ranges or terraces, each rising above the other, and each containing a tract of more or less cultivated table-land. The first or lowest range lies about five miles to the south of Karwí, and runs (almost in a crescent shape) in a north-easterly and westerly direction. Towards the north-east the slope of this range gradually decreases, until beyond the Rihontiya Pass the range breaks up into several isolated hills and rocks. In a westerly direction it stretches as far as the picturesque river Paisuni, on the other side of which, forming its western extremity, are also several isolated hills, among them the sacred hill of Chitrakot. On this plateau (locally known, from the name of its principal village, as the Dadrikápátha) there is a good deal of cultivation, though the soil, from its rocky nature, is of an inferior kind. The principal geological formation in this range is the well-known Tarahwan sandstone, much used in building houses and temples. There are numerous villages, but they are thinly inhabited, owing principally to the unhealthy character of the water, which produces a kind of sore, frequently ending in lameness.

Ascending by the Saraiyá Pass we come to the second range, the table-land of Mánikpur and Bargarh, through which the East Indian Railway runs. Here the jungle is large, though there is still a good deal of cultivation, and a considerable number of villages are found. Iron mines exist in this range: the principal one (which produces iron of very fine quality) is worked at Gobarhái, a few miles to the south of Mánikpur. Beyond, to the south, rising like a wall of rock and standing out in bold relief, is the third range which forms the actual boundary of the district, and in the valleys of which are vast jungles with hardly any cultivation; where villages consist of a few scattered huts, inhabited by half savage Kols, and where wild animals roam almost undisturbed.

Soils.

The plains which stretch from the foot of the hills northward to the Jamna are level. The following are the local names of the different varieties of soils:—*már* or *marwá; kábar; gond* or *khera*, or *khirwa; dandi; parúa, rankar* or *rákar; balúa*, and *usar*; each of which has been described under the article BANDA District. The plains may however generally be called *marwa* or black (cotton-soil) plains. Near the Jamna and along the banks of the rivers that flow from the hills into the Jamna there are numerous ravines. No attempt at reclaiming these wastes has ever been made by the people.

Rivers.

The rivers are the Jamna, on the banks of which there are three important towns—Lakhimpur, Rajapur, and Mau. The Jamna has been described under the BANDA District. It is much used for purposes of navigation, but not of irrigation. Disputes between riparian proprietors seldom occur and are settled, as in other districts, by the general law, not by any peculiar local custom. Besides the Jamna there are eight rivers, or rather mountain streams, the principal of which rise in the hills, and traversing the plains in a north-easterly direction fall into the Jamna: these are the Paisuni, Ohan, Bágain, Bardah, Káli Burha, Sarbhanja, Hagni Kanyá, and the Ganta. These streams almost entirely dry up in the cold and hot seasons, and for a great part of their course present all the characteristics of mountain torrents. The Paisuni, Bágain, Ohan, and Ganta are the most important. No large towns or marts are situated on their banks, except Karwi, Tarahwan, and Sítapur, which are on the banks of the Paisuni.

There are three railway stations on the Jabalpur extension of the East Indian Railway in this subdivision—Bargarh, Mánikpur, and Markhandi. These are distant from Karwí, respectively, 28, 18, and 14 miles. The principal roads for traffic are the Banda and Mánikpur roads, 60 miles in length, running first due east and then in a southerly direction; the Rajapur road, 18 miles, from Karwí to Rajapur, in a north-easterly direction; the road from Kamásin to Rajapur, 12 miles, almost due east; and the road from Pahárí to Rajapur, 10 miles, east and north-east.

Besides Karwí, the principal town, which contains 5,165 inhabitants, the following towns are noticed in the alphabetical arrangement, *viz.*, Tarahwan (3,772), close to Karwí; Sítapur (22,608), 5 miles from Karwí; Pachhauhán (1,828), 23 miles; Paháří Buzurg (1,919), 8 miles; Singhpur (2,531), 18 miles; Musíwán (1,773) 28 miles; Mau (2,944), 30 miles; Rajapur or Majhgáwán (7,202), 18 miles; Lauri (1,067), 20 miles; Bargarh (1,473), 40 miles; Chhíbún (2,205), 18 miles; Khandeha (3,585), 24 miles; and Kamásin (1,698), 23 miles. Most of these places can, however, hardly be called towns, nor are they of any importance except Tarahwan, Sítapur, Karwí, and Rajapur. The latter is the principal commercial town in the district, and therefore the road leading to it is at present the most important line of communication. Eventually, however, Mánikpur, which forms the natural outlet by rail for all the country produce of the district, will in all probability become the most important place in the Karwí Subdivision, and for this purpose, to encourage traffic to travel by this road, great improvements are in progress. Thus, a metalled road over the Saraiyá Pass has nearly been completed, and the Mánikpur road is being bridged wherever it is required. A road is also being made connecting Rajapur and Mánikpur, and this will no doubt much increase the importance of the latter place by attracting some of the trade from Rajapur. At present, however, the principal traffic is from the west and south of the district to Karwí, and thence by the Rajapur road to Rajapur.

Climate.

The climate varies very markedly in different parts of the subdivision. Karwí itself being almost surrounded by hills is hot in the extreme, while the climate on the various ranges of hills described above is far cooler and healthier. The second plateau (or Bargarh table-land) is however an exception, and the people suffer much from rheumatism and fever, for the latter of which indeed the entire subdivision, except perhaps Kamásin, is notorious. The rainfall is given under the BANDA District, and that for several places not there noticed is given here:—

	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	Average.
Darsendá	17·26	26·07	43·63	40·34	23·11	20·10	28·42
Tarahti	36·23	28·24	20·36	38·18	23·24	33·14	29 90
Tarahwan	40·16	31·25	23·79	40·52	36·71	43 60	34·34
Paháří	13·81	36·72	12·32	28·60	24·76	18·02	19·04
Chhíbún	22·97	30·36	22·79	40 06	24·84	28·08	28·18
Bargarh	27·63	26·25	...	41·27	24·42	20·19	27·95
Parsaita	24·76	17·83	16·79	...	...	...	19·79

Animal kingdom.

The following wild animals are found in Karwí :—*Sambhar* (elk); *chítal* (spotted deer); leopards; panthers; bears *(bhálu, rich)*; hyena *(karaunch)*, and wolf. Antelope and ravine deer are abundant in the plains; tigers and wild dogs *(kogi)* are occasionally met with in the jungles and ravines of the third range of hills. The deaths from snake-bites during the rains are numerous. During the rains of 1872 the average was estimated at about 25 persons a month. Next in destructiveness come wolves, which carry off annually a large number of children. The following scale of rewards is allowed :—For a full-grown tiger, leopard, panther, or bear, Rs. 5; for a full-grown female wolf, Rs. 3: and for a full-grown male wolf, Rs. 2. No rewards are given for the destruction of snakes. The more savage animals, such as tigers, bears, and leopards, are in fact less destructive, because they inhabit the remote jungles, where fewer people live, and hence accidents are less frequent. There are no peculiar breeds of horned cattle in Karwí, nor are there any special breeds of horses known. The common country *tatú* is the only horse used. No schemes have been adopted, so far as is known, for improving any breed of animals. The ordinary cost of a pair of good bullocks for agricultural purposes is from Rs. 40 to Rs. 50. The fish caught in the rivers of the subdivision are the *rahu, naini, maháser, tengra*, and *gharyár*, with others too numerous to mention. These are caught in the Paisuni, Bágain, Ohan and Jamna, both by nets and hooks. The fishing is carried on throughout the year except from November to January. The classes who consume fish are principally Musalmáns, Chamárs, and Dhimárs. The market price is nine pies per *ser*.

Crops.

The principal rain or *kharíf* crops are cotton *(kapás)*, maize *(jodr)*, *bajrá*, hemp *(san)*, *másh* or *urd*, *moth* or *mothi*, *arhar*, *kulthi*, *kakun*, *kodon*, *manduwa*, or *maruwa* and *til*. Sugar-cane is occasionally cultivated near Rajapur and in some other portions of the subdivision, but only as a luxury, and as a rule in gardens. Formerly it must have been largely cultivated, judging from the numerous *kolhus* (or stone sugar-presses) that are still lying about in almost every village. Rice is cultivated but partially, and principally in low *már* land, or such portions which from their positions lie lowest, and are thus continually under water. The principal *rabí* (or cold-weather) crops are wheat, gram, barley, peas, *masúr*, mustard, tobacco, linseed, castor-oil, and poppy.

Inhabitants.

The only towns requiring notice are Karwí, Sítapur, and Tarahwan in Parganah Tarahwan, and Rajapur in Parganah Mau, of which the population has already been given. The other places mentioned as containing over 2,000 inhabitants are in reality large villages, each having several smaller hamlets (or *puás*) attached to it, thus greatly increasing the population. As may be supposed, the rural population

vastly predominates. The general comparison with other parganahs has already been made in the article BANDA District, and details are given under each parganah notice. The population seems to have decreased, but this is accounted for by the fact that the railway was then in progress, and that large numbers of workmen and their families had settled along the line; thus temporarily the population was increased, but it has now returned to its former level. The entries in the census papers as to castes are as a rule correct. *Panchâyats* are frequently held, and, as a means of settling a dispute, commend themselves readily to a people too poor to sue in the Civil Court, with its heavy institution fees. The system in force here, however, presents no special peculiarities: there are no symptoms of a change from agricultural to urban life, or *vice versâ*. What strikes one most painfully is the state of stagnation which everywhere prevails, and the apathy and poverty of the population. Those engaged in trade prefer treading in their forefathers' steps, ignoring the fact that by means of the railway and increased facilities for communication they could avail themselves of new markets and almost double their wealth. There are of course exceptions to the general poverty; some merchants of Rajapur are extremely wealthy, but they have no enterprise, and, generally speaking, the mercantile class consists of petty traders. The rural classes are sunk in poverty, and their apathy is such that they allow magnificent tracts to be overgrown by *kâns* grass from want of cultivation. Two kinds of uncultivated produce largely enter into the food resources of the poorer classes: they are the berries of the *ber* (*Zizyphus jujuba*) and the flowers of the *mahua* (*Bassia latifolia*). The first are ground down and eaten with salt as a kind of flour, and the second is treated in the same way and made into bread. Both are much in use in the *pâthá* (or table-land) tract. The better classes, zamíndárs, mahájans, &c., eat the food ordinarily in use, as rice, pulses, and flour. The inhabitants of the Karwí Tahsíl are closely connected with people living across the borders in independent territory, and may appear to have emigrated from thence. The houses as a rule are made of mud, the roof being tiled in the houses of the better classes, while the poorer use thatch. In the towns most houses are tiled. The average number of occupants in one *iháta* (enclosure) would be from ten to fifteen. Some of the richer zamíndárs use stone in building their houses.

The mode of husbandry and implements used are of the simplest description, such as are ordinarily used in all parts of the country. The principal items of agricultural export are cotton, gram, corn, &c. All kinds of country produce also find their way to Rajapur, whence they are sent by boats to Allahabad and other places. Agricultural imports, on the other hand, are very few, and are brought principally at times when large fairs are held at Sítapur and Chitrakot. At such times the merchants at Rajapur find the demand so

great that they import cereals, *másh* and other food grains, and forward them to Sítapur.

A statement showing approximately the imports and exports in muns (82lbs.) for the three Parganahs included in the Karwi Subdivision of the Banda District for 1872.

Name of articles.	Darsendá.		Chhibún.		Taráhwan.		Total.	
	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.
	Muns.	*Muns*	*Muns.*	*Muns.*	*Muns.*	*Muns.*	*Muns.*	*Muns.*
Rice ...	1,000	2,500	...	8,000	25,000	...	26,000	10,500
Cotton ...	...	4,200	...	600	...	1,865	...	6,565
Joár and bájrá ...	...	40,150	...	20,000	...	...	...	60,150
Wheat and barley ...	2,000	40,050	1,000	...	15,000	...	18,000	40,050
Dál ...	1,000	14,121	500	5,000	...	...	1,500	19,121
Other grains ...	...	182,125	...	110,300	...	...	...	292,425
Oil-seeds ...	...	2,570	...	3,000	...	...	...	5,570
Oil ...	...	924	...	...	...	...	...	924
Sugar and gúr ...	...	...	...	...	500	...	500	...
Tobacco ...	...	...	...	...	400	...	400	...
Salt ...	...	...	...	...	500	...	500	...

The cultivated area has much decreased owing to the spread of *káns* grass already noticed. The condition of the agricultural population is far from prosperous. Cultivators may broadly be divided into the ousted zamíndárs, now cultivators, and the ordinary cultivators, the latter of whom are of all castes. The most prosperous are Káchhís and Kúrmís, who here, as elsewhere, almost monopolize the poppy cultivation; the poorest (generally without occupancy rights) are Pásís and Kolis. In zamíndári villages the cultivators are generally old proprietors, whose whole history is one struggle with the auction-purchaser or his agent—a state of things that is the fruitful source of nearly all the litigation in the subdivision. The old influential zamíndárs have almost all been reduced to poverty and the status of cultivators; while the men who have taken their place are men without influence and frequently absentees. Among the causes which led to such vast changes in proprietary right, Mr. Mayne, in his settlement report in 1859 for the Banda District, assigns the excessive assessment of revenue as the principal.

Trees and groves were constantly sold to meet the Government demand, and when the mutiny broke out and a year of military anarchy was succeeded by a series of confiscations, few estates indeed remained in which proprietary rights had not largely changed hands. Among the influential families that fell under these circumstances one of the principal may be noticed. Naráyan Rao, at the time of the mutiny, was the head of the most wealthy family in the district, and he became the leader of the rebellion. All his estates were confiscated, and though the family is still an influential one, its present head being Balwant

Rao, yet it has never recovered its former influence and position, and is now on the decline. Act XX. of 1856 is in force in Karwí, Sítapur, Tarahwan, and Rajapur, and a house tax is levied in these towns. Fairs are annually held at the following places:—Chitrakot, twice a year, once in *Kárttik* (November) and once in *Chait* (April): this includes Sítapur: the fairs go by either name; Laura, in Parganah Darsendá or Kamásin, held twice a year, in November and May; Lakhimpur, in Parganah Kamásin, held once a year, in *Chait* (April); Jamráhi, in Parganah Kamásin, held once a year, in *Phálgan* (March); Lauri, in Parganah Máu, held twice a year, in Chait (April) and in November; Rajapur in Parganah Mau, twice a year, once in *Kárttik* (November) and in *Baisákh* (end of April). These fairs are principally held for religious purposes, and the articles exposed for sale are comparatively small and of little value. They consist of cloth, toys, images, grain, &c. There are no manufactures of any importance, or affecting exports, in the subdivision. There is hardly any irrigation even attempted, and this gives the reason why the crops so much suffer. The people depend entirely on the annual rainfall, and except in fields lying close to a village, and for crops such as tobacco or poppy, no irrigation is employed.

Besides Tarahwan and Chitrakot there are a few temples in ruins in various parts of Karwí, and a fine old pile of buildings at Ramnagar, where however not a single inscription exists, and with reference to the origin of which the people in the neighbourhood know nothing. In several places the sites of old forts are found, as at Buchani and Pahári, but except at Tarahwan and a place called Lauri, in Mau Parganah, where the fair is held, there are no traces left, except the foundations and piles of broken bricks, which afford no clue whatever to their history. The people often, but without giving any reason, ascribe these sites to the "Ráj Bhars," though so great is their confusion of ideas that they often say a Bhar Raja or a Raja Bhar built them. At Lauri there is an old fort, built on a hill, the natural advantages of which have been made the most of; here also there is a tank in which a small stone elephant is standing, on the back of which there is a much mutilated inscription. This place is, however, of comparatively modern date. The inscription is in Hindí and is much effaced; what remains is thus translated: "that Ibrahím Khán, son of Phaphúnd Khán, servant of Bír Singh Deo, built this fort and erected the stone elephant in *Sanvat* 1526 (1469 A.D.)." Beyond Lauri and the few temples and sites of forts there is nothing in the subdivison of antiquarian interest, and nothing can be extracted from the traditions of the people. The general history has already been given under the head of BANDA District.

KATAHRA or Katera, a town in Parganah Mau of the Jhansi District, is distant 30 miles from Jhansi and 15 from Mau. The population in 1865 was

4,995, and in 1872 was 4,437. There is a village school here, and a station of the Great Trigonometrical Survey on an eminence on the range of hills to the west of the town. The town has some reputation for a species of pottery which is no doubt strong, but wanting in elegance and design. It is also the residence of the Raja of Katahra, whose estate, consisting of six villages revenue-free, *viz.*, Katahra Khás, Dhaipura, Barúa, Kharka, Ratosa and Ghurat, and three and a half revenue villages, *viz.*, Ganupura, Bhaurau, half of Lohárgaon, and Sijára, is now under the Court of Wards, the Raja being a minor. Raja Ranmast Singh, the present representative, is the adopted son of Senapat Singh, who for his services in the mutiny obtained a *khilat* of Rs. 5,000 and the title of Raja Bahádur. Further, by *sanad*, Katahra was granted revenue-free in perpetuity, and the remaining five *muáfi* (revenue-free) villages were granted revenue-free for two generations, at half rates for the third, and at full rates from the fourth generation.

KEN or Kayan, the Karnávati of Sanskrit writers and Kainas of the Greeks, the principal river of the Banda District, rises amongst the hills on the southern frontier towards the Ságar Division of the Central Provinces, at an elevation of 1,700 feet above the sea. It first takes a north-easterly course, and at Pipariya Ghát, about 35 miles from its source, forms a cataract, falling over the northern brow of the Bandair range. It then takes a westerly direction, and flowing parallel to the base of the range receives in succession the Patna and the Sunár on the left bank, and in the Banda District, the Koil, Gawain, and Chandráwal on the same side. The course is generally northerly, inclining to the east, and after a total length of about 230 miles, the Ken enters the Jamna on the right bank near Chilla, in Parganah Pailáni of the Banda District. It has numerous rapids, and in some places cataracts, according to Jacquemont some not less than 300 feet high, and altogether the bed of the river is too rocky for all the efforts of art or labour ever to render it navigable. It is well stocked with a great variety of fish, and the pebbles which are found in its bed are so exquisitely beautiful as to be in great request for ornaments. They are, however, merely water-rolled fragments of basalt. Though the river cannot be rendered navigable at all seasons, small craft of little draught proceed in the rainy season from the Jamna as far up as the town of Banda, a distance of 35 miles. The water of this river is, by the natives, considered unwholesome. The Ken canal project is noticed under the head of canals in the account of the Banda District.

KHAILAR, a village in Parganah Jhansi of the Jhansi District, is distant nine miles from Jhansi. The population in 1865 was 1,036, and in 1872 was 699. There is a police out-post here.

KHAJURAHU (Kujrów of the maps), a village in Parganah Lauri of the Chhatarpur State, is situated about 18 miles south-east from Chhatarpur and

34 miles south of Mahoba, on the highroad between Ságar and Hamírpur, near Rajgarh, on the right bank of the Ken river. It contains about 162 houses and 900 inhabitants, lying along the south-east corner of the Khajur Ságar or Ninora Tál. This town was the capital of the old province of Jajhoti, which corresponded nearly with Bundelkhand.[1] Hwen Thsang mentions it under the name Chi-chi-to in 641 A.D., and tells us the ruler was a Brahman. This remark is useful as putting a limit to the date to be assigned to the rise of the Chandel dynasty. The only remains that General Cunningham can attribute with any certainty to this period are a single pillared temple called Ganthai, and a high mound which most probably contains the remains of a ruined monastery. In connection with the Chandel kings of this province several inscriptions have been discovered at various places in the neighbourhood. From one found in a small Jain temple at Khajuráhu, and bearing date 1011 *Sanvat* (or 954 A.D.), we learn that the donor of the grant which the inscription records was the contemporary of a Raja Dhánga.[2] The first mention of Dhánga occurs in an inscription[3] found at Mau near Chhatarpur, which mentions the existence of nine chieftains and their ministers from Dhánga, who, after a long and prosperous reign, destroyed himself by drowning at the holy junction of the Ganges and the Jamna at Allahabad, to Madana Varmma, the conqueror of Chhedi, Káshi, and Málava.

No date is given, but there is little reason for supposing this Dhánga to be other than that mentioned above. A second inscription[4] was also found in a temple to Lalaji at Khajuráhu, referring to a Raja Dhánga, of whom the same fact was narrated as having happened, and bears the date 1056 *Sanvat* (999 A.D.)[5] This inscription purports to have been transcribed by order of Jaya Varmma in 1173 *Sanvat* (116 A.D.) from an older one. Amongst kings dependant on Dhánga are mentioned the lord of Kosala (Oudh), Kratha, Sinhala (Ceylon), Kantala, Káshi (Benares), Rádhá (south-eastern Bengal), Andhra (the north-western portion of this country), and Anga, in the usual style of lapidary records, and no doubt in this case exaggerated, as there is no probability of the chiefs of Khajuráhu having ever obtained other than a

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[1] Elliot Hist., I., 57, 383; Cunningham Arch. Rep., 1864-65, p. 68. [2] The *Jami-ut-tawarikh* of Rashíd-uddín, quoting from Abu Rihan-al-Bírúni, who wrote in the first quarter of the eleventh century (Dowson's Elliot, I., 54), mentions the kingdom of Jajhoti as containing the cities of Gwaliar and Kalinjar, and that its capital was at Khajuráhu. In connection with Raja Dhánga, it may be mentioned that the same author speaks of the existence of a tree at the confluence of the Jamna and Ganges having two main boughs, one withered and the other flourishing, on which the Indians are represented as mounting and thence precipitating themselves into the sacred steam. A similar fate is recorded of Gangeya, a ruler of Chhedi, to whom the root of the fig tree at Prayága was precious (J. A. S., Ben. VIII, 484). [2] J. A. S., Ben XXIX, 396; XXXII., 273. [3] As. Res., XII., 357; J. A. S., Ben., XXIX., 393. [4] J. A. S. Ben., VIII., 159. [5] Proc., J. A. S., Ben. 1865, p. 99.

comparatively local influence. The inscription is, however, valuable in having fixed two dates in the line of these chieftains of Bundelkhand. If the usual average of eighteen years be allowed for each of Dhánga's six predecessors and about fifty for himself,[1] the founder of his family will be placed about 841 A.D. Allowing a little more, or nineteen years, for the average reigns of his successors, this calculation will fit in very well with the ascertained date of Jaya Varmma, 1116 A.D., and will place Madana Varmma towards the close of the twelfth century.

The following table will give the names of the chieftains of Khajuráhu for nearly four hundred years, with their aproximate dates. The only two correctly ascertained, however, are the dates of Dhánga and Jaya Varmma :—

		A. D.			A. D.
1	Nannuka, succeeded by his son.	841-859	9	Vidyádhara Deva, by his son.	1023-1039
2	Vákpati, by his son ...	860-877	10	Vijaya Pála, by his son,	1040-1059
3	Vijaya,[1] by his son ...	878-896	11	Kirtti Varmma Deva,[3] by his son.	1060-1079
4	Ráhila,[2] by his son ...	897-915	12	Kirtti Varmma Deva, by his son.	1080-1099
5	Sriharsha, by his son, ...	916-934			
6	Yasodharma Deva, by his son.	935-953	13	Jaya Varmma Deva, by his brother.	1099-1120
7	Dhánga, by his son ...	953-999	14	Sallakshana Varmma, by his son.	1121-113
8	Ganda Deva, by his son ...	1000-1023	15	Madana Varmma,[4] ...	1139-1157

General Cunningham measured all the principal temples at Khajuráhu, where there are upwards of twenty still standing, and the remains of at least as many more. On one of these he found upwards of eight hundred statues of half life size and eight elephant statues of the same dimensions. The sanctum of this edifice is in itself a temple equally crowded with figures. At Mahoba he found the Buddhist confession of faith in characters as late as 1000 A.D. A new inscription gives the Chandel dynasty from Dhánga to Kirtti Deva, before whom the Prabodha Chandrodaya was performed. Ganda Deva is the Nanda Rai of Firishta, who conquered Kanauj, 1021A.D..[5]

Captain Burt, who visited Khajuráhu in 1838, found there seven large temples most beautifully carved. One was dedicated to Mahádeo, a second to Párbatí, a third to Kundari, a fourth to Lálájí, which, as well as Kundari, seems to be the local name of some deity. The fifth was sacred to Nandi, the bull, a *váhan* of Mahádeo, which is here represented in stone seven feet long, five feet high, and three and a quarter feet broad. The sixth temple is dedicated to Chatarbhuj, and the seventh to Vishnu, in the *varáha* (or boar) *avatár*. The

1 General Cunningham mentions an inscription relating to Dhánga, dated 1011 *Sanvat* (954 A.D.), or just forty-five years before his death. 2 Proc, A.S.B., 1865, 99. 3 Gives name to the Ráhilya Ságar, an artificial lake at Mahoba. 4 The builder of the Kírat Ságar, and probably of the Kalinjar Fort. 5 Father of Parmál and builder of the Madan Ságar.

figure of the boar is five and three quarter feet high, eight feet long, and three and a quarter feet broad. The circular roofs of the temples are formed by the overlapping of huge long blocks of stone, which stretch from the capital of one pillar to that of another, and upon both of which they are supported. The others are placed so as to fill up the corners of the square (or other angular figure of which the plan of the roof was formed) by other huge long blocks laid across these interstices diagonally, from the centre of one face to the centre of another. The same occurred above them, smaller blocks being used as the circle contracted, and as the roof tended towards a point. Here a square stone was laid on, resting upon the superincumbent ones. There was no masonry, no plaster of any kind used for the purpose of cementing these slabs to one another, their own weight and position alone being sufficient to give them permanence—a permanence which has lasted for ages, and which would, unless disturbed by the growing of trees or other disturbing cause, exist for ever. For a full account of the antiquities of Khajuráhu, which lies beyond the boundary allotted to this volume, see Cunningham's Archæological Survey, II., 412.

KHAKSIS, a village in Parganah Madhogarh of the Jalaun District, is distant 20 miles from Urai. In 1865 it contained 718 houses and 2,997 inhabitants; in 1872 there were 2,726. There is a village school here, attended by 36 pupils.

KHANDEH, a village in Parganah and Tahsíl Banda of the Banda District, is distant 13 miles from Banda. The population in 1865 was 3,053, and in 1871 was 3,082, consisting for the most part of Dúbe Brahmans and Bagri and Mauhár Thákurs. There is a school and a market on Sundays and Wednesdays, but no trade of any importance. The original inhabitants of the village site are said to have been Ahírs. Thirty years ago the place was flourishing, but it has declined gradually since that time. There are sixteen Hindú temples here. The village has an area of 6,871 acres, and is divided into four *thoks* (or subdivisions), *viz.*, Santh, Taraus, Uparaus, and Bhoja.

KHANDEHA, a town in Parganah Chhibún and Tahsíli Mau, in the Karwi Subdivision of the Banda District, is distant 36 miles from Allahabad, 60 miles from Banda, 24 miles from Karwi, and six miles from Mau. The population in 1865 was 3,694, and in 1872 was 3,585, consisting chiefly of Kúrmís. There is a village school here, and a bazar on Sundays and Thursdays. The nearest railway station, Dabaura on the Jabalpur branch of the East Indian Railway, is distant six miles from the village.

KHANIYA DHANA, a petty *jágír* in Bundelkhand, in the Gwaliar territory. In 1873 the population was estimated at 6,000 souls, the area at 84 square miles, and the revenue at Rs. 20,000. Although owing allegiance to the British

Government from the time of the Peshwa's cession of his sovereign power in Bundelkhand in 1817, the Chief of this petty State never executed any written engagements until the year 1862, when it was considered expedient to reduce the terms of his allegiance to record before granting him in writing the privilege of adoption.[1]

The *jágír* of Khaniyá Dháná originally formed part of the Orchha State, having been granted by Udit Singh to his younger brother, Amán Singh, about the year 1703 A.D. After the dismemberment of the Orchha State by the Marhattas, the Peshwa granted a *sanad* for the *jágír* to Amír Singh, Aharwalí, in 1751. Thereafter the sovereignty over Khaniyá Dháná was for years a subject of dispute between the Marhatta States of Jhansi and Orchha, and after the lapse of Jhansi the British Government inherited the dispute. The jágírdár, indeed, claimed absolute independence both of the British Government and of Orchha, but in 1862 it was decided that, like the "Hasht Bháya Jágírs," the *jágír* of Khaniyá Dháná was directly dependent on the British Government, on the grounds that the *jágír* had undoubtedly formed a part of the Marhatta conquests in Bundelkhand, and had been granted to Amír Singh by the Peshwa, to whose rights the British Government had succeeded, and that for half a century at least Orchha had exercised no sovereign rights or jurisdiction whatever in Khaniyá Dháná. Rao Gumán Singh, Ráis of Khaniyá Dháná, died in December, 1869, and was succeeded by his son, Rao Chhatar Singh,[2] Raja.

KHAPTIHA, a village in Parganah and Tahsíl Pailáni of the Banda District, is situated on the Ken River, eight miles from Banda, six miles from Pailáni, and three miles from the metalled road at Paprainda. The population in 1865 was 3,819, and in 1871 was 3,709, consisting for the most part of Bais Thákurs. There are four Hindú temples and one mosque in this village, and also a halkábandi (or village) school. Broken tiles *(khapta)* and other remains are found in large quantities near this village, and tradition makes it the site of an ancient town which had been in ruins long before the existing village sprang up. The name supports this account. The area is 10,913 acres.

KHARELA, a town in Parganah Jalálpúr of the Hamírpur District, is distant forty miles from the town of Hamírpur. The population in 1865 was 7,879, and in 1872 was 7,809, of whom 3,643 were females. There were 7,504 Hindús (3,492 females) and 305 Musalmáns (151 females). The area occupied by the town is 203 acres, giving 38 souls to the acre. Kharela has six *muhallas* (or wards), the names of which are derived from the names of their founders. The village itself is the largest in the district, containing a total area of 18,260 acres. There is a police-station and a halkábandi (or village)

[1] From Aitch. Treat., III., 253, 455. [2] Sel. Rec., For. Dep., G. I., LXXXII., *xxxix.*

school, and a temple to a deity whose name is unknown. It has a bazar and the market-days are Tuesdays and Saturdays, but there is no trade nor any manufacture of importance. The zámíndárs are Bais Thákurs, and say their ancestor, Rao Singh, married a daughter of Parmál, Chandel Raja of Mahoba, with whom he received a dowry of 52 villages, still held by his descendants; the greater part of these villages now lie in the Native State of Charkhári. A *mela* (or religious fair), called *Khajiliya*, is held at the tank of Mahámun, outside the village, on the last day of the month of *Sáwan*. Some days before women sow wheat and barley in earthen vessels, and by the day of *Khajiliya*, when the plants are grown, they take the vessels with the plants to the tank, bathe themselves, and break the vessels, distributing the plants to their relations and friends, who, in return, have to make them presents.

KOBRA, a village in Parganah Tarahwan and Tahsíli Karwi, in the Karwi Subdivision of the Banda District, is distant 37 miles from Allahabad, 56 miles from Banda, and 14 miles from Karwi. The population in 1865 was 2,136, and in 1872, 1,919, consisting chiefly of Brahmans.

KOTHI, a petty *jágír* in Bundelkhand, of which the principal town lies on the route from Banda to Ríwá, 66 miles south-east of Banda and 46 miles north-west of Ríwá. The area in 1863 was estimated at 100 square miles, with a population of 30,000 souls and a revenue of about Rs. 50,000.[1] The family is Bhágel by caste, and held their lands by yielding submission to every successive conqueror of Bundelkhand. They were not molested by either the Bundelas or Ali Bahádur, and though on the British occupation the *sanad* granted to the Raja of Panná in 1807 included Kothi as one of his feudatories, in 1810 a *sanad* was granted to Lál Dúniyapat, the jágírdár then in possession, making him entirely dependent upon the British Government only. Lál Abdat succeeded Lál Dúniyapat, and received the right of adoption. A relief of one-quarter of the net revenue is levied on direct successions, and of one-half on successions by adoption. Lál Abdat died in 1866 and was succeeded by his son, Ráis Lál Ran Bahádur Singh, who appears to be on bad terms with his relatives, owing to the arrangements made by his father for providing for them out of the State. The State is under the Political Agent for Bhágelkhand, resident at Ríwá.[2]

KOTRA, an old and decayed town of Parganah Urai of the Jalaun District, which, jointly with Sayyidnagar, gave its name to a parganah or fiscal subdivision, is distant 16 miles from Urai. In 1872 there was a population of 3,987. There is a large export of the *al* dyed cloth called *khariá*. The Chaukidári Act is in force and yields a revenue of Rs. 991 a year, from which 15 watchmen are entertained at an annual cost of Rs. 648.

[1] Aitch. Treat., III., 246, 391. In 1873, Dr. Stratton estimates the area at 174 square miles and the revenue at Rs. 30,000. [2] Sel. Rec. For. Dep., G. I., LXX., 42.

KOTRA GHAT or Ghát Kotra, a village in Pargapah Mau of the Jhansi District, is distant 52 miles from Jhansi and 12 miles from Mau. The population in 1865 was 1,066, and in 1872 was 1,073. There is a police outpost here, and a public ferry across the river Dhasán on the Jhansi and Naugaon Road. This village was seized by some Bundela Thákurs, the ancestors of the present proprietors, who hold by the peculiar tenure known as *chákari*, thus described by Mr. E. Jenkinson, C.S.:—

"The tenure is the only one of its kind in the district. The village was taken about 200 years ago by Bundela Thákurs, the ancestors of the present proprietors, and was granted to them in *chákari*—that is, on condition of their providing so many fighting-men and of their performing other services. There were four *sardárs*. The village was divided into two portions, *chákari* and revenue paying. The profits from the latter were devoted to the payment of village expenses. The *chákari* portion was divided into 60 *chákaris*, fifteen of which were managed by each *sardár;* while to the holder or holders of each *chákari* a proportionate amount of land was given. Besides the Bundela Thákurs, Brahmans and Parihár and Jaiwár Rajpúts held *chákaris*. When the Marhattas took possession of the country a light quit-rent was assessed upon the village, and at first this demand being merely nominal, was met by the *sardárs* from the profits of the revenue-paying portion of the village and of their own holdings. But by degrees the demand was raised, and it was found necessary to apportion it among the different *chákaris*, till at length the sum payable on each *chákari* amounted to 22 *Nánásáhi* rupees.

"Since the lapse of the district to the British Government the village has been assessed at full revenue, but the amount payable on each *chákari* has remained to the present day unaltered. There are now five, instead of four, subdivisions—three of 15 *chákaris* and two of 7½ *chákaris* each. The *sardárs* (now called *lambardárs)* collect at the rate of Rs. 22 on each *chákari*, or on each "*tauzi band*," as the land of a *chákari* is called. These sums and the collections from the common lands are thrown into one fund, and the surplus, after the payment of the Government demand and all expenses, is divided among the members who engage directly with Government for the land-revenue. They alone share all the profits and pay all the losses.

"At the time of the preparation of the record of rights many of the holders of *chákaris (tauziwárs)* applied to be admitted to a share of the profits, or to receive a portion of the common lands equivalent to their ancestral share, as shown in the pedigree table and the village accountant's list. But the *lambardárs* objected violently, and such request could not evidently be granted without violating all customs hitherto existing, and entirely changing the constitution of the village. Accordingly, the record of shares expressed in fractions of a rupee was abolished; and in the record of rights, the *chákaris*, or portions of

chákaris, were entered, according to possession, in the names of the different *tauzíwárs*, and on each of the latter was assessed a sum at the rate of Rs. 22 per *chákari*. The *lambardárs* have the option of dividing off the common lands into five equal parts: and in accordance with an arrangement made between the *lambardárs* and the *tauzíwárs*, a stipulation has been entered in the engagement paper to the effect that should a *tauzíwár* at any time pay up the quota of the old village debts and liabilities, all of which were of course contracted in the names of the *lambardárs*, due upon his *chákarí* or *chákarís*, he will be admitted to the settlement of accounts, will receive his share of the profits from the common lands, and will be entitled to have lands equivalent to his share divided off. In such an event the *tauzíwár* will of course pay his full quota of the Government demand, and no longer at the rate of Rs. 22 per *chákarí*, as at present. In no case, however, can possession in the *chákarí* lands be disturbed, and no one can claim to have a re-distribution of these holdings. The common lands are held by the *lambardárs*, *tauzíwárs*, and hereditary tenants, all of whom pay rent according to the custom of "*thanka*," or in a lump sum."

KULPAHAR, a town in Parganah Panwári of the Hamírpur District, is distant about 60 miles from the civil station. In 1865 the population numbered 6,386 souls, and in 1872, 6,044, of whom 2,992 were females. There were 5,390 Hindús (2,643 females) and 654 Musalmáns (349 females). The area of the town site is 238 acres, giving 25 souls to the acre.

The name is said to be derived from the fact of the town being situated in the united villages of Kulhúa and Paháriya. The names of the *muhallas* (or quarters) of the town explain themselves: they are Katra, or market founded by Jagatráj (see JAITPUR); Toriyapúra, from the Toriya fort bazar; Dúbián, Satiya, Ghosián, Maulán, and Tilwapúras, Hatwára, and Kalbaria, from a tree called *kalbar*. The Tahsíli has been removed from Súngra here since 1872. Jagatráj, son of Chhatarsál, Bundela, formed the town, which, however, previously belonged to Banáphar Thákurs, whose descendants are still zamíndárs. The latter relate that Káchhis were the first occupants, and they being at feud with the Ahírs of some neighbouring village, called in the Banáphars, to whom in return for the extirpation of their enemies the Káchhis made over the *zamíndári* of their village, but the time when this took place is unknown. Jagatráj's four sons all lived here, and each built a mansion for himself, the ruins of which still exist. Kesri Singh built the Toriya fort, so named from its being built on an eminence *(toriya tila)*. The remains of the fort still exist and give their name to this branch of the family. Despat, who overran the Parganah of Jaitpur in the mutiny, and other outlaws whose bands have now been completely dispersed, belonged to this family. Since it came into the possession of the British Kulpahár has

Local traditions.

advanced considerably, owing probably to its soil, which consists largely of *már*, and produces cotton and *al* dye in abundance. The public buildings are the new Tahsíli (recently completed), the police-station, tahsíli school *sarái*, and some very ordinary temples and mosques. The tanks built by the Bundela Rajas are large, and one, that called Gahra, is prettily situated. There are no manufactures of any importance, though country cloths and dyeing afford some employment; but the trade in grain, cotton and *al* is considerable. The market days are Mondays and Saturdays. The fair called *Jalbihár* is held here on the twelfth of the dark half of *Bhadon*, but creates no trade, and the *Ramlílá* fair is held between Kulpahár and Jaitpur.

The town is closely connected with the Jaitpur Rajas, but except that Jagatráj (the first Raja) and his sons resided here more perhaps than they did in Jaitpur itself, and built mansions and tanks here, there is no local history regarding them in the town. Not a single descendant of the family now resides, nor has resided here since it came into the possession of the British, and Parganah Panwári was one of the first acquisitions of the British in this part of Bundelkhand. The present Raja of Charkhári has a share in the *zamíndári* of the villages, and his is all the present connection between the town and the Bundelas. The Toriya fort is a very small one. Its builder, Kesri Singh, is said to have been of a turbulent disposition, which would seem to have characterized all his descendants; but he, being a very younger son, received but a small *jágír*, which fortune, so far from improving, deprived his descendants of, who in disgust made themselves outlaws.

Kulpahár ought to have been included in the Parganah of Jaitpur, but Kesri Singh, the Raja of Jaitpur, at the time of our taking Bundelkhand opposed us, with the usual result, and consequently had his *ráj* circumscribed to a *baoni* (52 villages) containing perhaps the poorest villages in his territory, for which the natural beauty of the country but ill-compensated him (see JAITPUR). The Toriya fort could hardly have existed for more than fifty years, for it was not built much before 1750 A.D., and must have been taken by Ali Bahádur when he conquered Jaitpur early in the last decade of the last century, and during our possession of the town in 1805 the fort was dismantled.

KUNCH, a parganah, in the Jalaun District of the Jhansi Division, is bounded on the north by a portion of the Datiya State and Parganah Madhugarh; on the east by Parganahs Jalaun and Urai; on the south by the Samthar State; and on the west by the Pahúj river, which separates it from the Gwaliar State.

Kúnch had, according to the census of 1872, an area of 209 square miles, of which 1.68 were cultivated. Of the area assessed to Government revenue (200 square miles), 31 square miles were returned as unculturable, 10 square miles as culturable, and 159 as cultivated. There were 116 villages, of which

38 had a population under 200; 38 had between 200 and 500; 26 had between 500 and 1,000; 11 had between 1,000 and 2,000; and two had between 2,000 and 3,000. Kúnch itself had 14,448 inhabitants. The land-revenue from all sources during the same year amounted to Rs. 1,65,181 (or with cesses Rs. 1,82,349), which fell on the total area at Re. 1-8-6; on the area assessed to Government revenue at Re. 1-9-7, and on the cultivated area at Re. 1-14-4. The population in 1872 numbered 67,041 souls, giving 320 to the square mile.

Population.

There were 62,739 Hindús, with 30,180 females, and 4,302 Musulmáns, with 2,088 females. The principal Hindú divisions are Brahmans, numbering 7,524, with 3,614 females; Rajpúts, 1,643, having 705 females; Baniyas, 3,093, giving 1218 females; and all other castes numbered 50,479 souls, of whom 24,343 were females. The principal Brahman subdivisions are the Kanaujiya, Sanádh, Jajhotiya, Maháráshtra, and Márwari. The Rajpúts for the most part belong to the Chauhán, Bhadauriya, Rahtor, Kirár, Kanaujiya, Sanawadhiya, Gautam, and Katóliya clans, while the Baniyas comprise Agarwáls, Ghois, and Umrs. The other castes are the same as those given under Parganah Jalaun.

The occupation statements show that in 1872, 467 male adults were engaged in the learned professions; 3,187 in domestic service; 510 in commerce; 18,382 in tilling the land and tending cattle; 5,232 in petty trades and mechanical arts; and 2,701 as labourers. Of the total population, 3,862 were shown as landholders, 24,805 as agriculturists, and 38,374 as employed in avocations other than agriculture. All other statistics are given under the district notice.

This parganah originally consisted of 93 villages made over to the British by Holkar in 1806, and subsequently assigned as a life grant to Bhíma Bái Sahiba, daughter of Jaswant Rao Holkar. The administration of the parganah remained in the hands of the British, by whom it was annexed to the Bundelkhand District, and on the formation of the Hamírpur District to Hamírpur. In 1853 Kúnch was transferred to Jalaun, and on the death of Bhíma Bái in 1858 the revenues lapsed to the British, subject to a life-pension to her grandson, Gobind Rao. The parganah was removed from the operation of the Regulations by Act XXX. of 1860. To the old parganah 39 villages of Indúrkhi and 28 villages from Duboh were added in 1861, and 18 villages were transferred from Kúnch to Madhugarh. We shall first refer to the fiscal history of the 89 old villages of Kúnch forming what is known as the Kánúni Parganah.

History.

The first settlement (made in 1807) fixed the demand at Rs. 1,72,517, and the succeeding settlements are shown in the following table, from which it will be seen that no balance accrued till 1834:—

Early assessment.

Year of settlement.	Name of Settlement Officer.	Land-revenue.	Year of settlement.	Name of Settlement Officer.	Land-revenue.	Balance on the whole term of settlement.
		Rs.			Rs.	Rs.
1805-06 A.D.	Mr. J. D. Erskine,	1,72,517	1820-21 to 1824-25.	Mr. Valpy ...	2,18,140	...
1806-07 to 1808-09.	Ditto ...	1,75,929	1825-26 to 1829-30.	Ditto ...	2,18,039	...
1809-10 to 1811-12.	Mr. J. Wauchope,	1,84,742	1830-31 to 1834-35.	Mr. Ainslie...	2,18,017	24,111
1812-13 to 1814-15.	Ditto ...	1,89,781	1835-36 to 1840-41.	Mr. Pidcock...	2,19,377	2,05,865
1815-16 to 1819-20.	Mr. Scott Waring,	2,16,533	1841-42 to 1871-72.	Sir W. Muir...	2,00,336	

In 1837 Rs. 1,244 were added on account of two resumed revenue-free villages. The classification of soils in this parganah range thus:—*már*, 64·3; *kábar*, 26; *paríya*, 8·2; *rákar*, 1·5. The eastern half consists of first-class *már* villages, the western of *kábar* and *paríya* lands of the second class, and a few poor villages of the third class. There are no ravines or broken ground in the parganah. "In most seasons a large part of the parganah enjoys a peculiar means of fertility, which imparts something of the fructifying powers of irrigation. The territory of Samthar is raised considerably above the level of Kúnch, into which therefore its superfluous rain is poured. The flood extended over several miles enters to the south-west, and moving in a north-westerly direction, traverses the parganah. It sweeps not along as a river, but settles with a widespread surface on the face of the ground, imparting not only moisture but a rich deposit, and producing a most luxuriant *rabí* harvest. This natural irrigation, which is termed the *páu*, fertilizes about 22,400 acres.

The *páu* from Samthar.

The land subject to it is for the most part included in the first class. But leaving this flood out of sight, the soils of Kúnch are incomparably superior to the richest of any other parganah, and their rates are, in consequence, from a fourth to a half higher. The crops produced upon the *már* lands are so luxuriantly rich, and cover the surface so completely, that you may pass from village to village and see no traces of their boundaries—no traces even of the division of the fields, excepting the road you are upon, and that, too, sometimes half overgrown with wheat. The first-class villages contain an area of 44,292 culturable acres, of which only 2,682 lie fallow; and out of 78,966 acres, which is the entire amount of arable land in the parganah, there are but 8,411 acres uncultivated. The great source of the fertility of the soil is its humidity, which is frequently so great as not to permit of the growth of a *kharíf* crop. To the same cause may be attributed the comparative absence of the *dl* plant, the roots of which are destroyed by excess of moisture."

There is a good centre of trade in the town of Kúnch, which contains a large market for salt, sugar, and cotton. Still Mr. (now Sir William) Muir considered that the parganah was over assessed—first, from the excessive rate both on the cultivated and culturable area; secondly, from a comparison with other parganahs and the known uncertainty of the crops; and thirdly, signs of the difficulty with which the existing revenue was paid were distinctly visible. The general result of his assessment is given in the following statement:—

Assessment of 1841-42.

	Former land-revenue	Revenue according to deduced rates.	New land-revenue.	Decrease	*Rates per acre of former land-revenue.*		*Rates per acre of new land-revenue.*	
					On cultivated area.	On culturable area.	On cultivated area.	On culturable area.
	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
First ...	1,45,122	1,38,292	1,35,202	11,160	3 7 10	3 4 5	3 4 0	3 0 10
Second ...	65,730	66.858	58,494	7,327	2 9 9	2 3 6½	2 5 2	1 15 8
Third ...	8,525	7,818	6,640	1,885	2 4 4	1 10 9	1 12 3½	1 4 10
Total ...	2,19,377	2,12,968	2,00,336	20,371	3 1 9	2 12 5·5	2 13 5	2 8 7

The soils distributed among the cultivated and culturable areas in 1841-42 were as follows:—

Class of villages.	Már.	Kábar.	Parúa.	Rákar.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.
First—cultivated ...	34,659	5,488	763	693	41,603
„ culturable ...	35,849	6,184	1,102	1,157	44,292
Second—cultivated ...	10,077	10,680	4,115	326	25,198
„ culturable ...	11,108	13,881	4,872½	516	29,577
Third—cultivated ...	637	2,084	956	77	3,754
„ culturable ...	711	2,587	1,599	200	5,097
Total ...	93,041	40,104	13,407	2,969	149,521

At the same time the percentage of each crop to the total area cultivated was as follows:—*Kharíf* crops: *joár*, 13·5; *bájrá*, 1·0; cotton, 13·7; *múng*, 1·5—total 29·7. *Rabí* crops: wheat, 20·7; gram, 25·5; *ál* 2·3; *alsí*, 3·5, or a total of 51·5.

Assessment of 1873.

The new assessment was made by Mr. P. J. White in 1871-72, and is recommended for thirty years from July 1st, 1873. The old parganah now contains 95 villages, divided into 110 estates. The average size of each village is 1,065 acres. The total area is 101,173 acres, or 158 square miles; the assessable area 90,892 acres, of which 86,227 acres are cultivated. The depths of the water-bearing strata are as follows:—In 11 villages the depth is under 20 feet; in 37 villages 20 to 35 feet; in 37 villages 36 to 50 feet; in five villages 51 to 60 feet; and in one village it is above 60 feet. In four villages there are no wells, yet irrigation, like manuring, is neglected. The wells are within or immediately around the village site. The population in 1868 stood at 49,965, of which the cultivating community numbers 24,886. The soils of the cultivated area are, *már*, 38,112; *kábar*, 36,560; *parúa*, 9,485, and *rákar* 2,070 acres, or in the percentages of 44·2, 42·4, 11·0, and 2·4 respectively. The parganah was divided into three classes for purposes of assessment, villages with *már* predominating being placed in the first, those with principally *kábar* and *már* in the second, and those with chiefly *parúa* and *kábar* in the third class. The percentages of soils and the rent-rates in each class are these:—

	Percentages of				*Rent-rates per acre of*			
Class.	Már.	Kábar.	Parúa.	Rákar.	Már.	Kábar.	Parúa.	Rákar.
					Rs. a.	Rs. a.	Rs. a.	Rs. a.
I.	67·8	26·7	4·4	1·1	5 1	4 9	3 10	2 11
II.	28·4	53·8	14·8	3·5	4 11	3 14	3 4	2 2
III.	0·5	71·4	24·4	3·7	4 5	3 12	2 15	1 12

State of the parganah.

Mr. White writes:—"Up to 1840-41 the position of Kúnch was peculiar; it was surrounded by Native States whose lands were backward in cultivation, and when industry was not secure of its fruits. The population of Kúnch was thus swollen by immigrants. Its soil was cultivated to the utmost possible extent, and its produce carried an artificially high value, as the market rate was regulated by the grain that had to be imported on pack-bullocks from Mahua, to bring up the supply to the local demand. But now our rule took in much of the surrounding country, communications improved, other changes occurred, and the singular advantages of Kúnch no longer remained. Accordingly in 1841 the revenue was lowered, but the burden was still too great. Ten years afterwards the settlement began

to give way, and in 1859 it was reduced to Rs. 28,000. The revenue by the present re-settlement is Rs. 1,96,500 in round numbers. In addition, the cesses are ten per cent. on this amount.

Of the 158·1 square miles comprising the parganah area, Kúrmís are the proprietors of 77·3; Brahmans of 29·3; Márwarís of 11·7; Gújars of 11·2; Lodhís of 8·2; and Muhammadans of 7·5 square miles; while the remaining 12·9 square miles are shared between Thákurs, Kayaths, Telís, Baniyas, Ahírs, and Jats in the order named. The industrious and thifty Kúrmís are the principal cultivators throughout the parganah. The parganah possesses 4,200 ploughs, 9,655 oxen, 2,071 cows, 3,781 buffalos, and 790 wells built by skilled labour. A plough can cultivate 60 *bighas* per annum in the *már* soil, or 40 for the *rabí* and 20 for the *kharíf* crops; 40 *bighas* per annum in *kábar*, or 25 in the first and 15 in the second crop; 30 in *paría* and *rákar*, or 20 and 10 in the two harvests respectively. The proportion of the *bígha* to the acre is 2·145. Of the whole cultivated area the *rabí* crops cover no less than 75,552 acres, and the *kharíf* crops only 10,675 acres. The details are as follows:—*Rabí*, wheat, 1,687; wheat and gram mixed, 67,549; gram, 5,035; barley, 214; *alsí*, 513; dye plants, 155; garden produce, 400. *Kharíf*, cotton, 5,532; *joár*, 3,869; *bájra*, 973; indigo, 93; *kodo*, 106; garden produce, 70; other crops, 32.

Agriculture statistics.

There are no whole revenue-free villages; but there are 4,258 acres of revenue-free plots, of which 323 acres are maintained for the lives of the holders and the rest are in perpetuity. The Pahúj river is to the west of Kúnch; it is not navigable. Several roads, but at present all fair-weather ones, lead to the town of Kúnch. The road from Jhansi to the Phaphúnd Railway Station in the Etáwa District, *viâ* Kúnch and Shergarh Ghát on the Jamna, is to be metalled, and the road from Kúnch to Urai is a raised and bridged one.[1]

KUNCH, the principal town in the parganah of the same name in the Jalaun District, is situated on the Kálpí road, 42 miles from Kálpí and 19 miles from Urai in latitude 25°-59′-30″ and longitude 79°-11′-55.″ In 1865 the town contained 14,848 inhabitants, living in 4,035 houses. In 1872 the inhabitants numbered 14,448 souls, of whom 7,139 were females. There were 11,956 Hindús (5,908 females) and 2,492 Musalmáns (1,231 females). There were 2,724 enclosures, of which 436 were occupied by Musalmáns. The houses built by skilled labour numbered 3,375, and of these Musalmáns occupied 24. Of the common huts, 507 were inhabited by Musalmáns and 2,466 by Hindús. The census shows of the total population, that

[1] The following references to the Board's Records will give the full fiscal history of Kúnch:—14th April, 1807, No. 8; 12th March, 1808, No. 18; 23rd March, 1808, Nos. 3, 4; 21st February, 1809, No. 64; 17th March, 1809, No. 23; 26th January, 1810, No. 20; 3rd May, 1811, No. 10; 28th December, 1811, No. 1; 22th January, 1812, No. 10; 2nd July, 1816, No. 11; 31st March, 1818, 21st July, 1818, and 26th August, 1821, No. 1.

113 were landowners, 1,964 were agriculturists and 12,371 followed avocations other than agriculture. The occupation statement gives the following trades as pursued by more than one hundred of the male adult population:—Beggars, 114; flour-dealers, 112; labourers, 286; cotton-cleaners, 106; cultivators, 706; oil-makers, 214; petty dealers, 1,124; servants, 927; shoe-makers, 181; and weavers, 468.

Kúnch is the residence of an Extra Assistant Commissioner, who is usually a Sub-Magistrate of the first class, in charge of Parganahs Kúnch and Madhugarh. There is also a tahsíli and a police-station, with 28 regular police. The municipal police number 35, and are paid from octroi duties levied under Act VI. of 1868. There is a good dispensary supported by subscription, and a tahsili school attended by 52 pupils; also a girls' school with 25 pupils. There are four police outposts in the parganah at Bhenr, Kailiyá, Sunau, and Mau Mihauni. In 1804, Colonel Fawcett, who commanded the British troops in Bundelkhand, sent a force of seven companies to reduce the fort of Amanta Maláya, about five miles from Kúnch. The kiladár, while offering to surrender and negotiating terms, sent word to the partazan leader, Amir Khán, who was then engaged in plundering Mau and Irichh, and on the 22nd May, 1804, the Amir in person, marching by night, detached the Pindaras of his party to plunder the camp, whilst he divided the main body into three parties to attack the force in the trenches. The British battalions formed square and drove off the Afrídis and Dakhanis of the Amir's left wing, who, however, made their way around between the fort and bazar and attacked the British troops in the rear, whilst Amir Khán himself charged them in front with the right wing and drove them from the trenches to their camp, with the loss of two howitzers, two twelve-pounders, one six-pounder, and all the tumbrils and baggage. The British loss was severe, amounting to two companies of native infantry and about fifty European artillerymen. The British force then retreated in safety to Kúnch, and Amir Khan retired to Irichh. The next day the Pindaras returned towards Kúnch, and their leader, hearing of the advance of two companies by Kálpí to Kúnch, by a forced march succeeded in arriving at their encampment at Kálpí at night, when he attacked and overpowered the detachment, but subsequently released their leader. Amir Khán then plundered the towns of Kálpí and Ata, but Kúnch was saved by the remnants of the force that had been engaged at Maláya. Returning again in June the Pindara force was entirely broken and dispersed by the British troops under Colonel Shepherd. Kúnch was several times occupied by the rebel troops under Barjor Singh during the mutiny in 1857-58. Kúnch formed a *mahal* of Sirkár Irichh, and yielded a revenue of Rs. 46,295 in Akbar's reign.

Amir Khán.

Kúnch.

The town.

Kúnch is not connected with any other important town by means of a well-made road. The road to Urai is a well-kept, unmade road; the road to Jalaun a cart-tract following the winding of the 'customs' hedge; that from Púnch, on the Jhansi road, a distance of 16 miles, is also unmade, and as a rule apparently not well repaired. The customs' hedge runs close past the town on the south and west sides, cutting it off from the Raja's countries below. The most important men complain very much of the injury the trade of the town has experienced since this hedge was made. It appears that before that time many people from the Samthar, Gwaliar, and Datiya country habitually frequented the Kúnch markets for the purchase of their ordinary requirements and for the sale of their produce, but since that time these people have gradually ceased to come to Kúnch, because of their dislike to the examinations to which their carts and bundles are subjected to at the gateways in the customs' hedge.

The site of the town is nearly level, and is enclosed by a shallow *nálá* running along the south and east border, and a shallow *nálá* running along the west border, which form the commencing branches of a rather important *nálá* which runs northward past Jalaun, and then eastward for many miles to end in the Jamna not far from Kálpí. The town consists essentially of a business end to the east, and a quiet wide-spread country village part to the west. In this quiet part in the west outskirt there is the high site of an old ruined mud fort, on which the tahsíl and police buildings stand now. The east or business end is first noticeable for a great tank in the outskirts, called Gobind Rao's Tál, made 120 years ago. It is fully 200 yards square, built with eight steps of good masonry on all sides, and a little cupola at each corner. The steps are all uncovered, and the bottom can be seen in the corners, but the tank contains a sheet of water of some depth and the water is said to be several feet deep in the middle. The brickwork of the western half of the tank seems to have sunk considerably. The business part of the town commences immediately beyond the tank, with a recently established encamping-ground. This is rented for Rs. 12 a year from a *fakír* whose grove it is. It contains fair old mango trees, but the surface is low and soft, and the cart-wheels sink deep into it. Past the new encamping-ground is the Rúiháí Mandí, mostly a cotton and wheat market, a longish wide roadway, high at the sides and low in the middle, unmade, the shops on each side poor and some ruinous. At right angles to this is the Gúrái, a market-place principally for *gúr*, tobacco, and rice. Its roadway is unmade and undrained, and the shops are very poor looking. The *nimak háta* (or salt market) opens off from this, also at an angle, and is a widish street, with poor shops, but principally noticeable for its broken ruinous houses. From the principal market-places bazar-ways pass in several directions, all narrow, all unmade, and undrained, and all the shops poor looking. Sometimes,

where a continuous street might have existed, a shop has been built in the way, so that the street behind is reached by a narrow way on each side of the shop. No such thing as a straight well-made road exists in the town: all are crooked, narrow, and undrained.

The school-house stands well in the midst of this business part, at the end of the only little bit of wide straight bazar-way right across the road. It is shaded by a fine *pípal* tree, which has a Mahádeo at its foot on a neatly-kept platform. The precincts of the school are a busy bazar-way on three sides, with a fair-sized, but ill-kept, courtyard at the back. Going further westward is the *Mánik Chauk*, a general bazar apparently, of several streets, with a thoroughfare, however, only through the gateways which shut off its main way from the rest of the town. The shops in *Mánik Chauk*, too, are poor; ruined houses in it are numerous, and the owners of the houses complain very much here, as elsewhere in the town, of the decline of trade and of their poverty now and inability to repair their houses. The general aspect of the business part of Kúnch is that of a much neglected place. The bazar-ways now carry all the rain drainage from the housetops. The great quiet western part consists, of here and there a brick house surrounded by many mud-built houses, and is inhabited principally by cultivators. In this part there is a kunkur-made roadway extending from the tahsíldárí for some distance towards the business part of the town, but the road is crooked and kunkur-made in parts only. The roads generally of the western part are neither made nor drained, nor as a rule repaired, and differ little from the roadways of an ordinary village. With regard to drainage, it may be said that with the best possible opportunities for the purpose the town site is not drained at all, either inside or in the outskirts. The *nálás*, instead of having been carefully kept as drainage-channels, for which nature intended them, have been much cut into, their beds dug into holes, and the ordinary cart-road or track around the town runs sometimes along the bank of the *nálá* and sometimes in its bed; and altogether a more miserable, broken state of surface than that of the Kúnch precincts in many places would be hard to find.[1]

The Municipal Act (VI. of 1868) is in force in Kúnch. The total income from all sources in 1871-72 amounted to Rs. 13,077, *viz.*, octroi, Rs. 8,405; miscellaneous, Rs. 577; balance of previous year, Rs. 4,095, showing an incidence of 9 annas 9 pies per head of the population. The expenditure for the same year was for establishment, Rs. 4,681; public works, Rs. 1,321; education, Rs. 1,000; charitable objects, Rs. 81, and miscellaneous, Rs. 210, leaving a reserve of Rs. 5,837. The affairs of the municipality are managed by a committee consisting of three official members and six members chosen by election.

KUTHAUND, a village in Parganah Jalaun of the Jalaun District, is situated on the Jalaun road, 30 miles from Urai. The population in 1872 was

[1] From Planck's Rep., 1871, p.23.

1,399. It was the former residence of the tahsíldár of Kanár Parganah, which was in 1863-64 absorbed in the neighbouring parganahs. The old town of Kanár, which gave its name to the parganah, has been entirely swept away by the Jamna.

KURAHI, a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 20 miles from Banda and 12 miles from Baberú. The population in 1865 was 2,312, and in 1871 was 2,392, consisting for the most part of Pathán Musalmáns converted a few generations ago from Hindúism. The area of this village is 4,034 acres. There is a school here.

KURARA, a town situated in Parganah Hamírpur of the Hamírpur District, about ten miles from the civil station, on the Kálpí road. Population in 1872 was 4,897, and in 1865 was 4,330. It has two wards, the Khán and Muli, which are said to have been so called after the two sons of Nyai Singh, but when and under what circumstances cannot be ascertained. It has probably improved in position since our possession of the district. It has now a police-station, a post-office, and a halkáhbandi (or village) school. It has weekly markets on Sundays and Thursdays, and a considerable trade in grain, cotton, and *al* dye. It was the seat of a tahsíli until a short time before the mutiny. The Márwaris and Baniyas of the town are wealthy, but live after the same manner as their poorer neighbours, without any pretensions to elegance or even comfort.

LAHCHURA GHAT or Ghát Lahchúra, a village on the river Dhasán, in Parganah Mau of the Jhansi District, 50 miles from Jhansi on the Hamírpur road and ten miles from Mau. The population in 1865 was 982, and in 1872 was 904. There is a public ferry here across the Dhasán, a second class police-station, and a district post-office.

LALATPUR, Lalitpur (Lullutpoor), the chief town of the district of the same name, lies in latitude 24°-21′-30″ and longitude 78°-27′-50″, on the Jhansi and Ságar road. The population in 1865 numbered 9,258 souls, and in 1872 was 8,976, of whom 4,513 were females. There were 6,323 Hindús (3,131 females) and 372 Musalmáns (190 females). The area of the town site is 147 acres, giving 61 souls to the acre. There were formerly fourteen *muhallas* (or wards), and there are now sixteen, as follows:—Bánsípura, Chaubiyánápura, Nadipura, Sahariyánápura, Saníchara bazar, Buddhwárá bazar, Katra, Nangapura, Ajítapura, Lakhariyapura, Bárepura, Ráur, Bazaryápura, and Taliyápura. The two new *muhallas* were formed at the introduction of the Municipal Act, and are known as Nos. 1 and 2.

The inhabitants are for the most part agriculturists, and there is no trade or manufacture unconnected with agricultural pursuits.

Local tradition.

Tradition ascribes the founding of Lalatpur to a Raja Sumer Singh from the Dakhan, who named it after his wife, Lalita. A tank in

which he is said to have bathed still bears his name. He is said to have been on his way to the Ganges to try the efficacy of its waters for some cutaneous disease from which he was suffering, and fell ill while encamped near the tank. His wife had a dream in which she was recommended to induce her lord to try the tank water, which was as good as the Ganges; he did so and recovered, and settled on its bank. Another legend of this district states that in ancient times, or during the aboriginal "Gond Ráj," there were in the district two powerful Gond chiefships—one to the north, called Haraspur, and the other to the south, called Dúdhí. These two chieftainships marched or adjoined each other at Lalatpur, where close to the zila school a stone is to this day pointed out as a boundary pillar. In corroboration of this legend, the rates of rent are there called Haraspurí and Dúdhí. The Haraspurí prevail to the north and Dúdhí rates to the south of Lalatpur. Rent-rates, here called *darbandí*, are elsewhere known as *jinswár* rates or rents fixed on different crops grown. Further evidence of the truth of the tradition that Dúdhí, now an insignificant hamlet of about forty huts, was once a large and important place is found in the existence of ruins in the jungle for miles round the present hamlet and lake. There are throughout the district great numbers of Gond and Jain temples to be found, all of which have been more or less injured by time or Muhammadan invaders. These temples are all of stone, and the ruins of some of them—for example those at Dúdhí, Chandpur, and Deogarh—are still in fair preservation and worthy of attention.

The town.

The town is built on the west bank of the Sahjád Nadí, a sandy stream; its bed much studded with red rocks. Northwards the town site is bounded by a branch of the same *nadí*, and like it in character, but smaller. The town site is fairly raised; the soil mostly a reddish gravel, underlaid pretty closely by rock, so that the well *golas* rest on rock. The *nadís* serve admirably to drain the site after heavy rainfall, and there are many natural waterways down to them. Lalatpur is characterized by a remarkably wide highway running from east to west; along its southern border a well-made and well-kept road in every respect, drained by deep cuttings on each side to a natural drainage channel running down to the Sahjád. Formerly the principal bazar used to be on this road, and some good shops remain there now, but the crowd of a bazar was found inconvenient and was accommodated elsewhere. This main road partakes in some measure with its well-built and white-washed masonry houses, the picturesqueness which characterizes Bundelkhand towns. The police-station and the dispensary are situated on this road. The roadway is lighted at night by lamps carried on stone lamp-posts. From about its centre a short roadway passes northwards to the Katra bazar, which is the business part of the town, and was made eight years ago by Captain Tyler assisted by Mr. Hicks. It consists of a fair-sized square,

perhaps 120 yards wide, with shops on all sides, and in the centre is a long bazar building under one roof, divided into shops. The open space around this building is wide, well-gravelled, and drained, and trees have been planted along its centre on both sides. This Katra forms an admirable centre to the town. From the Katra the town stretches in all directions, but principally northwards. The streets are narrow, unmade, rather tortuous, and wind about midst houses which are often well built of brick or unshaped stone, for stone is plentiful, but mostly mud built. Many of the narrow ways have a stony surface in patches. Many carved stones of black granite may be seen in the town as isolated posts and door-steps, and at one place there are Buddhist remains of square pillars, with cruciform capitals, now part of a Hindú temple (C. P.)

Municipality.

The Municipal Act (VI. of 1868) is in force in Lalatpur. The total income from all sources in 1871-72 amounted to Rs. 8,115, *viz.*, octroi, Rs. 5,935; miscellaneous, Rs. 528; balance of previous year, Rs. 1,652, showing an incidence of 9 annas 1 pie per head of the population. The expenditure for the same year was for establishment, Rs. 3,108; public works, Rs. 2,920; charitable objects, Rs. 162; and miscellaneous, Rs. 160, leaving a reserve of Rs. 1,765. The affairs of the municipality is managed by a committee consisting of four official members and eight members chosen by election.

LALATPUR (Lullutpoor), a parganah in the tahsíli and district of the same name, had according to the census of 1872 an area of 438 square miles and 11 acres, of which 99 square miles and 319 acres were cultivated. Of the area charged with land-revenue (363 square miles and 489 acres), 49 square miles and 166 acres were returned as unculturable, 135 square miles and 214 acres as culturable, and 79 square miles and 109 acres as cultivated. The returns collected at the last settlement in 1864-65 give a total area of 437 square miles and 51 acres, of which 82 square miles and 261 acres were revenue free and 27 square miles and 195 acres were held on an *ubarí* tenure. Of the remaining area assessed to land-revenue (327 square miles and 235 acres), 5 square miles and 566 acres were returned as revenue-free; 45 square miles and 219 acres as unculturable; 198 square miles and 441 acres as culturable waste; and 77 square miles and 298 acres as cultivated. To this should be added 25 square miles and 591 acres cultivated in *ubarí* estates. The number of villages in 1872 amounted to 148, of which 72 were returned with less than 200 inhabitants; 48 with from 200 to 500; 22 with from 500 to 1,000; five with from 1,000 to 2,000; and one between 5,000 and 10,000. The settlement records give 168 villages in 1864-65. The district map sufficiently shows the boundaries of the parganah and the position of the principal towns. There is only six per cent. of irrigation, owing to the large quantity of *moti* soil to the south and centre of the parganah. The harvest is about 70 per cent. rain crops. There are 52 villages inhabited by Thákurs, or about 31 per cent.

Fiscal history.

The first settlement of this parganah was made by Captain Blake from 1843-44 to 1847-48, at an initial land-revenue of Rs. 36,661, rising to Rs. 46,743, or excluding *ubarí* (or quit-rent) tenures (Rs. 2,091) Rs. 44,652. The second settlement, made by Captain Harris for 1848-49 to 1852-53, commenced with Rs. 40,007 and rose to Rs. 55,008, exclusive of *ubarí* (Rs. 2,091). The third settlement was effected by Captain Gordon for 1853-54 to 1859-60, at an initial revenue of Rs. 36,671, excluding the same amount of *ubarí*, and rising to Rs. 43,020. The fourth settlement, by Captain Tyler, from 1860-61, gave an initial revenue of Rs. 41,211, resulting on the average of five years preceding the new settlement in 1865-66 in an average revenue of Rs. 34,545, after deducting the fixed *ubarí* of Rs. 2,091. Colonel James Davidson's assessment in 1865-66, reported in 1869, gave a land-revenue of Rs. 34,545, or *ubarí*, and Rs. 389 as cesses on revenue-free holdings—total Rs. 38,999. This in many cases represents a progressive land-revenue, reaching its maximum of Rs. 36,536 in 1872, at which sum it has been confirmed until the 30th June, 1888. The incidence of this initial assessment on the cultivated area falls at eleven annas one pie, and on the culturable area at three annas one pie. In 1872 the land-revenue stood at Rs. 38,665, including *ubárí*, or Rs. 43,287 with cesses; while the amount paid as rent and cesses by cultivators was estimated at Rs. 77,330. The land-revenue then fell on the total area at two annas two pie per acre; on the area paying Government revenue at two annas seven pie; and on the cultivated area at nine annas nine pie.

Population.

The total population in 1872 numbered 56,074 souls, giving 128 to the square mile. Amongst these, 53,391 were Hindús, of whom 24,855 were females; 2,527 were Musalmáns (959 females). The Hindús contained 5,847 Brahmans, with 2,808 females; 4,834 Rajpúts, having 2,142 females; 2,586 Baniyas, showing 1,264 females, and all other castes numbered 40,124 souls, of whom 1,864 were females. The principal Brahman subdivisions are the Kanaujiya, Gaur, Sanádh, and Jajhotiya. The Rajpúts chiefly belong to the Bundela, Panwár, Gaur, Chaukán, Patsariya, Jaiswár, Gautam, Bijhariya, Kuchhaura, Tanak, Parihár, and Dhundela clans. The Baniyas comprise Ghois and Parwars. Amongst the other castes are found Ahírs, Jhajhariyas, Kahárs, Chamárs, Kúrmís, Basors, Kayaths, Káchhis, Nais, Lodhas, Telís, Ghosís, Barhais, Khagars, Lohars, Chhípís, Bangars, Malís, Gararíyas, Kumhárs, Sonárs, Darzís, Dhobís, and Joshís. 1,310 males are able to read and write, amongst whom are 48 Musalmáns. The occupation statements show that 166 male adults belong to the learned professions; 4,610 are domestic servants; 1,011 are engaged in commerce; 9,094 in tilling the land and tending cattle; 4,007 in mechanical arts and petty trades; and 2,687 are labourers. Of the total population, 1,160 are shown as landholders, 25,395 as agriculturists,

and 29,519 as engaged in occupations other than agriculture. The remaining statistics are given under the district notice.

LALATPUR, a táhsíl in the Lalatpur District, comprises the Parganahs of Lalatpur, Bánsí, Tálbahat, and Bálábahat, having an aggregate area of 1,059 square miles and 212 acres, and a population of 118,964 souls, of whom 63,087 were males, giving 113 to the square mile. Of these, 13 were insane; 11 were idiots; 24 were deaf and dumb; 98 were blind; and 14 were lepers. The land-revenue in 1872 stood at Rs. 77,551, or with cesses Rs. 87,277, falling at ten annas on the cultivated, and two annas two pie on the culturable area. Only 193 square miles and 150 acres were cultivated. All other statistics are given under the different parganahs and need not be repeated here.

LAURI, also known as Lukhri, a village in Parganah Chhíbún and Táhsíli Mau, in the Karwi Subdivision of the Banda District, is distant 50 miles from Allahabad, 52 miles from Banda, 22 miles from Karwí, and 10 miles from Mau. The population in 1865 was 1,149, and in 1872 was 1,067, consisting chiefly of Kúrmís. There is a village school here.

A fair is held here in *Chait* (March-April), at which five or six thousand people assemble. At the distance of a quarter of a mile from the town are the ruins of an old fort, built on a hill known by the name of Lukhri. Kalika Debi, a place of pilgrimage of considerable resort, is situated on an adjoining hill. At the foot of the first hill is a tank built with stone, containing in its interior a stone figure of an elephant, with a Hindi inscription giving the date, *Sanvat* 1526, (corresponding to 1469 A.D.), which in all probability is the date when the fort and tank were completed. Both are attributed to one Raja Bhar.

LUGHASI, a small *jágír* in Bundelkhand, is bounded on the south-west, south, and south-east by the Chhatarpur State, and on all other sides by Parganah Jaitpur of the Hamírpur District. The chief town of the same name, having a bazar and fort, lies on the route from Kálpí to Jabalpur, 86 miles south of the former and 183 miles north of the latter. According to the Surveyor-General's map in 1863 the area was 30,189 acres, or 47·17 square miles, with a population of 3,500 souls and a revenue estimated in 1873 to amount to Rs. 8,000.

The Lughási family is an offshoot of the Panná *ráj*, and was represented at the introduction of British rule by Dhiráj Singh, grandson of Hardí Sáh of Panná (see PANNÁ), who held eleven villages both under the Bundelas and during the period of Ali Bahádur's authority. After the establishment of the British Government he received a *sanad* in 1808 for these eleven villages after executing the usual deed of allegiance.[1] In consequence of the infirmities of old age, Dhiráj Singh, in 1814, requested permission to abdicate in favour of his second son, Sardár Singh, in preference to his eldest son, Padam Singh, who

[1] Aitch. Treat., III., 266, dated 8th December, 1808; *Ibid*, 268, 272.

four years before had rebelled against him, and only submitted before a detachment of British troops, and on receiving a separate assignment of land for his support. This was sanctioned, on condition of Padam Singh being permanently secured in his *jágír*, in order that he might not be driven by his necessities to any desperate steps in asserting his claim to the succession. It was not considered necessary to issue a new *sanad* to Sardár Singh.

Dhiráj Singh died in 1819. During the mutinies of 1857 half of the villages of Lughási were laid waste by the rebels, in consequence of the fidelity of Sardár Singh to the British Government. In reward for his services Sardár Singh received the title of Rao Bahádur, a *jágír* of Rs. 2,000 a year, a dress of honour worth Rs. 10,000, and the privilege of adoption, which was subsequently confirmed by *sanad*. Sardár Singh died on the 8th April, 1860, and his son, Murat Singh, having died previously, he was succeeded by his grandson, Hira Singh, and he by Rao Khet Singh. The Chief has engaged to keep clear roads through the jungles and take care of the grass preserves in the *jágír* which was granted to his grandfather, comprising the villages of Jinjhan, Nimkhera, and Chaukhandeh in Parganah Panwári, and Kanror in Parganah Chaitpur.

LUGTARA, a village in Parganah and Táhsíl Banda of the Banda District, is situated nine miles from Banda. The population in 1865 was 3,222, and in 1871 was 2,795, consisting chiefly of Dikhit Rajpúts. The village has been in a state of decadence since 1815. A. D. There is a táhsíli school established here. There are four *maháls* in this village, called Biratiya, Awasthi, Baghán, and Sadwái, making together two *thoks* (or subdivisions). The total area is 6,099 acres.

MADHOGARH or Madhugarh, the principal town of the parganah of the same name in the Jalaun District, also known as Ránijú, is situated 27 miles from Urai. In 1865 it contained 642 houses, with 2,967 inhabitants, and in 1872 there was a population of 2,718. It is the residence of a táhsíldár, and has a police-station with 15 regular police. There is also a school and a dispensary. The Chaukídári Act is in force and yields a revenue of Rs. 250 a year, from which five watchmen, at a cost of Rs. 210, are entertained.

MADHOGARH, a parganah and tahsíl in the Jalaun District, had, according to the census of 1872, an area of 282 square miles, of which 203 were cultivated. Of the area assessed to Government revenue (193 square miles), 38 square miles were returned as unculturable, 17 square miles as culturable, and 138 as cultivated. There were 231 villages, of which 103 had a population under 200; 82 had between 200 and 500; 27 had between 500 and 1,000; 11 had between 1,000 and 2,000; 7 had between 2,000 and 3,000; and one had between 3,000 and 5,000. The land-revenue from all sources during the same year amounted to Rs. 1,32,826 (or with cesses Rs. 1,46,808), which fell on the

total area at eleven annas nine pie; on the area assessed to Government revenue at Re. 1-1-2; and on the cultivated area at Re. 1-6-4.

The population in 1872 numbered 89,165 souls, giving 316 to the square mile. There were 86,475 Hindús, with 38,810 females, and 2,690 Musalmáns, with 1,223 females. The principal Hindú divisions are Brahmans, numbering 16,546, with 7,306 females; Rajpúts, 13,764, having 5,421 females; Baniyas, 3,184, giving 1,414 females; and all other castes numbered 52,981 souls, of whom 24,669 were females. The principal Brahman subdivisions are the Kanaujiya, Sanádh, Jajhotiya, Maháráshtra, Tewari, and Abnashi. The Rajpúts belong for the most part to the Kachhwáha clan (over 6,000); next come Gaurs, Parihárs, Sengars, Chauháns, Bhadauriyas, Rathors, Kirars, Tonwárs, Chandels, Bais, Panwárs, Dhakras, Angdailas, Charnar, and Bargujars. The Baniyas are principally of the Ghoi, Agarwál, and Parwar subdivisions. The other castes hardly differ from those given under Parganah Jalaun, adding a few Malláhs, Mahajáns, Dhúnas, Mochis, Báris, Dángis, Ráj, Baniyas, Ahírs, and Pareyas. The occupation statements show that in 1872, 392 male adults were engaged in the learned professions; 3,155 in domestic service; 1,276 in commerce; 19,003 in tilling the land and tending cattle; 4,240 in petty trades and mechanical arts; and 4,397 as labourers. Of the total population, 5,557 were shown as landholders, 44,686 as agriculturists, and 37,922 as employed in avocations other than agriculture. All other statistics are given under the district notice.

MAHOBA, the chief town of the Tahsíl of the same name in the district of Hamírpur, lies on the route from Banda to Ságar, 36 miles south-east of the former, and on the route from Hamírpur to Naugaon cantonments, from the first of which it is distant 54 miles in 25°-17′-40″ north latitude and 79°-54′-40″ east longtitude. The population of Mahoba itself, with the adjacent villages of Daríba and Bhatipura, was in 1855, 7,846; in 1865, 6,413; and in 1872 was 6,977, of whom 3,364 were females. There were 5,549 Hindús (2,651 females) and 1,428 Musalmáns (713 females). The area of the sites comprises 194 acres, giving 36 souls to the acre. Act XX. of 1856 is in force and yields a revenue of Rs. 2,631, falling at six annas per head of the population. The expenditure in 1871-72 amounted to Rs. 1828. The name Mahoba[1] is derived from the great sacrifice (*mahotsava*) performed by its founder, Chandra Varmma, as a purificatory ceremony on account of his mother's frailty about 800 A.D. The town is divided into three

The town.

[1] A portion of the materials for this article has been supplied by Mr. W. Martin, C.S. See also Burgess' account of Mahoba, Sel. Rec. Gov., N.-W. P., III. (N. S.), 135; and Freeling Mahoba, J. A. S., Ben, XXVIII., 369: Sel. Rec., N. W. P., O. S., III., 417. Temples at Mahoba and Khajuráhu and inscriptions there: J. A. S., Ben., VIII., 159; Proc., 1865, 99; Dowson's Elliot, I., 383; Cunningham's Archæ. Rep., II., 439, and 1864-65, page 68. Mahoba is the Maomohobba of Tieffenthaler (Bernoulli, I., 243).

distinct portions,—the one to the north of the hill known as *puráná kilah* (old fort); the top of the hill known as *bhítari kilah* (inner fort), and that to the south known as *Daríba*. The wards or quarters of the town are known as Tiwaripura, Káchhipura, Shaikhonkepura, and Malikpura. The last is supposed to be so named after an Arabian adventurer, Malik Shah, who is mentioned in the *Mirat-i-Masaúdi* as having conquered Mahoba for the faithful. His tomb outside the city is known as *Malikjí-ke-dargah*. It is also said of him that he conquered the Bhar Raja's fourteen sons, whose wives performed *sati* (or self-immolation) at the place known as *Chaudah Ráni ke sati*.

Mahoba has lost the importance it once possessed as the capital of the Chandel Rajas, and its present site is probably but a small portion of that it once occupied; it is again, however, beginning to advance, though slowly. Long after the decay of the Chandels it was made a place of importance by a large colony of Banjárás (or grain merchants) settling here. They created, as it were, a new village to the east of the old town, erecting substantial stone houses, many of which are still in such good order as to show how recent their occupation was. There is nothing wonderful in their choosing this spot, situated as it is on one of the great roads to Central India, as the centre of their operations, but their sudden disappearance from the scene cannot fail to create surprise. Mr. Balfour however, writing of these people in the Asiatic Society's Journal for January, 1844, gives a reason which may in this matter be accepted as the true explanation. He states that they originally came from Rajpútána, carrying on traffic as grain merchants by laden bullocks, welcome everywhere in seasons of scarcity, supplying armies in war, and respected by both parties, each being equally interested in their safety. A time of hostility or dearth was a period of activity to them, and they rejoiced in the troublous times that enabled them, and them alone, to accumulate wealth in safety; but our success restored peace in India; the armies remain quiet in cantonments; cultivation is uninterrupted; and the occupation of the Banjára is gone.' When disease swept away their bullocks, the community being too impoverished to purchase others broke up and dispersed.

Banjára colony.

The present site of Mahoba is unhealthy, a great part of the town being lower than the Madan Ságar lake, which skirts it on one side; but its position is otherwise favourable for trade, and its communications with Banda, Hamírpur, and the independent States of Charkhári and Chhatarpur good. The principal public buildings are the táhsílí, police-station, post-office, school, dispensary, sarái, bazar, and traveller's bungalow. There is no modern mosque or temple worthy of notice. The bazar is called Grantganj, after the Collector who built it; the gateway constructed at his expense is a handsome ornament to the town. There is a small trade in grain, English and country cloths, and *pán*, which is

cultivated to some extent, though not so much as formerly. There are two fairs of local importance—*Khajiliya*, held on the banks of the Kírat Ságar on the first of the dark half of *Bhadon;* and the *Siddh*, held on the Gokhan *pahár* outside the town in the same month. Amongst the inhabitants, the Kázis and Misr Brahmans take the lead; the former bear a bad character for turbulence, deceit, and being generally ill-disposed; the latter are mere money-lenders. There are a few Musalmáns who are for the most part descendants of Hindú converts.

Antiquities.

As might be expected, the neighbourhood abounds in traces of the buildings erected by the Chandel dynasty: there are the Rám kund, Suraj kund, the fort, the temple of Muniadevi with the Dewaldíp; Ráhilya, Kalyán, Madan, Vijaya and Kírat Ságars or lakes; the Kakri Math on an island in the Madan Ságar, and the *baithaks* and carvings around the same lake and the site of Alhan and Udal's house. The tomb of Jálhan Khan, the *dargah* of Pír Mubárak Sháh, constructed of the fragments of a Saiva temple which had probably been built by Kirtti Varmma between 1065 and 1085 A. D. or, according to local tradition, by Chandra Varmma himself, and a mosque built of Chandel stones, have come down from Muhammadan times. Jálhan Khán is said to have accompanied the son of the Raja of Kanauj to aid Parmál, the last Chandel, in his war with Prithiráj; he was slain at the passage of the Betwa, and was buried on the top of the cone-shaped hill near Kírat Ságar. Mubárak Sháh is said to have been a Hindú prince of a country called Haría, who turned *fakír*. The mosque which is situated in the west part of the town outside the Bhanisa darwáza of the fort has an inscription in Persian which sets forth its having been built in the reign of Ghiyás-ud-dín Tughlak, in May 1322 A. D., by one Malik Taj-ud-dín Ahmad. The following is Mr. Blochmann's translation (Proc. A. S. B., 1873, 73):—

"1. By the favour of God the good news arrived that the mosque had been built at Mahoba.

2. During the reign of the king of the seven zones, the centre of royalty, the asylum of Islám.

3. Ghiyás-uddunyáwaddín, a second Jam, whose throne is (as high as) the heaven, Tughluq, the king of the world.

4. A king who, like Alexander, by the force of his club and sword conquered countries.

5. May he, like the heaven, be kind in his reign, and may the throne of his kingdom be everlasting in the world!

6. A mean slave of the famous king in whose reign the mosque was completed.

7. Malik Táj-ud-daulah, the fortunate, mild as Muhammad, whose excellent name is Ahmad."

8. Has with the help of God (illegible).

9. When twenty-two years has passed beyond 700, he built the door, the wall, and the court-yard of the mosque.

10. It was in Rabi II. of the *Hijrat* that his kind hand was engaged in building this edifice."

There are several Muhammadan tombs about, but the surroundings are all Chandel. Tradition assigns *Sanvat* 1309 (1252 A.D.) as the date of the destruction of the principal temple by a Musalmán governor.

No tradition remains of the great sacrifice mentioned in the Chandráyasa, but the *bhandyajna* of similar import, and for the same purpose, is said to have been performed at Khajuráhu, about 34 miles south of Mahoba (see KHAJURÁHU), in the Chhatarpur State, the capital of the ancient kingdom of Jajhoti. According to tradition, the Rám kund marks the place where the first Chandel prince, Chandrabrahm (Varmma), died, and the tank itself is believed to be a reservoir into which the commingled waters of all sacred places discharge themselves. There is a fair here on the eleventh of the light half of *Kártik*. The Suraj kund, near the Ráhilya, built by Surajbrahm, is invested with similar properties in a less degree. The existing traces of the fort do not disclose an area of any great extent, being not more than 1,600 feet in length by about 400 to 600 feet in breadth, so as to lead one to believe that a considerable portion must have been built upon, and the ruins since entirely become effaced. Two gates, a passage and traces of an apartment ascribed to Parmál, are still visible. The view hence is extremely beautiful: hills, lakes, groves, villages, plains covered with grass after the rains, or fields of grain, greet the eye, and the town itself at the foot of the hill softened by the distance and studded with trees adds no unpleasant feature to the landscape. The temple of Muniadevi has been, unfortunately, partially renovated; in front of it is a pillar of stone known as the *Dewaldíp* (or light of the temple), erected by Madanbrahm (Madana Varmma). Of the lakes, those constructed by Ráhilya (875-900 A. D.) and Kalyán (*Circa* 1128) have much silted up, especially the latter, but the Kírat (1065-1085 A. D.) and Madan (1130-1163 A.D.) Ságars are still clear, deep and spacious sheets of water, much overrun with weeds and *singhára* (water caltrop) cultivation near the banks. These lakes have already been noticed in the article on the Hamírpur District, so that there is little to add here. Mention, however, must be made of the Vijaya Ságar constructed by Vijaya Pála, who ruled from 1045 to 1065 A. D. It is the largest of all the lakes. On a second island in the Madan Ságar, which, like the Kakri Math island, is connected with the shore by a stone causeway, are the life-size figures of some richly-caparisoned elephants, the average length being 8½ feet, and girth being 12½ feet, carved from single blocks of white sandstone. On this island are also the remains of a ruined temple, called Madári, of which only the foundations now remain. These show a dimension of 107 feet in length by 75 feet in width; that of the Kakri Math temple being only 103 feet in length by 43 feet in breadth. At the entrance there are the signs of another small temple or sanctum about sixteen feet square. Beyond the lake, to which the lotus in its season adds a new beauty, stands in bold relief a rugged hill, which from the extraordinary way in which the stones and rocks are piled one on the other, so that light is visible through the crevices, may well be said to be the work of demons. Figures, some unfinished, representing human beings in different postures, are carved in the solid rock in several places, and one

known as the Chánda Matwara is an object of worship. Where the town runs along the northern border of the lake on the artificial dam which forms the side, the bank leading to the lake is covered with flights of stone steps of dressed and carved granite, surmounted by numerous temples and kiosques. The site of the house of the famous twin heroes, Alhan and Udal, is pointed out near a temple, now occupied by a *bairágí* on the Kúlpahár road. A stone pillar, known as *Alha ka lat* or *Alha ka gili*, about nine feet high, exists in the Daríba quarter. There are also the remains of several Jain temples, and a pedestal inscribed with the Buddhist confession of faith in characters used in the eleventh or twelfth century shows that there must then have been some professors of that religion here.

History of Mahoba and the Hamírpur District.

This seems to be the proper place for recording all that is known of the history of this portion of Bundelkhand. The materials are tradition, inscriptions, and the writings of the Hindú poets. Of history previous to the Chandels we have no record. Tradition assigns to the Gaharwárs the construction of the Bíjanagar, Pawa, and Bilki lakes in Parganah Mahoba, but they may have accompanied the Chandels. In some villages, especially in the Maudha and Panwári Parganahs, Gonds, Bhíls, Káchhis, Kúrmís, and Ahírs are said to have been the original occupiers of the land, and the zamíndárs generally do not ascribe to themselves a greater antiquity than the overthrow of the Chandel dynasty. The ancestor of the Kharela Thákur is said to have received Kharela and fifty-one other villages with the daughter of Parmál, the last of the Chandels, about the close of the twelfth century of our era (see KHARELA).

Chand Bardai,[1] the Homer of India, in the chapter of his great poem on the exploits of Prithiráj, the Chauhán ruler of Dehli, gives the genesis of the Chandels. The Gaur line in Káshi (Benares) was succeeded by the Gaharwárs, Karnchandra, Ransingh I., Jagannáth, Ransingh II., Surasingh, and Indrajít. At the court of Indrajít was a Brahman as *uprohit* (or family priest), by name Hemráj, of whose daughter (Hemávati) the moon god became enamoured, and the fruit of this union was Chandrabrahm, who conquered Káshi, founded Kalinjar and Mahoba, and was promised power as long as his race retained the word "*brahm*" (Varmma) as an affix to their name; and, according to another tradition, continued to shun unchastity, to avoid the vicious, dwarfs and one-eyed, and to take care not to slay a Brahman or drink wine. The Chandels reigned at Mahoba until, in the twentieth generation, Parmál drops the affix and is conquered by Prithiráj. This war is the subject of the chapter of Chand's poem known as the Mahoba-khand. Chandrabrahm was succeeded by nineteen kings, of which the following list is given in the local histories :—

[1] J. A. S. Ben., XXXVII., 119; XXXVIII, 1, 145, 151; XXXIX., 2.

2, Bálbrahm I., the builder of the Bela Tal and founder of Bárigarh, transferred in 1864 to Charkhári; 3, Brajbrahm (not mentioned in the Chandráyasa); 4, Bálbrahm II.; 5, Jagatgajbrahm; 6, Gyánbrahm; 7, Jánbrahm; 8, Saktbrahm; 9, Prithvibrahm; 10, Bhaktbrahm; 11, Jagatbrahm; 12, Kílbrahm; 13, Kalyánbrahm, the builder of the Kalyán Ságar; 14, Surajbrahm, the constructor of the Surajkund near Ráhilya Ságar; 15, Rúpbrahm, who planted a sacred grove near Mahoba, and built the Rúp Ságar; 16, the name is doubtful; 17, Ráhilbrahm, the founder of the Ráhilya Ságar and the old temple at Ráhilya village; 18, Madanbrahm, after whom the Madan Ságar has been named; 19, Kíratbrahm, in whose reign the Kírat Ságar was built; and 20, Parmál. The names and dates of these princes are given at page 18.

The following table gives a list of the Chandel princes according to the various manuscripts consulted by General Cunningham :—

No.	Chand.	Chand.	III.	IV.	V.
	Mahoba Ms.	Rájnagar Ms.	Khajuráhu Ms.	Mahoba Ms.	Rájnagar Ms.
1	Cháudra V. ...	Chándra V. ...	Chándra V. ...	Chándra V. ...	Chándra V.
2	Ráma V. ...	Bála V. ...	Bála V. ..	Ráma V. ...	Vijaya V.
3	Rupa V. ...	Ratna V. ...	Bela V. ...	Bára V. ...	Bela V.
4	Ráhila V. ...	Vraja V. ...	Mána V. ...	Budha V. ...	Ráma V.
5	Bála V. ...	Bela V. ...	Gaja V. ...	Ratna V. ...	Ratna V.
6	Ratna V. ...	Nadana V. ...	Gyána ...	Ganga V. ...	Gyána V.
7	Vijaya V. ...	Punya V. ...	Ján V. ...	Vijaya V. ...	Ján V.
8	Bela V. ..	Jaga V. ...	Sakar V. ...	Bela V. ...	Madhava V.
9	Ganga V. ...	Gyána V. ...	Birt V. ...	Khajura V. ...	Kesava V
10	Dilipa V. ...	Ján V. ...	Bhagat V. ...	Nabala V. ...	Nabulá V.
11	Khajura V. ...	Jaisakti V. ...	(*Caret*) V. ...	Keshava V. ...	(*Caret*) V.
12	Nabala V. ...	Jagat V. ...	Jagat V. ...	Hara V. ...	(*Caret*) V.
13	Keshava V. ...	Kíl V. ...	Kilak V. ...	Dilipa ...	(*Caret*) V.
14	Hara V. ...	Kalyána V. ...	Kalyána ...	Dhana V. ...	Kalyána V.
15	Surupa V. ...	Surya V. ...	Surya ...	Mádhana V. ...	Surya V.
16	Dhana V. ...	Rupa V. ...	Rupa V. ...	Rupa V. ...	Rupa V.
17	Madhava V. ...	Bidhi V. ...	Ráhila V. ...	Ráhila V. ...	Buddha V.
18	Kalyána V. ...	Ráhila V. ...	Madana V. ..	Kalyána V. ...	Ráhila V.
19	Madana V. ...	Madana V. ...	Bheja V. ...	Madana V. ...	Madana V.
20	Kirtti V. ...	Kirtti V. ...	Kirtti V. ...	Kirtti V. ...	Kirtti V.
21	Parmál V. ...	Parmál V. ...	Parmál V. ...	Parmál V. ...	Parmál V.
22	Brahmajíta V.	Brahmajíta V.	Brahmajíta V....	Brahmajíta V.	Brahmajíta V.

Parmál.

From inscriptions (see KHAJURÁHU) we gather the names of a dynasty reigning at Khajuráhu, only 30 miles off, which has among them the names Ráhila and Kíratbrahm, or Kirtti Varmma, which apparently belong to this dynasty and are noticed in the introduction in the history of Bundelkhand. Parmál is said in local legend to have ascended the throne at the age of five years, and being possessed of the *paras* (or philosopher's stone) thought himself equal to the gods. He disdained to assume the name "*Brahm*," and broke all the other conditions on which his race had been promised divine protection. It is said that in Parmál's youth a

daughter was born unto him by a concubine, who, with her daughter, was sent away to a distant part of India, and all trace of them for the time was lost. After an interval of twenty years the daughter returned, but unconscious of her parentage followed the occupation of her mother. She was introduced as a stranger into Raja Parmál's haram. At midnight the Raja called for water to drink. The new inmate had been drinking wine, and the goblet stood in an ante-room half empty. The servant of the Raja, but half awake from sleep, seized the goblet and presented it to his master, under the impression that it contained water. Immediately upon tasting its contents the Raja became aware that he had committed one of the forbidden acts, and enraged at his servant, who was a Brahman youth, he struck him. Thus the three conditions of the permanency of his kingdom had been violated. Chandrama then revealed to Parmál that the *ráj* could not remain in his family, but that it would not be utterly overthrown if he gave a feast to Brahmans and made nine *bansdos* (or pillars) covered with obscene sculptures. One of these is found at Mahoba, one at Kalinjar, one at Bárigarh, one at Khajuráhu, and others elsewhere.[1]

Parmál's son, Brahmajít, is said to have married a daughter of Prithiráj much against the inclination of her father, and this in a measure hastened the war which ultimately broke out between the rival States. Every Chandel king had a trustworthy servant of the Banáphar line. In the time of Parmál they were represented by the twin heroes Alhan and Udal. The immediate cause of the rupture assigned by Chand was that fifty soldiers of Prithiráj having been wounded in an expedition against Padamsen, the Raja of Samudsikar, in returning to Dehli halted at Mahoba, where having quarelled with the keepers of the grove in which they encamped, Parmál ordered that they should be put to death. Udal took part in this slaughter, but Alhan, who was then at Kanauj, on his return reproved Parmál for his cowardly act. On hearing of this murder of his followers Prithiráj made preparations to attack Mahoba, but his counsellors persuaded him that it would be hopeless to attempt it then, and that he should wait till some favourable opportunity offered. After the lapse of eight years he received a letter from Mahil and Búrhat, the treacherous Parihár ministers of Parmál, offering to betray the kingdom to him on condition of receiving half themselves, and stating that both the Banáphars were then in exile at Kanauj. Prithiráj set out with an army said to have amounted to 125,000 men, while Parmál's

Chandel-Chauhán war.

[1] This account differs in several points from that given by General Cunningham, who fixes 800 A. D. approximately as the date of the rise of the Chandel dynasty, and in the summary of his researches given in Beames' Elliot, I., 75, there is no mention of the legend which makes the permanence of the *ráj* depend upon the non-commission of the three offences above described. It is merely stated that Chandrama promised the race should endure so long as they bore the name "Brahm." A similar promise was made to the Kachhwáha Pálass of Gwaliar (see BONDELKHAND).

force numbered 110,000, including subsequently a contingent of 50,000 sent by Jaichandra of Kanauj. Prithiráj advanced by Gopáchal, and visiting Bateswar and Sirságarh, crossed the Betwa near Chandaut. The first series of battles were fought near Sirsagarh, where Jálhan was slain while vainly trying to check the advance of Prithiráj and waiting for reinforcements, which, owing to the treachery of the ministers, never arrived. Prithiráj then advanced on Mahoba, and Parmál placing all power in the hands of Alhan, whom he had re-called, retired to Kalinjar. A series of battles ensued which lasted for eighteen days, and ended in the complete destruction of the whole Chandel army except Alhan. The victors had barely strength left to secure themselves, but eventually retained Mahoba, leaving Parmál in Kalinjar. Parmál proceeded to Gya and died there. His eldest son, Brahmajítá, died in defence of Mahoba, and his other sons, Kámjít and Ranjít, subsequently applied to Kanauj for aid, and with Jaichandra's assistance expelled the Chauhán governor of Mahoba, and recovered some part at least of their father's territory; but Mahoba would appear to have been ever after abandoned as their capital by the Chandel kings, who remained at Kalinjar (see BUNDELKHAND). The capture of Mahoba took place about 1184 A.D., and an inscription on the temple of Nílkanth at Kalinjar, erected by Parmál, bears date 1192 A.D. One inscription of Parmál at Mahoba bears date 1183 A.D., and one of Tilak Brahm or Trilokya Varmma is dated in 1280 A.D. The next prince was most probably the Bhoja Varmma of the Ajegarh inscription (see AJEGARH), who lived in 1288 A.D., and was, perhaps, succeded by Víra Varmma, whose date is 1315 A.D.

The Musalmáns.

Shortly after the victory of Prithiráj, or about 1195 A.D., the district fell into the hands of Shaháb-ud-dín Ghori, or rather of his viceroy, Kutb-ud-dín Aibak, who attacked and captured Kalinjar in the following year. Mahoba was, doubtless, again conquered by Ala-ud-dín in 1295 A.D., and we have traces of Muhammadan supremacy in the mosque constructed by Malik Táj-ud-dín in the reign of Ghayás-ud-dín Tughlak in 1322 A.D. Early in the reign of Fírúz Sháh the fief *(iktah)* of Karra and Mahoba and the *shikk* of Dalamau were placed under the charge of Malik-us-Shark (prince of the East) Mardán Daulat, who received the title of Nasír-ul-Mulk. He was compelled to take command of the forces at Multan in 1379 A.D., and was succeeded in his Mahoba government by his son, Shams-ud-dín Sulaiman.[1] In 1387, Daryá Khán, son of Zafar Khán, Amír of Mahoba, being attached to the faction of Prince Muhammad Khán, became obnoxious to the Vazír, Jaunán Shah Khán-i-Jahán, who put him into prison. The young prince collected his friends and attacked the minister's house. When the Khán heard of their approach he took Daryá Khán out of prison and put him to death, but from that day the prince assumed the reins of government,

[1] Tarikh-i-Mubárak Sháhi, Dowson's Elliot, IV., 13, 14, 15.

and the Vazír fled in disgrace. In 1399 we find Mahoba joined with Kálpí as the *shikk* of Mahmúd Khán, son of Malikzádah Fírúz. The district henceforth remained a dependency of Kálpí, and is not mentioned separately by the Persian historians.

In 1483 A.D. Sikandar Lodi regained possession of this part of the country, and to him may probably be attributed the destruction of the Chandel temples. In 1680 A.D. the district came into the possession of Chhatarsál, Bundela. Of the local history of the district during the 500 years from Prithiráj to Chhatarsál little further is known than that already recorded in the notices of Ráth, Jalálpur, and other towns of the district. From the absence of evidence to the contrary, it may be gathered that from the time of the Muhammadan conquest this district, like others in these provinces, was subject to the Sultáns of Dehli, whose authority varied with the abilities and energies of the particular possessor of the throne. A few petty chiefs may have gained a personal influence at times, but none have left any mark on the district. Throughout the village communities seem to have remained almost intact, as shown by the traditions about the settlement of Bais Rajpúts from Dundia Khera in Sumerpur, Bidokhar, Sáyár, and Kharela, recorded in the notices of those places. In many villages the sites of mud forts can yet be traced, which also point to a certain amount of village independence.

Bundelas.

The country must have suffered much under the Bundelas, as Chhatarsál fought many battles with the imperial troops, and was at last obliged to call in the Peshwa of the Marhattas to aid him, to whom Chhatarsál, on his death in 1731 A.D., assigned one-third of his territories, and amongst them Mahoba. To his son Jagatráj fell Jaitpur and the greater portion of the present District of Hamírpur. Except that he founded Jaitpur, it does not appear that Jagatráj ever distinguished himself. He was succeeded by his second son, Pahár Singh, who had to defend his possessions against the sons of his brother, Kírat Singh (see JAITPUR). On his death in 1765 A.D., the present district, except Panwári and Jaitpur, which belonged to Jaitpur, and Mahoba, of which the Pandits of Jalaun were masters, was divided between Gumán and Khumán Singh, but the division made seems never to have been honestly acted upon. Sometimes the one and sometimes the other carried off the revenue of the same estate. In Ráth each of them had a mud fort, and it is commonly reported that often one Raja collected the spring, and the other the rain-crop revenue of the same village. Gumán and Khumán appear to have been continually quarrelling with each other; a battle was fought at Maudha, and Khumán was slain a short time after at Parhori. Arjun Singh, who commanded for Gumán, occupied Charkhári, but was himself killed in action against Ali Bahádur. Gaj Singh succeeded his father in Jaitpur, and he again was succeeded by Kesri Singh, who lived at the time the British were

called in, and on opposing them his territory was circumscribed to the present *báwani*—literally 52 villages. It had previously been subject for a short time to Ali Bahádur, who assumed the title of Nawwáb of Banda in 1790 A.D. Kesri Singh was succeeded by his minor son, Parichhat, who revolting in 1842, Jaitpur was made over to one Khet Singh. He became deeply involved, mortgaged the estate to Government for three lakhs and a pension, and died at Cawnpur in 1849 without legitimate issue, and since then his estate has been declared to have lapsed to Government. Ali Bahádur, the Nawwáb of Banda, took possession of portions of the district about 1790, and was defeated by the British at Banda, and his possessions here fell into their hands. Portions of Parganahs Ráth and Panwári were given in *jaedád* to Himmat Bahádur, their ally, for the support of his troops, but were subsequently resumed in exchange for a pension.[1] Mahoba remained in the possession of the Pandits of Jalaun till, on the death of Gobind Rao without heirs in 1840, it lapsed to the British (see JALAUN).

MAHOBA, a parganah and tahsíl of the Hamírpur District, is bounded on the north by Parganah Jalálpur and Parganah Khandeh of the Banda District; on the east by the Banda District and the Native States of Gaurihár and Charkhári; on the south by the Chhatarpur territory and the Urmal Nadí; and on the west by a portion of Charkhári and the Parganahs of Jaitpur and Panwári in the Hamírpur District. The total area, according to the census of 1872, was 329 square miles and 192 acres, of which 144 square miles and 384 acres were cultivated. Of the area charged with Government revenue (316 square miles and 192 acres), 69 square miles and 64 acres were returned as unculturable, 108 square miles and 512 acres as culturable, and 260 square miles and 128 acres as cultivated. The number of villages in 1872 was 91, of which 14 had less than 200 inhabitants; 37 had between 200 and 500; 23 had between 500 and 1,000; 10 had between 1,000 and 2,000; 4 between 2,000 and 3,000; two between 3,000 and 5,000; and one above 5,000 inhabitants. The positions of the principal villages are sufficiently shown by the district map and the history in the notice of Mahoba town.

General appearance.

The general aspect of Mahoba is very unlike that of most parts of these provinces, though the same as the neighbouring District of Banda and a great part of independent Bundelkhand. A spur of the great Vindhya range extends its extreme point in this direction, causing ridges varying from a single rock to hills of several hundred feet in height to rise in all directions out of the plain of black land, which seems the natural face of the country. The rock so appearing is in all instances primary granite traversed in many places by veins of quartz running north and south. This is of all degrees of coarseness; in some places of the finest grain; in others so loosely held together by the feldspar as to

[1] Proc. Board, 24th March, 1807, No. 36.

decompose, giving character to the surrounding soil. When a little harder, it affords on the side exposed to the weather a convex surface in general, and in other places, from the suppression of the mica, quartz, or hornblende, it assumes the character of syenite green stone and clink stone, the green stone being particularly abundant about Mahoba Khás. The soils of Mahoba have already been described in the article HAMÍRPUR District.

Hydrography.

The lakes of this parganah have been noticed in connection with the town of Mahoba, near which they are all situated. Rivers there are none in the parganah, though several of the streams rising in the hills become considerable in discharging themselves into the adjacent large rivers, the Ken and Betwa. Thus the Chandráwal Nadí, which forms an important addition to the Ken shortly before it reaches the Jamna, rises near Mahoba; and the Urmal Nadí, another tributary of the same stream, is the southern boundary of part of the parganah. The Kand, likewise, has its springs here, as also the Arjun, which joins the Barmán, and with it the Betwa below Jalálpur. In every instance save the last mentioned the current is to the eastward, and all but one dry up after the rains are over, the Urmal alone retaining water in its hollows. Irrigation is little practised, and the canals drawn from the lakes of this parganah have been noticed under the Hamírpur District. Mr. Freeling remarks that only in the village of Naigaon has he seen the *dúgla* used for irrigation purposes, though it is so common in the neighbouring Duáb. Common wells are sometimes dug for the season's use near tanks, at a cost varying from Re. 1 to Rs. 10; they last but one hot season and fall in during the first rains.

Jungles.

Jungle must formerly have abounded throughout the parganah; in many of the border villages much even now remains, generally a low brushwood, of which the wild *karaunda (Carissa corundas)* and *khair (Acacia catechu)* trees are the most common elements. The *chíl (Butea frondosa)* bush, called elsewhere *dhák* and *palás*, is also very prevalent and is a valuable addition, being useful in all its parts. The leaves are used for dishes at weddings, feasts, &c., by all castes; the fibres of the roots form a rope which does not swell or spoil in the rains, water improving and strengthening rather than injuring it; and from its charcoal the best native gunpowder is prepared. Groves are very plentiful, and invariably of the *mahua* tree *(Bassia latifolia)*, which furnishes the native spirit sold in the bazars; the mango, as is usual this side of the Jamna, being of very rare occurrence. The former Governments greatly encouraged planting all kinds of trees, granting patches of land revenue-free for the purpose to any one who would take them.

Cultivated products.

The comparative importance of the products of the parganah are shown in the number of survey *bíghas* under the different kinds of crops in 1855. *Kharíf* crops, *joár*, 46,526; cotton,

38,959 ; *kodon*, 23,436 ; *til*, 23,153; sugar, 1,916 ; *bájrá*, 1,769 ; *sámán*, 840 ; indigo, 570 ; *másh*, 351 ; rice, 270 ; *kákun*, 192 ; hemp, 184 ; tobacco, 150 ; and *pán*, 25. The *rabí* crops were wheat, 44,701 ; pulses, 9,934 ; barley, 7,729 ; *ál*, 4,478 ; linseed, 1,269 ; *pán*, 164 ; tobacco, 138 ; *masúr*, 104 ; safflower, 96 ; and *arhar*, 68.

Trade.

Markets are held in most of the large villages once in every week ; Kabrai has two market days, Saturday and Tuesday. The markets of Mahoba, Srinagar, and Bilbai have a fair show of goods, but there is little active local trade, and no manufactures of importance. The communications with other districts are good, and an extensive transit traffic passes through the town, which is the great highway between the Native States of Bundelkhand and the Duáb.

The following statement gives the exports and imports of Mahoba for the year 1855-56 collected by Mr. G. Freeling :—

	Wheat, barley.	Bajrá, jowár.	Gram.	Tilí	Pán.	Cotton.	Sugar.	Cloth.	Salt and saltpetre.	Other produce.
1. *Exports eastwards, or to Hamírpur.*										
Carts ...	8	...	8	909	124	3,365	75	2	45	2,198
Baggage animals ...	21	...	...	1,645	170	331	7	30	7,474	11,156
2. *Exports westwards, or to Chhatarpur.*										
Carts ...	1,736	28	167	4	...	76	84	32	15	2,389
Baggage animals ...	5,200	36	1,393	460	...	710	13,375	474	18	1,023
Total ...	7,965	64	1,568	2,878	294	4,482	13,541	538	7,552	16,766
1. *Imports from the east or Hamírpur.*										
Carts ...	7,857	186	818	12	...	6	247	106	31	2,261
Baggage animals ...	10,774	356	1,635	...	...	1	1,211	763	65	2,453
2. *Imports from the west or Chhatarpur.*										
Carts ...	7	3	2	108	26	21	2	3	3	2,588
Baggage animals ...	383	12	13	299	120	8	5	202	5,708	3,155
Total ...	19,021	557	2,468	419	146	36	1,465	1,074	5,839	10,487

From the above it appears that the chief exports eastward are *pán*, cotton, *tilí* oilseed, and *ghí* (or clarified butter), in return for which are received grain of all kinds, sugar, and cloth. From the west, iron and *kodon* are imported in exchange for cotton. Grain, gram, tobacco, sugar, and cloth go to Chhatarpur in exchange for *pán*, soap, *ghí*, salt, saltpetre, and iron.

Fiscal history.

The Parganah of Mahoba first came under British superintendence in 1838, when Jalaun was entrusted to the management of Lieutenant Doolan, who made a settlement for one year, and again in 1840, one for five years. In 1843 Captain Ross was appointed Superintendent, and made a second five years settlement, from 1845 to 1850. The revenue of Mahoba was fixed at Rs. 99,341. Captain Erskine (the late Earl of Kellie) made the settlement from 1850 to 1855 at Rs. 99,784, falling on the area assessed to land-revenue at twelve annas one pie, and on the cultivated area, exclusive of *ubari*, at Re. 1-10-2 per acre, giving an increase of Rs. 443. In 1853 this parganah was transferred to Hamírpur, and Mr. G. Freeling[1] made the assessment for the next thirty years, in 1855-56, at Rs. 98,963, giving a rate on the total area of Re. 0-7-6; on the revenue-paying area of 9 annas 9 pie; and on the cultivated area of Re. 1-2-11. The land-revenue in 1872 stood at Rs. 1,09,495, or with cesses Rs. 1,17,584; while the amount paid in rent and cesses by the actual cultivators of the soil was estimated at Rs. 3,00,153. The land-revenue then fell at eight annas four pie on the total area; eight annas eight pie on the area assessed to Government revenue; and Re 1-2-11 on the cultivated area per acre.

Population.

The total population in 1872 numbered 72,163 souls, of whom 38,169 were males and 33,994 were females, giving 219 inhabitants to the square mile (116 males, 103 females). The total number of Hindús was 68,166, of whom 32,024 were females, distributed amongst Brahmans, 8,439 (3,851 females); Rajpúts, 7,502 (3,153 females); Baniyas, 2,517 (1,156 females); and other castes, 49,708 (23,864 females). The Kanaujia Brahmans number 7,761 souls, and the Gaur Brahmans 139. Amongst the Rajpúts, the Panwárs were returned at 684 in this parganah; Bais at 2,742; Parihárs at 365; and Chandels at 220. The Baniyas principally belonged to the Umr, Ghoi, Agarwál, and Ajudhiyabási subdivisions. Among the other castes, Gararíyas numbered 1,530 souls; Darodgars, 686; Ahírs, 3,958; Kayasths, 1,080; Sonárs, 969; Lohárs, 889; Kahárs, 2,613; Barbers, 1,504; Bharbhúnja, 351; Kumhárs, 1,604; Khagárs, 1,407; Koris, 2,989; Telis, 1,654; Chamárs, 9,313; and Káchhis, 4,972. The Musalmáns number 3,997 souls, of whom 1,970 were females. Amongst the total population, seven persons were returned as insane *(págal)*; six as idiots *(kamsamajh)*; 33 as deaf and dumb *(bahra aur gúnga)*; 278 as blind *(andha)*; and 150 as lepers *(korhi)*. The educational statistics for the same period show that there were 1,878 males who could read and write, of whom 105 were Musalmáns.

Occupation.

The occupation statements show 274 male adults engaged in the learned professions; 3,185 in domestic service; 404 in commerce; 11,873 in tilling the ground and tending cattle; 4,432

[1] See Mr. Freeling's report in J. A. S., Ben., XXVII., 369.

in petty trades and the mechanical arts ; and 3,778 as labourers. Of the total population, 1,765 are entered as landowners ; 28,726 as agriculturists ; and 41,692 as engaged in occupations other than agriculture.

MAHOKHAR, a village in Parganah and Tahsíl Banda, of the Banda District, is distant four miles from the capital. The population in 1865 was 3,443, and in 1871 was 3,458, consisting for the most part of Bais Thákurs. There is no market here, but a fair is held once a year, called the *Ras mela*, on the last days of *Kárttik*. The village has steadily declined in importance and wealth during the last thirty years. There is a halkáhbandi (or village) school here. There are four *thoks* (or subdivisions) in the village, with an area of 5,742 acres.

MAHRAUNI, a tahsíl in the Lalatpur District, comprises the Parganahs of Bánpur, Mahrauni, and Maráura. In 1872 the total area comprised 888 square miles and 52 acres, of which 172 square miles and 462 acres were cultivated. The population numbered 93,664 souls, of whom 45,126 were females, and gave 105 to the square mile (54 males and 51 females). Of the total population, 5 were insane, 14 were idiots, 11 were deaf and dumb, 88 were blind, and 16 were lepers. The land-revenue in 1872 amounted to Rs. 72,384, or with cesses Rs. 81,532. The incidence on the total area was two annas ; on the culturable area assessed to land-revenue two annas three pie; and on the cultivated area ten annas six pie. All other statistics of every kind will be found under the parganah notices.

MAHRAUNI, a parganah in the tahsíli of the same name in the Lalatpur District, had, according to the census of 1872, a total area of 158 square miles and 338 acres, of which 36 square miles and 623 acres were cultivated. Of the area charged with Government revenue (151 square miles and 186 acres), 14 square miles and 161 acres were returned as unculturable, 102 square miles and 69 acres as culturable, and 34 squares miles and 596 acres as cultivated. From the records of the existing settlement, made in 1867-68, it would appear that the total area was then found to be 153 square miles and 338 acres, of which six square miles and 155 acres were held under an *ubarí* (or quit-rent) tenure. The area charged with Government revenue amounted to 147 square miles and 183 acres, of which one square mile and 193 acres were returned as free of revenue ; 14 square miles and 203 acres as unculturable ; 88 square miles and 327 acres as culturable; and 43 square miles and 100 acres as under cultivation. If to the last be added the area under cultivation in *ubarí* estates (2 square miles and 464 acres), the total cultivated area in 1867-68 will amount to 45 square miles and 464 acres, or one-quarter more than in 1872.

The number of villages in 1872 was 46, of which 19 had less than 200 inhabitants ; 20 had between 200 and 500 ; three had between 500 and 1,000 ; three had between 1,000 and 2,000; and one had a population between 2,000 and 3,000. The number of villages shown by the settlement records was 60.

The district map shows the boundaries of the parganah and the position of the most important villages.

State of Parganah.

In Parganah Mahrauni, as in Bálábahat, owing to the losses incurred during the mutinies, considerable reductions were made during the last summary settlement; but before the regular settlement much of the deserted land had again been brought under cultivation. In this parganah there is but little irrigation, only four per cent. Thirty-four villages belong to Thákurs, so that an exceptionally light assessment appeared desirable. There is a good proportion of *moti* soil and 29·14 per cent. of spring, to 70·86 of rain crops. In the revenue-paying villages, the proportions of the three kinds of cultivated soil in the villages under assessment were :—*Moti*, 45·26; *dúmat*, 27·74; *patharo*, 27·0.

Fiscal history.

The first settlement of this parganah was effected by Captain Blake for 1843-44 to 1847-48, at an initial land-revenue, exclusive of *ubarí* (or quit-rent) tenures, of Rs. 22,100, falling to Rs. 15,912, or with *ubarí* (Rs. 742) to Rs. 16,654. The second settlement was effected by Captain Harris for 1848-49 to 1852-53, and resulted in an initial assessment of Rs. 24,892, which fell to Rs. 17,489, or with *ubarí* (Rs. 711) to Rs. 18,200. The third settlement, formed by Captain Gordon for 1853-54 to 1859-60, commenced with Rs. 21,285 and fell to Rs. 15,614, or with *ubarí* (Rs. 711) to Rs. 16,625. The fourth settlement, made by Captain Tyler, began with Rs. 14,494, and gave an average on the five years preceding the new assessment in 1867-68 of Rs. 14,494 for land-revenue and Rs. 711 for *ubarí*. Colonel James Davidson's assessment, made in 1867-68 and reported in 1869, gave Rs. 13,193 for land-revenue, or with cesses Rs. 14,558; and Rs. 637 for *ubarí*, or with cesses Rs. 766, or a grand total of Rs. 15,324. The initial assessment of this settlement falls at the rate of seven annas eleven pie on the cultivated acre and two annas eight pie on the culturable acre. Portions of the assessment on particular villages are progressive, reaching a maximum of Rs. 13,193 for land-revenue and Rs. 637 for *ubarí* in 1870; this was confirmed by Government until the 30th June, 1888. In 1872 the land-revenue and *ubarí* stood at Rs. 13,840, or with cesses Rs. 15,335; while at the same time it was estimated that cultivators paid Rs. 27,680 in rent and cesses. The incidence of the land-revenue in 1872 on the total area was two annas three pie; on the area charged with revenue the same amount; and on the cultivated area nine annas four pie.

Population.

In 1872 the total population numbered 17,420 souls, or 113 to the square mile. The Hindús amounted to 17,608, of whom 8,209 were females, while Musalmáns were only 322, with 160 females. The Hindús comprised 2,047 Brahmans, with 953 females; the Rajpúts numbering 1,667, with 801 females; the Baniyas 1,199, giving 606 females; and all other Hindú castes contained 12,195 souls, of whom 5,849 were females.

The principal subdivisions of the Brahmans were the Kanaujiyas and Gaurs. The chief Rajpút clans were the Bundelas, Gaurs, Bais, Chauhán, Tanwár, Gahlot, and Bargújar. Baniyas belonged almost entirely to the Jainis, with a few Dhusars. Amongst the other castes are found Ahírs, Jhajhariyas, Kahárs, Kúrmís, Chamárs, Basors, Káyaths, Káchhís, Naís, Lodhas, Telís, Ghosís, Barhais, Khagárs, Lohárs, Malís, Chhípís, Bangars, Kumhárs, Sonárs, Darzís, and Dhobís. 121 males can read and write, among whom none are Musalmáns. The occupation statements show 16 adult males engaged in the learned professions; 337 in domestic service; 255 in commerce; 3,070 in tilling the land and tending cattle; 1,175 in petty trades and mechanical arts; and 692 as labourers. Of the total population, 301 are shown as landholders; 8,969 as agriculturists; and 8,160 as engaged in occupations other than agriculture. The other statistics are given under the district notice.

MAHRAUNI, a large village in the parganah of the same name in the Lalatpur District, lies in latitude 24°-22′-50″ and longitude 78°-50′-35,″ at a distance of 24 miles from Lalatpur. The population in 1865 was 3,323, and in 1872 was 2,534. The town suffered much during the famine of 1868-69. There is a tahsíli, police-station, school and post-office here, and fair-weather roads connect it with the principal neighbouring towns.

MAIHAR, a petty State of Bundelkhand, of which the chief town is situated on the route by Ríwá from Allahabad to Jabalpur, and 100 miles north-east of Jabalpur. It is a large town and has a bazar, with a *jhíl* (or expanse of water) on the north-west and another to the south-west. Maihar is bounded on the north by the Nagaudh State; on the west by Ajegarh; on the south by the British District of Jabalpur; and on the east by the Ríwá State. The area of the State was estimated in 1863 to be 400 square miles, with a population of 70,000 and a revenue of Rs. 74,200. The East Indian Railway extension to Jabalpur runs through this State. It was originally a dependency of Panná, having been the *jágír* of the Panná General, Beni Huzúri, Jogi. On the occupation of Bundelkhand, Thákur Durjan Singh was confirmed in his possession on his executing a deed of allegiance. In 1814 a revised *sanad* was given to him. On the death of Durjan Singh in 1826 the State was divided between his two sons, Bishan Singh and Prág Dás, the former receiving the District of Maihar, and the latter Bijíragugarh. The estate of Prág Dás was confiscated in 1858 for the rebellion of the Chief, Sarju Prasád, son of Prág Dás. Bishan Singh became deeply involved in debt, and at his own request the State was taken under British management in 1849, at which time an agreement was taken from him. Bishan Singh died in 1850, and was succeeded by his son, Mohan Prasád, who died in 1852, leaving a son, Raghubír Singh, then about seven years of age. The Chief of Maihar has received a *sanad* granting him the right of adoption. A promise was made to the young Chief that his State would

be restored to his management in two years, if he proved himself fit to be entrusted with the administration, and in the meantime a British Officer was deputed to Maihar to instruct him in his duties.[1] In 1863 the management of affairs was entrusted to the young Raja, who in most respects justified the trust.[2] The police arrangements in the State are very fair. The State was under the British Government during the mutinies, and the young Raja was, fortunately for himself, then a student at the Agra College, as his uncles raised disturbances, for which they were deported, while his cousin of Bijíragugarh actually forfeited his State through misconduct originating under similar influences. As Bijíragugarh had originally formed a portion of Maihar, on its forfeiture it was claimed by the latter State, but this claim has not been allowed. Maihar is under the superintendence of the Political Agent for Bhágelkhand, resident at Ríwá.

MAJHGAWAN,[3] also known as Rajapur, a town and market in Parganah Chhibún and Tahsíli Mau in the Karwí Subdivision of the Banda District, situated on the right bank of the Jamná, is distant 51 miles from Allahabad, 59 miles east from Banda, and 20 miles north-west from Mau. The population in 1865 was 6,854, and in 1872 was 7,202, consisting chiefly of Baniyas. This town is noted as having been the residence of the Gosáin and Hindi poet, Tulsi Dás, the author of the Hindi version of the Ramáyana. He is also credited by local tradition with being the founder of the town.

Rajapur has long been celebrated as a mart for cotton. It has a good trade in all country produce, and, next to Banda, is commercially the most important place in the district. As a mart however, Rajapur, owing to the opening up of the Jabalpur branch of the East Indian Railway, is being fast superseded by Barda Deh, near Satna on the East Indian Railway, and Mánikpur, the chief railway station on the same line of railway in this district, promises to develope into another formidable rival. The wealthier of the traders residing at Rajapur are Brahmans. All the buildings in the town with the exception of the temples are of mud. The founder is said to have enjoined this upon his followers among other matters, such as the exclusion from the town of Kumhárs (potters), the prohibition against barbers and dancing-girls, forbidding them to practise their calling within the limits of the town. A police-station, post-office, and parganah school are the only public buildings. A fair is held at a temple near Rajapur in the months of *Baisakh* (April-May) and *Kárttik* (October-November). It lasts for ten days, is attended by eight or nine thousand people, and a brisk trade in all kinds of goods is carried on during its continuance. There is a ferry across the Jamna, the bed of which

[1] Aitch. Treat., III., 249, 434. [2] Sel. Rec., For Dep., G. I., LI., 45. [3] Majhgáwán is the name by which the entire area of the town and its surrounding lands is locally known. Rajapur is the name by which the town itself, and especially the mart, is generally known.

is sandy and about 800 yards wide here, with the left bank sloping and the right steep. In the dry season the stream occupies about half the bed.

MANIKPUR, a village in Parganah Tarahwan and Tahsíli Karwí, in the Karwí Subdivision of the Banda District, is distant 31 miles from Allahabad, 59 miles from Banda, and 17 miles from Karwí. The population in 1865 was 856, and in 1872 was 841, of all classes. This is the chief railway station in the Banda District, and is situated on the Jabalpur branch of the East Indian Railway. There is a small market here which promises to increase, and from its situation will probably develope into one of the chief markets in the district. The village contains a second-class police-station, a school, and a post-office.

MARAURA, or Maráura Nárhat, a parganah in Tahsíli Mahrauni of the Lalatpur District, had, according to the census of 1872, a total area of 405 square miles and 165 acres, of which 79 square miles and 4 acres were cultivated. Of the area charged with Government revenue (353 square miles and 211 acres) 105 square miles and 618 acres were returned as unculturable; 178 square miles and 142 acres as culturable; and 69 square miles and 91 acres as cultivated. The records of the settlement in 1868-69 show a total area of 405 square miles and 165 acres, of which 163 square miles and 105 acres were held under an *ubarí* (or quit-rent) tenure. The area charged with Government revenue amounted to 242 square miles and 60 acres, of which 3 square miles and 55 acres were returned as exempt from revenue; 70 square miles and 467 acres as unculturable; 115 square miles and 64 acres as culturable; and 53 square miles and 114 acres as cultivated. If to the latter be added the area cultivated in *ubarí* tenures (44 square miles and 204 acres) the total cultivated area in 1868-69 will amount to 97 square miles and 318 acres. The number of inhabited villages in 1872 was 138, of which 75 had less than 200 inhabitants; 44 had between 200 and 500; 11 had between 500 and 1,000; 7 had between 1,000 and 2,000; and one had between 2,000 and 3,000 inhabitants. The settlement records show the number of villages in 1868-69 as 162. The boundaries of the parganah and the positions of the principal villages are shown sufficiently by the district map. The parganah is made up of 127 confiscated villages of the Shahgarh estate and 35 transferred from the Ságar District, and among these 15 villages belonging to the Nárhat *ubarí taluka*, the current settlement of which expires in 1882 A.D. There is but two per cent. of irrigation in this parganah; the soil is, however, richer in the Maráura than in the Nárhat villages.

* Fiscal history.

The first settlement of this parganah for 1843-44 to 1847-48 was made by Captain Blake, and gave a maximum land-revenue of Rs. 15,837, and *ubarí* (or quit-rent) Rs. 10,613. The second settlement, by Captain Harris, from 1848-49 to 1852-53, gave a maximum of Rs. 17,811 for land-revenue and Rs. 10,054 for *ubarí*. The third settlement was made by Captain Gordon for 1853-54 to 1859-60, whose highest

assessment gave Rs. 17,952 as land-revenue and Rs. 9,892 for *ubarí*. The fourth settlement by Captain Tyler, in 1860-61, fixed the assessment at Rs. 19,057, which gave on an average of five years preceding the new settlement in 1868-69, Rs. 17,943 as land-revenue and Rs. 9,873 as *ubarí*. Colonel James Davidson's assessments, made in 1868-69 and reported in 1869, shows a land-revenue of Rs. 18,445, or with cesses Rs. 20,328, and an *ubarí* revenue of Rs. 8,768, or with cesses Rs. 10,736 ; grand total, Rs. 31,070. This assessment falls at the rate of nine annas nine pie on the cultivated acre, and three annas three pie on the culturable acre. Portions of the revenue of particular villages fluctuated until 1871-72, from which date the land-revenue has remained fixed at Rs. 18,424, and the *ubarí* at Rs. 8,788, or a total of Rs. 27,213, at which it will stand until June 30th, 1888. In 1872 the land-revenue and *ubarí* stood at Rs. 27,537, or with cesses Rs 31,386, while the sum paid by cultivators in rent and cesses was estimated at Rs. 55,074. The land-revenue then fell at one anna and eight pie on the cultivated area, one anna and eleven pie on the area charged with Government revenue, and eight annas nine pie on the cultivated area.

Population.

The total number of inhabitants in 1872 was 29,907, giving only 98 to the square mile. There were 39,299 Hindús, of whom 18,905 were females; 608 Musalmáns, of whom 324 were females. The Hindús contained 2,917 Brahmans, with 1,427 females ; 3,918 Rajpúts, with 1,924 females ; 2,585 Baniyas, giving 1,278 females; and the other castes numbered 29,879 souls, of whom 14,276 were females. The principal Brahman subdivisions are the Kanaujiyas and Gaurs. The chief Rajpút classes are the Bundels, Panwárs, Gaurs, Chauháns, Bais, Kanaujiyas, Jaiswárs, Janaks, Parihárs, Katehiriyas, Dadheras, and Sikharwárs. The Baniyas are nearly all Jainis, with a few Agarwálas and Golais. The other castes comprise Ahírs, Jhajhariyas, Kahárs, Chamárs, Kúrmís, Basors, Kayasths, Káchhís, Naís, Lodhás, Telís, Ghosís, Barhais, Khagárs, Lohárs, Chhípís, Malís, Gararíyas, Kumhárs, Sonárs, Darzis, Koris, and Dhobís. 393 males were returned as able to read and write, amongst whom seven are Musalmáns. The occupation statements show 91 male adults engaged in the learned professions ; 834 in domestic service ; 518 in commerce ; 6,870 in tilling the ground and tending cattle ; 1,524 in petty trades and the mechanical arts ; and 1,870 as labourers. Of the total population, 201 are shown as land-holders ; 20,138 as agriculturists; and 19,568 as engaged in occupations other than agriculture. The other statistics are given under the district notice.

MARKA a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 36 miles from Baberú. The population in 1865 was 2,683, and in 1871 was 2,951, consisting for the most part of Parihár Rajpúts. The Jamna flows near this village. There is a small bazar on Tuesdays and Saturdays. The area of the village is 10,971 acres ; there is a large village school.

MARKUAN, a village of Parganah Mau, in the Jhansi District, is distant 54 miles from Jhansi and 14 miles from Mau. The population in 1865 was 797, and in 1872 was 805. There is a police outpost here.

MARPHA, the remains of an old fort about six *kos* east of Kalinjar, in Pargánah Badausá of the Banda District. It was visited by Tieffenthaler about the middle of the last century, and was then known also under the name of Mandefa.[1] The Raja was then a Bhagel, and a tributary of the Raja of Dangaya or Panná. The last Raja (Harbans Rai) fell in the battle of Chachhariya, fought between the forces of Panná and Jaitpur about 1780 A.D., since when the fort was neglected and fell into decay. It was afterwards occupied by some predatory chiefs, from whom it was taken in a night attack by Colonel Meiselback in 1804 A.D. He abandoned it on account of the numerous wild beasts that its jungles harboured. There are several inscriptions here that have not been edited.[2] There are four gates to the fort, two to the left and two to the right; the space within occupies about 385 acres, and is now let for grazing at a rental of Rs. 51 a year. From Kalinjar to Marpha, nearly thirty miles, the road skirts a continuous line of hills the whole way, studded with several indentations of arable land, and possesses some beautiful villages, such as that of Gulrámpur. This road falls into the Banda and Taraon road, about two miles from Badausa, and three from the foot of the Marpha hill, or rather the end of the range on which Marpha is situated. From the point of junction to Taraon the road is skirted by a line of hills thickly wooded, varying in depth from three to ten miles.

MATAUNDH, a village in Parganah and Tahsíl Banda, of the Banda District, is distant 12 miles from Banda. The population in 1865 was 5,200, and in 1872 was 5,990, consisting for the most part of Bagri and Mauhár Rajpúts. There is a market on Mondays and Thursdays: tobacco, salt, grain, cotton, and leather are among the chief articles of trade. The name of the village is probably derived from "*mat*," earth, and "*aundh*," upside down, and it is said that the appearance of the village, situated as it is upon a hill, gives colour to this fanciful derivation. The village is said to have been the scene of a battle between Raja Chhatarsál and a Jain Gurú, but no clear account of it remains. It was partially destroyed during a conflict between rival zamíndárs at some period prior to British rule, the marks of which remain to this day in the ruins of houses burnt during the affray. A Rajpút zamíndár of this village, named Murli, succoured some European fugitives from Naugaon during the mutiny. In return for this he received from Government a grant of land and the honorary title of Raja. There is a halkáhbandi (or village) school here. The village is divided into six *thoks*:—Achharám, Bibí, Matahna, Chandán, Garha, and Har Singh, comprising an area of 16,015 acres.

[1] Bernoulli, I., 247 (Berlin, 1791). [2] Pogson's Bundelas, 135.

MAU, the tahsíli town of Parganah Chhíbún, in the Karwí Subdivision of the Banda District, situated on the right bank of the Jamna, is distant 30 miles from Allahabad, 70 miles from Banda, 30 miles from Karwí, and nine miles from Bargarh, a station on the East Indian Railway. The population in 1865 was 2,881, and in 1872 was 2,944, consisting chiefly of Brahmans. A market is held here on Sunday and Friday. There is a police-station and a tahsíli school here. The head-quarters of the parganah were removed from Chhíbún to this town soon after the district became British territory.

MAU, a parganah and tahsíl in the Jalaun District, had, according to the census of 1872, an area of 440 square miles, of which 193 were cultivated. Of the area assessed to Government revenue (400 square miles), 101 square miles were returned as unculturable, 122 square miles as culturable, and 177 square miles as cultivated. There were 117 villages, of which 44 had a population under 200; 39 had between 200 and 500; 21 had between 500 and 1,000; nine had between 1,000 and 2,000; and four had between 3,000 and 5,000. Mau had 15,065 and Ránipur had 6,323 inhabitants. The land-revenue from all sources during the same year amounted to Rs. 1,23,883 (or with cesses Re. 1,37,497), which fell on the total area at seven annas; on the area assessed to Government revenue at seven annas nine pie; and on the cultivated area at Re. 1-0-1.

Population.

The population in 1872 numbered 104,281 souls, giving 745 to the square mile. There were 100,331 Hindús, with 47,978 females, and 3,950 Musalmáns, with 2,000 females. The principal Hindú divisions are Brahmans, numbering 13,068, with 6,145 females; Rajpúts, 7,657, having 3,504 females; Baniyas, 5,351, giving 2,646 females; and all other castes numbered 74,255 souls, of whom 35,683 were females. The principal Brahman subdivisions were the Kanaujiyas, Gaurs, Jajhotiyas, Maithils, Páthaks, and Gujrátís. The Rajpúts belonged for the most part to the Bundela, Panwár, Kachhwáha, Dhundera, Sengar, Chauhán, Parihár, Bhadauriya, Jaiswár, Khagár, Tonwar, Bais, Chandel, Dikshit, Janwár, Bhathariya, Palwár, Kathariya, Madheri, Sisodiya, Awadhiya, Kharog, Daima, Janghára, Rawat, and Bangar clans. The Baniyas comprised Agarwáls, Ghois, Umrs, Parwars, and Jainis. The other castes are the same as those noticed under that head in the Jhansi Parganah.

The occupation statements show that in 1872, 593 male adults were engaged in the learned professions; 8,192 in domestic service; 2,100 in commerce; 15,067 in tilling the land and tending cattle; 7,045 in petty trades and mechanical arts; and 7,384 as labourers. Of the total population, 2,853 were shown as landholders, 24,434 as agriculturists, and 66,994 as employed in avocations other than agriculture. All other statistics are given under the district notice.

This parganah was assessed by Mr. C. J. Daniell in 1863, and revised by Major Lloyd, the Commissioner. The first settlement of the parganah was made in 1839 A. D. for one year, the second in 1840 for five years, the third in 1845 for five years, the fourth in 1850 for five years, and the fifth in 1855 for one year.

Fiscal history.

The sixth and first summary settlement of the 116 villages paying revenue in Mau under the British rule was first made in 1856 by Captain Gordon, at Rs. 1,05,124, and again by Mr. C. J. Daniell in 1863, at Rs. 82,457, to which he added the revenue of Khakora resumed, or Rs. 1,456, giving a total of Rs. 83,913. The result of Major Lloyd's revision and the inclusion of resumed revenue-free grants and remissions was that in 1866-67 the actual demand stood at Rs. 8,25,77,[1] giving an incidence on the total area of Re. 0-7-4; on the culturable area of Re. 0-10-3; and on the cultivated area of Re. 1-2-0 per acre. The details of the settlements are as follows :—

No.	Demand.	Collections.	Balance.	Revenue of one year.
	Rs.	Rs	Rs.	Rs.
1	81,655	81,372	283	81,655
2	4,73,210	4,71,631	1,579	94,642
3	5,97,395	5,95,219	2,176	1,19,479
4	6,37,720	6,29,317	8,403	1,27,544
5	1,27,685	1,14,958	12,677	1,27,635
6	6,84,434	6,34,309	50,125	1,08,230
	26,02,049	25,26,806	75,243	6,59,185

State of the parganah.

The total area in 1865-66 was 219,924 acres, consisting of 7,800 revenue-free; 60,061 barren; 57,842 culturable waste; 13,807 new fallow; 80,414 cultivated, of which 5,999 acres are irrigated. In 1873 the area was 282,108 acres, yielding a revenue of Rs. 1,23,680, divided among 170 estates. One great peculiarity in the rents in this parganah is the large quantity of land held at *thansá* (or lump) rates, without reference to area. These amounted to 11,723 acres, at a rental of Rs. 28,087 in 1863, and consisted of every kind of soil—*már*, *kábar*, *patharo*, *rákar*, and *parua*. The number of proprietary cultivators was 1,105; hereditary tenants, 3,697; tenants-at-will, 2,699; and their average holdings was 27 acres, 8 acres, and 5 acres respectively. The average rent-rates paid by hereditary cultivators was for *már*, Rs. 2-13-10; *kábar*, Rs. 2-11-4; *parua*, Re. 1-5-0; *patharo*, Rs. 2-5-4; and *rákar*,

[1] Daniell's report, 24, 99.

Re. 1-4-0 : the cultivated area for the same soil being *már*, 17,491 acres ; *kábar*, 11,752 acres ; *parua*, 1,109 acres ; *patharo*, 11,105 acres ; and *rákar*, 16,093 acres, or a total of 57,550 acres. The crops sown were wheat, 11,631 acres ; gram, 9,275 ; *joár*, 31,109 ; cotton, 3,257 ; barley, 274 ; linseed, 205 ; *kodon*, 4,248 ; rice, 127 ; *rálí* and *phikar*, 974 ; *tili*, 4,815 ; *ál*, 1,631 ; *bájrá*, 1,199 ; and other crops, 2,120, acres.

MAU, the principal town of the Jhansi District, lies 40 miles from Jhansi, on the Jalaun and Ságar road, and half a mile to the south of the Jhansi and Naugaon road, to the south of the confluence of the Suprár and Sukhnai Nadís, in latitude 25°-14′-40″ and longitude 79°-10′-45″. The town is connected with Jhansi and Garotha by district roads, and is also known as Mau Ránípur, from the town of Ránípur situated about four miles to the west. The population in 1865 numbered 19,410 souls, and in 1872 was 16,428, of whom 8,223 were females. There were 15,065 Hindús (7,523 females) and 1,363 Musalmáns (700 females). The area of the town site is 291 acres, giving 56 souls to the acre. In 1872 there were 3,558 enclosures, of which 290 were inhabited by Musalmáns. There were 679 houses built with skilled labour ; of which Hindús occupied 646. Of the mud huts, numbering 3,391, the Hindús inhabited 3,100. The census shows that of the total population 66 were landholders, 1,105 were agriculturists, and 15,257 had employments other than agriculture. The occupation statements show that more than one hundred male adults pursued the following trades :—Barbers, 136 ; beggars, 183 ; brokers, 183 ; cultivators, 474 ; flower-sellers, 502 ; goldsmiths, 121 ; servants, 792 ; labourers, 1,019 ; pundits, 184 ; shoemakers, 396 ; washermen, 181 ; and weavers, 209.

Population.

Mau may be fairly described as a remarkably picturesque town : its houses are well built, of durable materials, in a style apparently peculiar to Bundelkhand, with deep eaves of considerable beauty between the first and second stories, of pleasing outline throughout, with here and there a balcony-hung window quite beautiful. Many temples serve to ornament the town in many places, but the temples are much hidden behind walls. The Jain temple, however, is a notable exception to this rule, being very little enclosed, and presenting a very fine appearance with its two solid spires and many cupolas. The Jains form a rather important community in the town. Some trees mix amongst the houses, and the green of the trees and the white of the houses present a pleasing contrast, and an appearance of freshness and wholesomeness not often seen in an Indian town. The principal way through the town lies from east to west. Entering from the east the roadway at first is narrow, but soon opens out into a wide metalled roadway, leading up to the *ganj* (or open market), a large open space, also called Lál Bázár, it is supposed from the reddish-brown colour of the masonry shop fronts which line it on two

The town.

sides. An old fort, with bastions, and the *saráí* line the third side of the *ganj* space, and on the fourth are two plain *thákurdwáras*. The *ganj* space has been laid out with trees and drained. The shops on two sides are well built, with plain arched fronts erected recently: they are the property of the municipality, and rent for Rs. 500 a year.

The *saráí* is a wide square, with masonry-built travellers' rooms on all sides, with low pillared fronts and good tiled roofs. The fort is brick-built and high-raised; one of the bastions facing the *ganj* has in part fallen down quite recently, which gives it a wretched appearance. The tahsíldári, police-station, and post-office are situated inside the fort. There is a good tahsíli school. Westward of the *ganj*, the main road, wide, well-made and kept in every way, passes with a winding course to the Bará Bázár, consisting of three or four streets of well-built shops. In the time of the Marhattas Mau was partially fortified with a high stone wall, but the fortifications were never apparently completed, and now the wall, which may be best seen with its gateway to the south outskirt, has in good part been dug down, and the stones used for bridge-making and other useful purposes in and about the town. The southern part of the town consists principally of a large mud-built Ahírs' quarter, the householders and their people being principally cultivators.

On the north side the town is skirted by the Suprár Nadí; on the west side by the Sukhnai Nadí; and between the two there is a deep *nálá* which divides old Mau from new Mau and passes into the Suprár. The *nadís* mentioned have wide beds of reddish sand and rocks intermixed, with quite clear water running in the midst, with little of mud or vegetation anywhere in their beds. They serve admirably to drain the town site, which is fairly raised, and is not subject to flooding in any part. The water-supply is bad. There are only two wells of good water inside the town, it is therefore very likely that many of the people drink water more or less brackish, if not otherwise impure: and this, if true, may perhaps account for the prevalence of gangrenous sores on the legs *(chakaur)*, a common disease in the town, and, indeed, throughout Bundelkhand. It would appear that these sores generally commence in a prick from a thorny or slight injury, which should always heal immediately, but here sometimes spreads into a sore as large as a man's hand (C. Planck).

It is only during the last 100 years that Mau has risen to be a place of importance; formerly it was a small village, having a purely agriculturalpopulation. But in the time of Raghunáth Rao Harí, Subah of Jhansi, the inhabitants and merchants of Chhatarpur, unable any longer to bear the exorbitant demands made from them by the Raja of that place, fled to Mau, where they were welcomed by the Subah, and established themselves, on the Subah promising that they should be well-treated and should not be called upon to pay heavy taxes. The town is now renowned for the manufacture of the *kharúa* cloth, which is

exported to all parts of India. Its merchants and bankers carry on trade, and have dealings with Amráoti in the Berars, Mirzapur, Nágpur, Indúr, Farrukhabad, Hátras, Kálpí, Cawnpur, and Dehli. The value of its exports are estimated at fourteen, and of its imports at eleven lakhs of rupees. Its principal imports are:—From Mirzapur, sugar (clarified and red), Europe piece-goods, raw silk, silk pieces, brass, brass utensils, zinc, copper, tin, cocoanuts, red lead, areca-nuts, spices, large cardamums; from Nágpur, turmeric and *ál* (roots of *Morinda citrifolia*), gum, wax, lac; from Amráoti, velvet, satin, sandal-wood, areca-nut, small cardamums, spices, saffron, safflower, green vitriol, coffee. (Ceylon), from Indúr, silk goods, cocoanuts, and coffee from Ceylon, medicines, quicksilver, spices; from Farrukhabad, English cloth, chintz, sal ammoniac, medicines, large cardamums, dry ginger; from Hátras, woollen goods, salt, rock salt, *saji* (impure carbonate of soda), assafœtida, raisins, pistachio-nuts, medicines, borax; from Kálpí, sugar, tobacco, areca-nuts; and from Cawnpur, Europe piece-goods and sheet iron. Its exports are:—*Kharúa dhotís* (coarse white cloth); *aikri*, a coarse strong cloth made in Mau and in the neighbouring villages, and which, when dyed red with *ál*, is called *kharúa; chanti*, a coarse white cloth; *patri*, a fine white cloth; *salú*, which is *patri* dyed red; *zamúrdi* chintz, coarse black or red cloth used for petticoats; *kasbi*, coarse red cloth bordered with black and yellow, and used for petticoats; *pati*, narrow cloth for petticoats, made from coloured thread; *chúriya*, a variety of *pati*, broader than the latter; cotton, areca-nuts of the kind called *chikní*. The *aikri* cloth is manufactured by the Koris, who live in Mau and in many villages in its neighbourhood. The other classes employed in the manufacture of the *kharúa* and other dyed cloths are the Dhobís and Chhíppís, large numbers of whom live in Mau and Ránípur. Ránípur is joined to Mau by a good road made from municipal funds. The merchants complain that the trade in country produce is declining of late years, but this can hardly interfere witht he *kharúa* trade, which is the staple one of the district.

Trade.

The municipality, established under Act VI. of 1868, supports in Mau and Ránípur a municipal police numbering 56 men of all grades, at an annual cost of Rs. 3,540. The total income in 1870-71 was Rs. 15,186, *viz.*, octroi, Rs. 10,569; house tax, Rs. 1,589; trade tax, Rs. 1,074; tolls, Rs. 600; *nazúl*, Rs. 879; and miscellaneous, Rs. 455. A balance of Rs. 450 remained over from the preceding year, making a total income from all sources of Rs. 15,556, giving an incidence of eight annas per head on the population. The expenditure during the same year was for establishment, police, conservancy, and lighting, Rs. 5,748; original works, Rs. 3,452; repairs, Rs. 1,596; gardens, Rs. 837; other works, Rs. 40; and charitable institutions, Rs. 342, leaving a reserve of Rs. 3,541.

Municipality.

MAU, a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 34 miles from Banda and ten miles from Baberú. The population in 1865 was 2,830, and in 1872 was 2,929, consisting for the most part of Panwár Rajpúts. The name is derived by some from the presence of *maua* or *mahúa* trees *(Basia latifolia)*, as Inguwa, Amgaon, Imlia, &c., are named after trees. The area of the village is 7,264 acres; it possess a halkáhbandí school.

MAUDHA, a town in the parganah of the same name in the Hamírpur District, lies in latitude 25°-40′-30″, at an elevation of 399·17 feet above the level of the sea. It is distant about 20 miles from the civil station, and lies about a mile from the Mahoba road. In 1865 the population numbered 6,228 souls, and in 1872 was 6,025, of whom 3,040 were females. There were 2,679 Hindús (1,296 females) and 3,346 Musalmáns (1,744 females). The area is 148 acres, giving 41 souls to the acre. Act XX. of 1856 is in force, and yielded in 1872 a revenue of Rs. 1,302, falling at three annas five pie per head of the population. The expenditure during the same year amounted to Rs. 1,014. It has five wards—the Husaini, Haidariya, Káziáná, Taraus, and Uparaus. The tale runs that Shaikh Ahmad, a native of Egypt, lived here, whose son, Husain, with the aid of the Parihár Thákurs, expelled the Kols and took possession of the place; he afterwards quarrelled with the Parihárs, who migrated to Ingotha. The ward Husaini has been named after him; his brother Haidar founded the second ward; the third has been named after the Kázís Táj and Jalál-ud-dín, who received *sanads* in the second year of Aurangzeb's reign; and the last two are named after their relative positions, lower and upper *(tar* and *upar)*. Dalír Khan, a son of the Subahdár of Allahabad, was slain here in 1730 A.D. His tomb, situated about a mile outside the town on the Hamírpur road, is the resort of votaries who assemble in some numbers every Thursday in *Chait*. A fort was built here by Biji Bahádur of Charkhári, and subsequently, on the same site, Ali Bahádur of Banda constructed a stone fort and a *kamna* in the vicinity, which is now a separate village. The public buildings are the tahsíli, the police-station in the fort, an Anglo-vernacular school not very well attended, five female schools established and superintended by Ahmad Ali Beg, Tahsíldár, and a post-office. Tuesdays and Saturdays are market days. There are three principal mosques: one built by Ali Bahádur; one by a courtezan, Azim-ul-nissa; and one by some person unknown. There are five tanks, known by their constructors' names, at one of which, the Ilahi, a fair is held in *Jeth*, in honour of Sayyid Salár, here called Ghazi-miyán, nephew of Sultan Mahmúd, who was slain at Bahraich in Oudh. There are three noted *dargáhs:* that of Pír Sukhru Moti Shahíd, and Shaikh Chand. That of Pír Sukhru is considered holy, because when it rains the enclosure is filled with water which disappears almost immediately. The Pír himself is said to

Local history.

have been eaten up by worms, and when people are afflicted with worms, or their cattle suffer from this disease, they apply the earth of the *dargáh* to the part affected. The *dargáh* of Moti Shahíd, who, at first a *fakír*, became wealthy, is similarly resorted to by persons suffering from fever, but on Fridays only. Shaikh Chand too was, according to his votaries, a venerable personage; he was so perfect that he used to go about stark naked, and once wandering about the fields round Maudha, asked the owner whose that piece of ground was on which he was standing, and being courteously told it was his *(ap hí ki hai)* suddenly disappeared, and on the spot his tomb was built. This is alleged to have occurred only sixty or seventy years ago. There are no manufactures of any importance, and but little trade: the town is probably much as it was when it first came into our possession. The population consists chiefly of Musalmáns, but by far the majority of these are descendants of converts *(nau-Muslims)*, and in their customs and habits are probably more than half Hindú; their character is generally good. The *chaukidári* cess is levied here, but the town being poor yields only Rs. 90 per mensem, and in consequence the conservancy arrangements are not so good as they might be. During the mutiny the fort was attacked by rebels sent by a Marhatta named Bhaskar Rao, who for a time held possession of Jalálpur, but they were beaten off with the aid of a few men from Charkhári.

MAUDHA, a parganah and tahsíl, lies along the middle of the eastern portion of the Hamírpur District. The Maudha Parganah, according to the census of 1872, had a total area of 231 square miles and 576 acres, of which 143 square miles and 320 acres were cultivated. Of the area charged with Government revenue (222 square miles and 448 acres) 27 square miles and 192 acres were returned as unculturable; 58 square miles and 192 acres as culturable; and 137 square miles and 64 acres as cultivated. The area given in 1871 was 231 square miles and 634 acres. At Mr. Allen's settlement in 1842 the total area was returned at 230 square miles and 31 acres, of which 944 acres were given as free of revenue; 40 square miles and 139 acres as unculturable; 55 square miles and 615 acres as culturable; and 131 square miles and 253 acres as cultivated, of which only 364 acres were irrigated. The number of villages in 1872 was 79, of which 20 had less than 200 inhabitants; 22 had between 200 and 500; 25 had between 500 and 1,000; seven had between 1,000 and 2,000; four between 2,000 and 3,000; and one above 5,000. The position of the principal villages and the boundaries of the parganah are sufficiently shown by the district map.

Fiscal history.

The statistics of the earlier settlements of this parganah are taken from Mr. Allen's report. The highest land-revenue of the first settlement in 1806-07 to 1808-09 was Rs. 1,39,941; of the second was Rs. 1,50,264; of the third (1815-16 to 1829-30) was

Rs. 2,06,128; of the fourth (to 1840-41) was Rs. 1,52,441; and of the fifth (to 1847-48) was Rs. 2,14,962. Mr. Allen's assessment amounted to Rs. 1,37,969 for thirty years: it is still in force. His assessment fell at a rate of Re. 0-15-0 on the total area, Re. 1-2-4 on the culturable area, and Re. 1-10-2 on the cultivated area. The land-revenue in 1872 stood at Rs. 1,38,662, or with cesses at Rs. 1,48,225, while it was estimated that cultivators paid their landlords Rs. 2,42,058 in rent and cesses. The revenue then fell at fourteen annas eleven pie on the total area, fifteen annas seven pie on the area assessed to revenue, and Re. 1-8-2 on the cultivated area.

Population.

The total population in 1872 numbered 51,820 souls, of whom 27,078 were males and 24,742 were females, giving 223 to the square mile (117 males and 106 females). Divided among the great Hindú castes, we have 4,285 Brahmans (2,365 males); 7,902 Rajpúts (3,311 females); 1,722 Baniyas (840 females); 30,688 of other castes (14,667 females), giving a grand total of Hindús of 43,977 souls, of whom 20,740 were females. Of the total population, 7,843 were returned as Musalmáns, of whom 4,002 were females. There were four insane persons; seven deaf and dumb; 122 blind; and eight lepers in this parganah in 1872. educational statistics show that 980 can read and write, of whom 116 were Musalmáns.

The principal Brahman subdivision is the Kanaujiya. The Rajpút clans comprise Bais, Parihár, Gautam, Chandrabansí, and Bisen, while the Baniyas are chiefly Ajudiyabásís and Dadumars. The other castes contain Gararíyas, Darodgars, Ahírs, Kayaths, Sonárs, Lohárs, Kahárs, Nais, Bharbúnjas, Kúmhárs, Khagárs, Gosáins, Tamolis, Telís, Korís, Chamárs, Dhobís, Káchhís, Basors, Bhats, Darzis, Kaláls, Malís, Joshís, Arakhs, and Khatíks. The occupation statements show 123 male adults engaged in the learned professions; 1,689 in domestic service; 171 in commerce; 10,095 in tilling the land and tending cattle; 2,807 in petty trades and the mechanical arts; and 2,960 as labourers. Of the total population, 1,692 are shown as landholders 25,195 as agriculturists; and 24,933 as pursuing occupations other than agriculture.

The percentage of the crops to the cultivated area in 1842 was for the *kharíf* (or rain) crops: cotton, 18·5; *bájrá*, 6·1; *joár*, 29·4; *másh*, 0·1; *til*, 2·6; hemp, 4; *kodon*, 1·2—total, 48·3. *Rabí* crops: wheat, 12·2; barley, 0·3; gram 25·1; *masúr*, 2·2; *alsi*, 0·7; *ál*, 0·4; and *kusum*, 0·2—total, 41·7.

MAWAI BUZURG, a village in Parganah and Tahsíl of Banda, of the Banda District, is distant four miles from Banda, on the Banda and Fathipur road. The population in 1865 was 2,111, and in 1871 was 2,140, consisting for the most part of Bais Thákurs. There is a halkábhandi school established here. The area of the village is 6,042 acres.

MAWAI, a village in Parganah Garotha of the Jhansi District, is mentioned, as its history (given by Mr. Jenkinson) is instructive as to the character of the inhabitants of this parganah and our dealings with them. The village is a fine one, and under good management would yield a large revenue. It belongs to Bundela Thákurs, who are notoriously improvident and turbulent, and in 1847 was held in direct management for default. The revenue was a quit-rent of only Rs. 699, while the full revenue was estimated at Rs. 1,026. In 1848 it was mortgaged to a Márwári (village money-lender) for a debt of 1,432 *Nánásáhí* rupees. In 1855 the Márwári died, and the owners regained possession. At the outbreak of the mutiny the proprietors were out of debt, and the village was in a prosperous condition; but during the disturbances it was plundered and burnt by the Orchha troops. Two of the family, Gamír Singh and Debí Singh, retaliated by attacking some villages which had submitted to Orchha, and by plundering the camp of Náhar Khán, an Orchha leader. Unfortunately for them, Orchha, the original aggressor, was on the restoration of order treated as a friendly State, and Gamír Singh and Debí Singh were proclaimed as rebels by the British Government.

Debí Singh surrendered on the proclamation of the amnesty, was tried, and sentenced to fourteen years' imprisonment, and his share was confiscated. He was, however, subsequently pardoned and released. Gamír Singh was apprehended in 1862. His share also was confiscated, and he is now in prison, undergoing a sentence of fourteen years' imprisonment. The villages had been deserted, and almost all the land had been thrown out of cultivation. When, therefore, in 1858 the proprietors failed to pay the demand for the current year and the arrears of 1857, it was again held in direct management.

In 1860, Major Clerk assessed the village at Rs. 1,026, on the data of the survey of 1855-56. The actual condition of the village seems to have been unknown to him, and he also seems to have omitted to notice the facts that the village had been held in direct management for two years, and had been offered in farm to the Raja of Gúrsarái and others at the quit-rent of Rs. 699, and refused. In 1861, the arrears which during the time of direct management had reached the sum of Rs. 1,932, were remitted, and the proprietors were put in possession; but, as might have been foreseen, they could not pay the high revenue fixed by Major Clerk. In May, 1863, they were defaulters to the amount of Rs. 320, and the village was again held in direct management. The management was, however, not satisfactory: the village still remained in ruins; no tenants had been induced to re-settle in it, and there were constant complaints made by the tenants of the neighbouring villages against the tahsíldár for forcing them to take leases at high rates. The *káns* grass, too, had not diminished. In 1865 Mr. Jenkinson reported matters, and an assessment

rising from Rs. 600 to Rs. 900 in eight years, was made; advances for repairs of wells were granted, and has resulted in Debí Singh being able to buy in the confiscated share of Gamír Singh, and the gradual reclamation of the village.

MOTH, Mot, or Maunth, a parganah and tahsíl in the Jhansi District, had, according to the census of 1872, an area of 247 square miles, of which 143 were cultivated. Of the area assessed to Government revenue (226 square miles), 52 square miles were returned as unculturable, 41 square miles as culturable, and 133 square miles as cultivated. There were 158 villages, of which 51 had a population under 200; 44 had between 200 and 500; 42 had between 500 and 1,000; 17 had between 1,000 and 2,000; and two had between 3,000 and 5,000. The land-revenue from all sources during the same year amounted to Rs. 1,20,286 (or with cesses Rs. 1,32,897), which fell on the total area at twelve annas three pie; on the area assessed to Government revenue at thirteen annas four pie; and on the cultivated area at Re. 1-5-0 per acre.

Population.

The population in 1872 numbered 55,391 souls, giving 224 to the square mile. There were 53,236 Hindús, with 25,514 females, and 2,155 Musalmáns, with 1,027 females. The principal Hindú divisions are Brahmans, numbering 5,588, with 2,635 females; Rajpúts, 1,180, having 532 females; Baniyas, 2,141, giving 963 females; and all other castes numbered 44,327 souls, of whom 21,384 were females. The principal Brahman subdivision was the Kanaujiya. The Rajpúts belonged to the Bundela, Panwár, Chauhán, Dhundera, Sengar, Parihár, and Bhadauriya clans. The Baniyas are chiefly Agarwáls, Ghois, Umrs, and Parwárs. The other castes are substantially the same as those enumerated under Parganah Jhansi. The occupation statements show that in 1872, 175 male adults were engaged in the learned professions; 8,198 in domestic service; 766 in commerce; 9,753 in tilling the land and tending cattle; 3,569 in petty trades and mechanical arts; and 2,434 as labourers. Of the total population, 3,508 were shown as land-holders, 23,630 as agriculturists, and 27,253 as employed in avocations other than agriculture. All other statistics are given under the district notice.

The greater portion of the tract to the north of the present parganah belonged to Parganah Irichh, which gave its name to a Sirkár in Akbar's time. The parganah was held chiefly by Káyaths, and had an area of 625,597 *bíghas*, yielding a revenue of 2,922,436 *dáms*. In the beginning of Shahjahán's reign it belonged to Sirkár Islamabad. Irichh was a portion of the Bundela *ráj* of Orchha, and in Akbar's time, Bír Singh, the murderer of Abul Fazl, made a stand here against the imperial forces. In the beginning of Shahjahán's reign it was taken from Jajhár Singh, son of Bír Singh, and shortly afterwards was the scene of one of the last engagements with Khán Jahán Lodi. In 1612, Irichh and other places of Sirkár Islámabad were given as *jágír* to Sayyid

Shajáat Khán of Bárha, in the Muzaffarnagar District, who died here in 1642. During the reign of Aurangzeb, Mirza Khán Manúchihr was Faujdar, and died here in 1673. In 1692-93, Udit Singh, Raja of Orchha, was Faujdar of Irichh. Irichh was the head-quarters of Amír Khán in his raid against Kúnch and Kálpí in 1804. Mr. Blochmann (Proc., A. S. B., 1874, p. 69,) notices an inscription on a mosque here which was erected by one Kázi Ziyá-ud-dín, who was apparently a brother of Junaid, the imperial jágírdár of Irichh (see IRICHH).

Fiscal history.

Mr. Jenkinson informs us that in 1744-45 A.D., soon after the division of the territories between Nárú Sankar and the Raja of Orchha, Moth Khás, which with most villages in the neighbourhood was then in the possession of Datiyá, was seized by the partizan leader Raja Indargír Gosáin. This person built a fort there, and in the course of a few years annexed from Orchha and Datiyá 114 villages. The rulers of those States then applied to the Marhatta, Nárú Sankar, for assistance. The latter remonstrated with Raja Indargír, but at last finding that his remonstrances were unheeded, sent a force against him. None of the villages were, however, restored to Datiyá and Orchha. The fort was surrendered and all the villages were made over to Nárú Sankar. In 1755 A.D., Anúpgír, the heir of Raja Indargír, re-conquered 99 villages, including Moth Khás and its fort. Five years later Nárú Sankar again regained possession, but in 1762 A.D. was again expelled by Anúpgír. In 1766 A.D., at a large *darbár* held at Gohad by the Peshwa, Parganah Moth, which then included 77 villages, was assigned as a *jágír*, with the consent of Anúpgír, to Nárú Sankar.

On the death of Nárú Sankar, Anúpgír again invaded and re-took the parganah. He held possession till 1787 A. D., and by annexation increased the number of villages to 123. He was, however, driven out by Rang Rao Raja Bahádur, the grandson of Nárú Sankar. During the time of this Chief the number of villages was reduced to 46. In 1824 A.D. the parganah was farmed by Raja Bahádur to the Jhansi Raja, Ramchand Rao. From 1839 to 1842 A.D. it was under the charge of the Superintendent of Jhansi. In 1843 A.D., when the Jhansi State was made over to Gangádhar Rao, Moth was transferred to the Jalaun District. In 1854 A. D. it was incorporated in the newly-formed District of Jhansi.

The parganah then included 67 revenue and six revenue-free villages, and the Talúka of Chirgaon, containing 26; total 99 villages. Talúka Chirgaon had in 1853 been settled for a term of twenty-two years by Major Erskine, the Superintendent of Jalaun; but the Government thought it premature to confirm the settlement for so long a term, and ordered that the question should be again brought up after the completion of the professional survey. In March, 1857, Captain Gordon reported the completion of the twenty years' settlement of the

whole parganah, consisting of 104 villages. In the following table the old and new revenues are compared :—

	Number of villages.	Old revenue.	New revenue.	Reduction.
		Rs.	Rs.	Rs.
Villages settled in 1853 by Captain Gordon	67	79,473	65,196	14,277
Talúka Chirgaon	26	30,144	22,589	7,555
Villages transferred from other parganahs	5	4,489	3,366	1,123
Revenue-free villages	6	Revenue-free		...
Total ...	104	1,14,106	91,151	22,955

The new revenue as it stood in 1866-67 with revisions and remissions amounted to Rs. 96,144, being an incidence on the total area of Re. 0-12-5; on the culturable area of Re. 1-1-6; and on the cultivated area of Re. 1-5-9. The area in 1868 consisted of 119,961 acres, containing 6,674 revenue-free; 30,117 barren; 15,738 culturable waste; 1,370 lately abandoned; 66,062 cultivated, of which only 578 acres are irrigated.

MOTH (Maunth), a village in the parganah of the same name in the Jhansi and Cawnpur road, is situated 32 miles from Jhansi. The population in 1865 was 3,209, and in 1872 was 3,288. There is a tahsíli here, and a municipality under Act XX. of 1856, with a revenue of Rs. 480, and supporting eight watchmen, at a cost of Rs. 336 a year; also a first class police-station, post-office, male and female school, travellers' bungalow, and second-class road bungalow.

MUNGUS, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant 13 miles from Banda and ten miles from Pailáni. The population in 1865 was 2,070, and in 1871 was 1,937, consisting for the most part of Kúrmís. The name of the village is said to be derived from *múng* (a species of lentil, *Phaseolus mungo*), which is largely cultivated in its neighbourhood. There are five *thoks* in the village, with a total area of 3,669 acres.

MURWAL, a village in Parganah Augási and Tahsíli Baberú of the Banda District, is distant 12 miles from Banda and eight miles from Baberú. The population in 1865 was 2,260, and in 1872 was 2,192, consisting of Panwár Rajpúts. The Garara, a tributary of the Jamna, flows through the village, near which is a small fort in a ruinous condition. The area of the village is 7,819 acres, and it possesses a small school. Murwal has been the scene of many battles in the last century: one of the most hotly contested fights between Hindúpat of Panná and Ahmad Khan of Tarahwan took place here (see BANDA). In the time of Ali Bahádur, one of his leaders, Kunwar Dúrgagír, who commanded two hundred horse, three hundred foot, and four pieces of artillery, was encamped

at Rajugarh, near Murwal, where he was attacked by Gamír Singh, Dauwá, and a body of rebels who, joined by the zamíndárs and their adherents, assembled at the villages of Bida and Taharpur, near the Jamna. Advancing at midnight, they made an attack on the camp of Dúrgagír, who, having received intimation of their design, had previously quitted it and drawn out his troops in order of battle. The assailants, who consisted of a thousand horsemen besides the villagers, advanced and commenced plundering the camp. The Kunwar then opened a galling fire of grape shot, charged and routed the enemy, whom he drove into the ravines near Murwal. As soon as the day broke they were again charged and pursued with loss, and the Dauwá fled across the Jamna.[1]

MUSKARA, or Maskhara, a town of Parganah Jalálpur, in the District of Hamírpur, lies about 33 miles from the civil station. Its population in 1865 was 3,234, and in 1872 was 3,432. The name is said to be a corruption of Mahesh-khera (or mound of Mahesh), whose temple is still extant. It has a tahsíl, police-station, post-office, halkábandí school, and a *sarái*. The zamíndárs are Lodhis, who say they are here since the Chandel rule. A fair, called *sura*, is held here in the month of *Púsh*, but gives rise to no trade. There is a market on Sundays.

MUSWAN, a village in Parganah Darsenda and Tahsíli Kamásin, in the Karwí Subdivision of the Banda District, is distant 57 miles from Allahabad, 42 miles from Banda, 27 miles from Karwí, and four miles from Kamásin. The population in 1865 was 2,112, and in 1872 was 1,773, consisting chiefly of Rajpúts. There is a bazar here on Monday and Friday, and a village school.

NAGODH, Nagaudh, or Uchahara, a petty State, of which the principal town, Nagodh, is situated on the route by Ríwá from Ságar to Allahabad, 110 miles north-west of Jabalpur, and is the site of a cantonment for British troops. There is a fort here in which the Raja resides, built on the Amran, a tributary of the Tons, at an elevation of 1,099 feet above the level of the sea. The *jágír* is bounded on the north-east by the *jágír* of Suháwal and Ríwá; on the east by Ríwá; on the south-east by Maihar; and on the west by Panná. The Jabalpur extension of the East Indian Railway passes through this State. The area in 1863 was estimated at 450 square miles, with a population of 70,000 and a revenue of about Rs. 72,400.[2] Like Kothi, the State of Uchahara was originally included as one of the feudatories of Panná in the *sanad* granted to Raja Kishori Singh. But as Uchahara had been in the possession of the Parihár ancestors of Lál Sheoraj Singh before the establishment of the power of Chhatarsál in Bundelkhand, and the family had never been dispossessed either by the Bundela Rajas or by Ali Bahádur, a *sanad* was given to Lál Sheoraj Singh in 1809, confirming him in the possession of his State. He was succeeded in 1818

[1] Pogson's Boondelas, 120. [2] Aitch. Treat., III., 247, 398.

by his son Bálbadr Singh, who was deposed in 1831 for the murder of his brother. Raghubind, son of Bálbadr, was then a minor, and the State was therefore temporarily taken under British administration. On attaining his majority in 1838 Raghubind was installed, a new *sanad* was given him, and a *nazarána* of Rs. 8,000 taken. He soon became deeply involved in debt, and at his own request the State was again taken under British management in 1844. The Raja rendered good service during the mutinies, and was rewarded with a grant of a *jágír* from the confiscated estate of Bijíragugarh. He has also received the right of adoption. The Raja has one legitimate son, Sambu Dás.

The Raja was granted a salute of nine guns in 1866 on account of services rendered in 1857-58. He appears not to be on good terms with his relatives and *ubarídárs*.[1] Raghubind Singh is intelligent, though weak and superstitious, and believing in the power of enemies to work him bodily harm by spells, he spends much time and money on Brahmans and religious ceremonies to counteract the malign influence. His spontaneous support in the mutinies, however, gives him a claim to assistance and countenance in every way from Government. Nagodh is under the superintendence of the Political Agent residing at Ríwá. (For an account of the antiquities of this State see Proceedings of the Asiatic Society, Bengal, 1874, page 109.)

NAIGAON RIBAHI, a petty *jágír* in Bundelkhand, of which one portion lies wholly within Parganah Jaitpur of the Hamírpur District, and the other is bounded on the south by the Chhatarpur State, and on all other sides by the Jaitpur Parganah. The town of Ribáhi lies 50 miles to the west of Banda. The area, according to the Surveyor-General's map in 1863, was 4,865 acres, or 7·60 square miles, with a population of 5,000 souls and a revenue of about Rs. 8,000.[2] Lachhman Singh, one of the banditti leaders of Bundelkhund, was induced to surrender after some resistance on promise of pardon. He received in 1807 a *sanad* for five villages. On his death in 1808 he was succeeded by his son, Jagat Singh. In 1850 it was decided that this State is held merely on a life-tenure, and ought to have been resumed on the death of Lachhman Singh. It was continued to Jagat Singh however, who had been so long in possession, on the distinct understanding that it was to lapse absolutely at his death. He, however, received the right of adoption, and at his death without issue in October, 1867, at his earnest request, his widow, Thákuráin Larái Dulaiya, was allowed to succeed with the sanction of the Supreme Government.[3]

NARAINI, or Naráyani, a village in Parganah Sihonda and Tahsíl Girwán of the Banda District, is distant 20 miles from Banda and ten miles from Girwan.

[1] Sel. Rec, For. Dep., G. I., LXX., 43; LXXXVI., xxxi. [2] DeCruz, Pol. Rel., 50, 267; Dr. Stratton in 1873. [3] Aitch. Treat., III., 249, 426; his villages are Nágwan, Jarari, Kaboi and Raghauli: Sel. Rec; G. I., For. Dep., LXVIII., 44.

The population in 1865 was 2,556, and in 1871 was 2,652, consisting for the most part of Barainyán, Páthak, and Karwariya Brahmans. There is a market here on Thursday. The village is distant half a mile from the road from Banda to Nagodh. There are five Hindú temples in the village, and there is also a halkáhbandi (or village) school here. The area of the village is 1,050 acres.

NYAGAON, a village in Parganah and Tahsíli Badausá, of the Banda District, on the road from Kalinjar through Panná to Ajegarh, is distant 40 miles from Banda, 26 miles from Badausá and 17 miles from each of the capitals of the Native States of Panná and Ajegarh. The population in 1865 was 2,085, and in 1871 was 2,338, consisting for the most part of Lodhis. The area of the village is 4,811 acres. Jacquemont (I., 427) describes the route between this village and Kalinjar as containing "nothing to note but some hillocks of hornblende rocks. The slaty structure is entirely unknown, all are granitic; the suppression of quartz turns it into green stone, which decomposes into concentric balls: its predominance, on the other hand, gives a straight laminary structure to the rock, probably due to feldspar, which is intimately mixed with the quartz where the latter is very abundant."

OHAN, a stream in the Banda District, which rises in the hill to the south of Parganah Tarahwan, near Rukmán Khás, and flowinig through Parganahs Tarahwan and Darsenda, enters the Jamna on its right bank near Majhgáwán (Rajapur).

ORAN, a village in Parganah Badausá and Tahsíli Badausá of the Banda District, is distant 26 miles from Banda and ten miles from Badausá. The population in 1865 was 2,498, and in 1871 was 1,152, consisting chiefly of Brahmans and Chamárs. There is a market held here on Sundays and Wednesdays, and a police-station and encamping-ground. On the west of the town are the ruins of a small fort. The road from Banda to Rajapur passes through the village, and there is also a road to Badausá. The tradition with regard to the early history of the village is that a Brahman, named Gisú, family priest to the Lodhis, who were then zamíndárs of the village, was offended by some petty annoyances suffered by his wife from the children of the village when she went to draw water at the well. He complained against them to a neighbouring Raja (probably the Raja of Panná), who after great delay sent a portion of his army to chastise the Lodhis. Every Lodhi was killed and the zamíndárí of the village was conferred upon Gisú, whose descendants still hold it. The area of the village is 4,633 acres.

ORCHHA, or Aurchchha, also known[1] as Tehrí or Tíkamgarh, an independent State in Bundelkhand, lying to the south of the British District of Jhansi

[1] The Urcha of Tassin; Orcha of Brigg's Index; Oncha of Rennell; Orcha of Elphinstone; Orcha or Uchcha of Franklin; Oorcha of Thornton; Ountsch of Tieffenthaler; and Undchah of Blochmann.

and much intermixed with that district. It is bounded on the west by the British Districts of Jhansi and Lalatpur; on the south by the Lalatpur District and the Panná and Bijáwar States; and on the east by the States of Bijáwar, Charkhári, and Garrauli. In 1863 the area was estimated at 2,160 square miles, with a population of 200,000 souls and a revenue of something under six lakhs of rupees.[1] The Surveyor-General in 1864 gives the area at 1,289,439 acres, or 2,014·74 square miles; and in 1873, the Agent to the Governor-General estimated the revenue at six lakhs of rupees, with half as much more alienated in *jáyírs*. The principal towns and villages are Tehrí, the present capital; Orchha, the old capital; Banárasi, Mohangarh, Ratangaonwa, Bamauri, Jatára, Palahra, Barágaon, Márumr, Khargpur, Aston, Dogora, and Bhítari. The old town of Orchha lies on both banks of the Betwa, 100 miles south-west of Kálpí, 137 miles west of Banda, 248 miles west of Allahabad, 142 miles south-east of Agra, 131 miles north of Ságar, and about four miles to the east of the road between Jhansi and Ságar. Tieffenthaler,[2] writing in the middle of the last century, describes it as situated on a rocky eminence about three miles in circuit, and surrounded by a wall of unhewn stones piled one upon the other without cement, with three lofty gateways. The fortress situated within the town is represented as a fine structure, containing the handsome residence of the Raja, as well as a splendid palace built for the accommodation of the Emperor Jahángír. The communication with the rest of the town the writer states to be by means of a wooden bridge, the fortress during the periodical rains being insulated by a branch of the flooded Betwa. In the town is a temple ornamented with lofty spires.

Tehrí, where the Raja now resides, is situated in the south-west corner of the State, about 40 miles from Orchha, with which town and Bamauri it is connected by a road. The fort of Tíkamgarh within the town, as well as the town itself, often now give their names to the State; Orchha is the oldest and most important of all the existing Bundela States. Its history has already in a great part been given in the introduction. The town of Orchha was founded in 1531 A.D. by Rúdr Partáp,[3] the Pretap Hrad of Thornton, who removed his capital to this place from Karár. He had two sons, Bhárati Chand and Madhukar Sáh. The former died childless, and was succeeded by his brother. In 1574 we find Madhukar attacking the country between Sironj and Gwaliar, whence he was expelled by the imperial troops under Sayyid Mahmúd Bárha. In the year 1576 Sádik Khán was appointed by Akbar to the government of Garha, and two years afterwards, he, with several of the neighbouring Musalmán governors, was directed to reduce Madhukar to submission. Passing the confines of Narwar, Sádik Khán

History.

[1] Aitch. Treat. III., 193. [2] Bernouilli, I., 153. [3] Some say the founder was Rúdr Partáp's son.

saw that stringent measures were necessary, and attacked and captured Karahra, an outpost of the Bundelas. He then advanced towards Orchha, cutting down the jungle which lay on his way, and at length brought the Raja to an action near the Betwa. Madhukar with his son, Ram Sáh, fled, and his second son, Hodal Deo, with about two hundred followers, was slain. Sádik Khán remained encamped at Orchha, and levied contributions on the Raja's territories, until, driven to despair, the Raja and his son surrendered themselves, and through a relation of theirs (Rám Chand) solicited and obtained pardon from Akbar, who was then at Bahira (1579 A.D.) Raja Ráj Singh, Kachhwáha, brother of Bihári Mal, served with the royal troops in this campaign.

Madhukar.

In 1592 A.D. it was found necessary to lead another expedition against Madhukar, which was at first entrusted to Prince Murád, then in Málwa, and afterwards to Sayyid Rájú of Bárha. Madhukar had three sons: Rám Chand, who succeeded him; Hodal Rao, killed at the battle of the Betwa; and the notorious Bír Singh Deo. The latter had already become semi-independent and supported a body of free-booters, who lived by the plunder of friend and foe, and the villages of those who were unable to resist him. He was the founder of the Dángaya *raj*, so called from the word "*dáng*," which denotes a hill or mountain, and is characteristic of the country chiefly occupied by the Bundelas in the sixteenth century.[1] Madhukar died in 1593 A.D., when his son and successor, Rám Chand, was presented at court. In 1603 A.D., Bír Singh and his band of desperadoes were employed by Salím, afterwards the Emperor Jahángír, to murder Abul Fazl. Akbar sent the Rái Ráyan Patr Dás and Raja Ráj Singh, with an immense force, to overrun and ravage the Bundela country. Patr Dás defeated Bír Singh in several engagements, and shut him up in Irichh, whence, however, he managed to escape to the hills, and there eluded all efforts to capture him. All this time he received the covert assistance of Salím, besides an ample reward in money.

Bír Singh.

Rám Chand, on his accession to the *gadí*, extended his possessions considerably, but on the accession of Jahángír broke into rebellion, as he feared the influence of his younger brother, Bír Singh, would be used to oust him from his estates. In the year 1606 A.D., Abdullah Khán, jágírdár of Kálpí, was sent against him, and in the following year Rám Chand was brought prisoner to the court. Jahángír released him, gave him a dress of honour, and sent him to Raja Básu of Dhameri; but Orchha was taken from him and handed over to Bír Singh. In 1609 Jahángír married a daughter of Rám Chand, but the latter retired to Bár, where he founded the Chanderi State, and died in 1612 (see LALATPUR). Bír Singh made the name of Bundela a terror to the surrounding States, and extended his

[1] Tieffenthaler in Bernoulli, I, 172: Beames' Elliot, II, 280.

possessions so as to comprise the entire tract to the west, of the Dhasán as far as Ságar, and from Jálaun on the north to the Banda District on the south. On the accession of Shahjáhan, in 1627 A.D., Bír Singh rebelled, but was attacked by a superior force and defeated. His estates were confiscated for a time, but were shortly afterwards restored to him. He died[1] in 1627, leaving five sons: Jajhar Singh, Pahár Singh, Chandarman, Beni Dás, and Bhagwán Dás. The two latter were killed by a Rajpút in 1640, and Chandarman was a commander of 1,500, with 800 horse, in the imperial service in the year 1647. One of the first acts of Jajhar Singh on his accession to the *gadí* was to continue the rebellion commenced by his father. He was finally obliged to take refuge in the forests of Gondwána, where he perished, leaving a son, Bikramájít.

Pahár Singh.

Orchha was bestowed upon Pahár Singh, the second son of Bír Singh, and remained in his family. Pahár Singh was succeeded by Subhán Singh, and he by Pirthi Singh, after whom came Sanwal Singh.

During this time the original Bundela colony became broken up into numerous petty States. Datiyá was formed out of it by a partition due to family arrangement; Samthar also became independent. We have seen the Chanderi State was founded by Rám Chand, whilst Champat Rái, another scion of the Orchha house, began his acquisitions to the south and east, and became so useful as a partizan leader that in reward for his services, and at his urgent entreaties the Orchha State was, in 1628, conferred upon Pahár Singh. This man, far from feeling any gratitude for the interference of Champat Rái, seemed to consider the obligation as a cause for hatred. He attempted to poison Champat Rái at a banquet, and the latter was only saved by the self-devotion of his brother, Bhím, who, knowing that the poisonous draught had been prepared, drank it off, lest by any chance his brother should partake of it. Pahár Singh made several other attempts to remove one whom he regarded as so much his superior, and at length tried to have him assassinated by a band of desperadoes, but in this also he was unsuccessful. Pahár Singh's widow, the Ráni Híradeva, for a short time held power as regent for her son, Subhán Singh. She was noted for the support she gave the Musalmáns in their endeavours to restrain the power of Champat Rái, Sujan Rái and the other Chiefs of Bundelkhand who sought to remain independent, and also as the founder of Ránípur.

Marhattas.

In 1742 Orchha was attacked by a Marhatta force sent by the new Peshwa, Bálájí Bájí Rao, to increase their possessions in Bundelkhand. The command was given to Nárú Sankar,

[1] The temples built by him at Muthra, at a cost of 33 lakhs, were destroyed by Aurangzeb in 1671 A.D.

a wise and experienced general, who soon reduced the country to obedience. The revenue of the Orchha State amounted then to Rs. 24,54,264, in which is included Rs. 5,74,860, revenue of *jágír* and service lands, which was not collected. Of the actual collections amounting to Rs. 18,79,604, the sum of Rs. 14,28,926 were derived from the Raja's own hereditary possessions, and Rs. 4,50,678 from Irichh and Karahra, which were held in farm from the Emperor of Dehli. In the division which took place certain villages and lands were first set aside for the following purposes, *viz.*, *jágír* for the family of Malhar Rao Holkar, killed in action, now known as the Aljíwálá *jágír*, amounting to Rs. 12,000; for the relatives of Jotí Bhao Sindhia (see BARWA SÁGAR), Rs. 50,000; Karahra, Rs. 14,128; Irichh, Rs. 6,79,000; for maintenance of Jhansí fort, Rs. 28,878; for Nárú Sankar, Rs. 29,330—or a total of Rs. 8,05,336. Of the remainder, Rs. 9,90,991 fell to the share of the Marhattas and Rs. 6,58,141 to the Bundelas. The territory thus divided comprised Orchha, Parganah Pachor, and part of Parganah Karahra, both of which have been lately ceded to Sindhia, and the present District of Jhansi, excluding Parganahs Bhánder and a few villages in Parganahs Moth and Garotha. The Raja is said to have at no time acknowledged the Peshwa as his sovereign, and in the treaty concluded with the British in 1812 it is stated that by him "and his ancestors his present possessions have been held during a long course of years, without paying tribute or acknowledging vassalage to any other power." By the terms of this treaty the Raja professed allegiance to the British Government, which guaranteed his possessions free of tribute, and undertook the protection of his territory from foreign powers; the Raja abstaining on his part from interference with powers dependent on, or in alliance with, the British Government.[1]

Bikramájít and his son.

Raja Bikramájít Mahendar made the treaty with the British in 1812, and died in 1834. He was succeeded by his brother, Mathura Dás, a man of mild temper and disposition. Bikramájít, on the other hand, was a man of considerable capacity, but of a harsh and unscrupulous disposition. He had made over the government to his son, Raja Bahádur, whom he almost adored, but the young man died some years before him, and he resumed the reins of government. Sleeman's account[2] of the last three prime ministers of this Raja and his son will show the character of their rule. Khánjú Uprohit was minister at the time Bikramájít handed over the administration to his son. Wishing to get rid of him a few years after, Raja Bahádur Dharmpál employed Mahram Singh, one of his feudal barons, to assassinate the obnoxious minister. As a reward for this service Mahram Singh received the pen-case *(kalamdán)* of office, and the Raja confiscated all the property of the deceased, amounting to £40,000, and resumed all the estates held by his family. On the death of Raja Bahádur, his father, Bikramajít, on re-assuming the reins

[1] Aitch. Treat., III, 210. [2] Rambles, I, 180.

of government, got his son's favourite minister assassinated by Gambír Singh, another feudal baron, who, as his reward, received in his turn the office of prime minister.

Gambír Singh.

Gambír Singh was a most atrocious villain, and employed the public establishments of his Chief to plunder travellers on the highroad. In 1833 his followers robbed four men who were carrying treasure to the amount of Rs. 10,000 from Ságar to Jhansi through Tehrí, and intended to murder them; but by the sagacity of one of the party and a lucky accident they escaped, made their way to Ságar, and complained to the Magistrate. In spite of great obstacles, and with much danger to the families of three of those men, who resided in the capital of Tehrí, the Magistrate of Ságar brought the crime home to the minister; and the Raja anxious to avail himself of the occasion to fill his coffers got him assassinated. The Raja was then about eighty years of age, and his minister was a strong, athletic, and brave man. One morning while he was sitting with him in private conversation, the former pretended a wish to drink some of the water in which his household god had been washed (the *chandan matti*), and begged the minister to go and fetch it from the place where it stood by the side of the idol in the court of the palace. As a man cannot take his sword before the idol, the minister put it down, as the Raja knew he would, and going to the idol, prostrated himself before it preparatory to taking away the water. In that state he was cut down by Bihári, another feudal Rajpút baron who aspired to the seals, and some of his friends, who had been placed there on purpose by the Raja. Bihári obtained the seals by this service, and as he was allowed to place one brother in command of the forces and to make another chamberlain, he hoped to retain them longer than any of his predecessors had done. Gambír Singh's brother, Jhajhar Singh, and the husband of his sister, hearing of his murder made off, but were soon pursued and put to death. The widows were all three put into prison, and all the property and estates were confiscated. The movable property alone amounted to three lakhs of rupees (£30,000).

Death of Bikramájít.

The old Raja, Bikramájít, died in June, 1834; and though his death had been some time expected, he no sooner breathed his last than charges of murder and slow poison were got up as usual in the *zanána* (seraglio). Here the widow of Raja Bahádur, a violent and sanguinary woman, was supreme, and she persuaded the Raja's brother and successor, a weak old man, to take advantage of the funeral ceremonies to avenge the death of his brother. He did so, and Bihári and his three brothers, with above fifty of their relations, were murdered. The widows of the four brothers were the only members of all the families left alive. One of them had a son four months old; another one of two years. The four brothers

had no other children. Immediately after the death of their husbands, the two children were snatched from their mothers' breast and threatened with instant death, unless their mothers pointed out all their ornaments and other property. They did so, and the spoilers having got from them property to the amount of Rs. 1,50,000 and been assured that there was no more, threw the children over a high wall, by which they were dashed to pieces. The poor widows were tendered as wives to four sweepers, the lowest of all low castes; but the tribe of sweepers would not suffer any of its members to take the widows of men of such high caste and station as wives, notwithstanding the tempting offer of Rs. 500 as a present and a village in rent-free tenure. So much for the internal management of the State in modern times. Muthra Dás (Tej Singh) died in 1842, having previously adopted his cousin's son, Sujáu Singh.

The Larai Ráni.

Here again the widow of Rája Bahádur, better known as the Larai Ráni, stepped in and claimed her right to adopt a successor to the State. Her pretensions led to serious disturbances, but as the adoption of Sujáu Singh was acknowledged by the British Government, and acquiesced in by the neighbouring Chiefs, Government established Sujáu Singh in the succession, under the Ráni as regent till he attained his majority. Sujáu Singh died a few months after he had reached his majority and taken the power into his own hands. On his death, his widow was permitted, with the advice of the principal Bundela Chiefs, to adopt Hamír Singh, a collateral relation of the family, whilst she still retained the management of affairs as regent. In 1862 Hamír Singh received a *sanad* guaranteeing to him the right of adoption. The Raja of Tehrí used to pay a tribute of Rs. 3,000 to Jhansi for the *jágír* of Taraulí. This payment fell to the British Government on the lapse of Jhansi, but it was remitted as a reward for the services of the Mahárája in 1857. The fixed revenue of the village of Mohanpur, amounting to Rs. 200, was at the same time remitted. *Sati* was prohibited in Orchha in 1847 by proclamation of the Raja.

Hamír Singh.

Hamír Singh was invested with full powers in the State in 1866, and his salute was raised to fifteen guns.[1] In 1867 the Larai Ráni died: she appears to have been a woman of strong character, and the mode in which she carried on the management of the State during the mutinies and succeeding troubles deserves the highest praise. Her administration was mostly of the old native type; modern improvements, though sparingly introduced, were not much favoured under her regime. Her ideas were formed half a century ago, and she considered general education objectionable, as enabling the lower classes to supplant the higher. Much of the country is hill, jungle, and poor soil, but it is studded with magnificent tanks, some of them the works of the family ancestors, and cultivation is

[1] Sel. Rec., For. Dep., G. I., LX., 43.

at any rate on the increase. A dispensary and English school have been established, and the young Chief himself is intelligent and better informed than his predecessors.[1] The management of Orchha is no easy task, thickest as this State is with stalwart Thákurs, who look back with regret on the older time, which they think to have been more favourable than the present day to their class and predilections. It requires much consideration for their old traditions, ideas, and habits. Necessary as it is to bring all classes under the reign of law, the process is not palatable to those who have hitherto never heeded order or regularity, and have mostly been a law unto themselves. While, therefore, Orchha, if it is to maintain a position of respectability in these times, must develope its administration somewhat more in accordance with modern ideas than the system hitherto prevailing, the movement needs the utmost circumspection. One great burden of the Thákurs' complaints is generally apparent, *viz.*, "that their incomes are insufficient for their now increased numbers." The Agent of the Governor-General writes in 1872 :— "I could not fail to observe in passing through Orchha that this country of rocks passes *(dáng)*, and forts is populated by thousands, who but for British prestige would make the old hills ring again with their war cries."

PACHKHURA BUZURG, a large village in Parganah Sumerpur of the Hamírpur District, about 12 miles by the cart road from the civil station. In 1872 the population was 2,312, and in 1865 was 2,338. The zamíndárs are Thákurs.

PACHHAUHAN, a village in Parganah Darsenda and Tahsíli Kamásin, in the Karwí Subdivision of the Banda District, is distant 56 miles from Allahabad, 40 miles from Banda, 25 miles from Karwí, and two miles from Kamásin. The population in 1865 was 2,019, and in 1872 was 1,828, consisting chiefly of Rajpúts. There is a bazar here on Monday and Friday, and a village school.

PACHNEHI, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant eight miles from Banda and 14 miles from Pailáni. The population in 1865 was 2,010, and in 1871 was 1,681, consisting chiefly of Bais Thákurs. The traditionary account of the foundation of the village is that about 200 years ago, one Arjun and his four brothers, of the Dikhit clan of Rajpúts, came from the other side of the Ganges and founded a village in this spot; according to the same tradition the name Pachnehi was given to the village, on account of the remarkable affection existing among the five brothers. There are seven Hindú temples and a mosque in the village, which is divided into two *thoks*, with an area of 5,024 acres.

PAHARI BUZURG, a village in Parganah Darsenda and Tahsíli Kamásin, in the Karwí Subdivision of the Banda District, is distant 52 miles from

[1] Sel. Rec., For. Dep., G. I., LXVIII., 42; LXXXVI. *xxxiii.*

Allahabad, 40 miles from Banda, eight miles from Karwí, and 15 miles from Kamásin. The population in 1865 was 2,319, and in 1872 was 1,919, consisting chiefly of Rajpúts. There is a police-station and a tahsíli school here.

PAHARI BANKA, one of the petty *jágírs* in Bandelkhand known as the "*Hasht Bháya Jágírs*," (or appanages of the eight brothers), lies to the south of the British District of Jhansi, with an area of about four square miles, a population of about 1,800 souls, and a revenue of about Rs. 5,000. This *jágír* contains the single village of Pahári Kalán, and is an off shoot of the Barágaon *jágír* founded by Díwán Rai Singh of Orchha (see DÚRWÁHI). It was formerly tributary to Jhansi, but in 1821 the obligation for the annual payment of Rs. 1,042 was cancelled by the value of four villages resumed. This arrangement was embodied in a *sanad* granted to Díwán Banká Isrí Singh[1] in 1823, who was succeeded by his son, Bijí Bahádur, in 1847. The jágírdár has received the right of adoption. A relief of one-quarter of a year's net revenue is levied on direct successions, and of one-half on successions by adoption. Díwán Banká Bijí Bahádur died in 1871, and was succeeded by his son, Díwán Banká Piyarijú Bahádur.[2]

PAILANI, a parganah in the tahsíl of the same name in the Banda District, according to the census statistics of 1872, had an area of 389 square miles and 186 acres, of which 232 square miles and 346 acres were cultivated. Of the area of land charged with Government revenue (384 square miles and 539 acres), 72 square miles and 441 acres were returned as unculturable, 82 square miles and 57 acres as culturable, and 230 square miles and 38 acres as cultivated. The number of villages was 155. The district map sufficiently shows the boundaries and the principal towns and villages, while the general appearance and agriculture of the parganah is described in the district notice. There are 41 villages with a population of under 200 souls; 49 with from 200 to 500; 29 with from 500 to 1,000; 23 with from 1,000 to 2,000; eight with from 2,000 to 3,000; and two from 3,000 to 5,000. The amount of land-revenue from all sources paid to Government during the same year was Rs. 2,53,149, or with cesses Rs. 2,58,689, while the amount of rent, including local cesses paid by cultivators, was Rs. 4,92,644. The incidence of the Government revenue per acre on the total area fell at Re. 1-0-3; on the revenue-paying area, Re. 1-0-5; and on the cultivated area, Re. 1-11-3.

Population.

The population in 1872 numbered 97,040 souls, of whom 50,612 were males and 46,428 were females, giving a total population of 249 souls to the square mile (130 males, 119 females). Amongst these there are 35 insane persons (*pagal* or *majnun*); 35 deaf and dumb (*bahra aur gunga*); 499 blind (*andho*); and 164 lepers (*jazámí* or *korhi*).

[1] Aitch. Treat., III., 253, 453. More correctly *Ashtbháya* or *Ashtgarhi*. [2] Sel. Rec., For. Dep., G. I., LXXXVI, *xxiv*.

The educational statistics of this parganah give a total of 1,852 males who can read and write, of whom 117 are Musalmáns. The distribution of the population among the great Hindú castes is, Brahmans 11,479 (5,373 females); Rajpúts, 17,462 (7,334 females); Baniyas, 3,445 (1,686 females); and other castes, 58,934 (29,223 females). The Musalmáns number 5,720 souls, of whom 2,812 are females.

Occupation.

The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 209; second class, or persons engaged in entertaining or serving men, 2,379; third class, or persons buying or selling money or goods, 600, and conveying goods, &c., 310; fourth class, persons engaged in growing grain, &c., 19,648, and persons engaged about animals, 41; fifth class, persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 291: cloth-workers, 1,327: workers in food and drink, 588: in animal substances, 29: in vegetable substances, 477: and in minerals, 1,094; sixth class, or labourers, 5,909: persons of rank, 21: and no occupation, 441. The principal Brahman subdivision is the Kanaujiya. The Rajputs comprise chiefly Gautams, Chandels, Dikhits, Parihárs, Gaurs, Chauháns, Panwárs, and Bais, though Sengars, Kachhwahás, Jaiswár, and Chamar Gaurs are also found. The Baniyas are of the Ajudhiyabási, Ghoi, Kasaundhan, Suraseni, Umr, and Dhusár subdivisions. The other castes contain Chamárs, Kumhárs, Kahárs, Lohárs, Barhais, Kolís, Ahírs, Náis, Telís, Darzís, Dhobís, Bharbúnjas, Lodhás, Arakhs, Gararíyas, Patwas, Kúrmís, Sonárs, Kayaths, Kachhís, Tamolís, Kaláls, Bháts, and Khatiks. Pailáni in Shahjahán's reign was included in Sirkár Islámabad. In Akbar's reign it was in Sirkár Irichh.

PAILANI KHAS, the tahsíl town of the parganah of the same name in the Banda District, is situated on the Ken river, at a distance of 20 miles from Banda. The population in 1865 was 1,794, and in 1871 was 1,736, consisting for the most part of Gaur Thákurs. A market is held here twice a week. There is a mosque in good preservation, built, according to a Persian inscription on its walls in 1702 A.D., by one Himmat Bahádur Kásim, ruler of Pailáni at the close of the reign of Aurangzeb. There are two *thoks* (or subdivisions) in the village, with an area of 4,499 acres.

PAISUNI or Paisurni, a stream of the Banda District, rises in the Panná State, and forming for some distance the boundary between Parganah Tarahwan of the Banda District and the Charkhári State, flows by Tarahwan and Karwí, and thence through the Darsenda Parganah to the Jamna, which it enters on the right bank near Kankata (see BANDA District). There are some fine falls on this river near village Bambhúa, in the old Parganah of Kalyángarh. Pedant pandits often write this name Paisroni, from a legend that it once flowed with milk *(pais)*.

PANDWAHA, a parganah of the Jhansi District, incorporated in 1866 with the neighbouring parganahs. The summary settlement made by Captain Gordon, in 1856, of the 79 revenue-paying villages amounted to Rs. 93,801. Mr. C. J. Daniell fixed the revenue on the same villages at Rs. 73,472, to which was added the resumed revenue-free village of Garha, with a revenue of Rs. 1,775, or a total on 80 villages of Rs. 75,247. After revision, remission, and assessment of resumed revenue-free grants, the revenue-demand in 1866-67 stood at Rs. 78,274, giving an incidence on the total area of Re. 0-9-9 ; on the culturable area of Re. 0-13-7, and on the cultivated area of Re. 1-5-2 per acre. The total area is 124,858 acres, consisting of 2,706 revenue-free, 32,265 barren, 25,941 culturable, 6,396 new fallow, and 57,550 cultivated, of which 152 acres only are irrigated.

PANDWAHA, a village in Parganah Garotha of the Jhansi District, 93 miles from Jhansi and 11 from Garotha. The population in 1885 was 1,324, and in 1872 was 1,015. There is a second-class police-station, a district post-office, and village school; there was formerly the head-quarters of a tahsíl here, which was absorbed in 1866 in the neighbouring parganahs.

PANNA, in Bundelkhand, the chief town of the independent State of the same name, is situated on the route from Banda to Jabalpur, 62 miles south of the former and 169 miles north of the latter, 130 miles south of Kálpí and 173 miles south-west of Allahabad. The Panná State is bounded on the north by the British District of Banda and by one of the outlying divisions of the Charkhári State; on the east by the States of Kothí, Suhawal, Nágaudh, and Ajegarh; on the south by the Damoh and Jabalpur Districts of the Ságar Division of the Central Provinces; and on the west by the petty States of Chhatarpur and Ajegarh. In 1832 it was stated to comprise 688 square miles, to contain 1,062 villages with a population of 67,000 souls, and to yield a revenue of eight lakhs of rupees ; but the income in 1848 was supposed to be only about four lakhs of rupees. In 1863 the estimate was 688 square miles, with a population of 67,500 souls. In 1873 Dr. Stratton estimates the area at 2,555 square miles and the revenue at five lakhs. The Raja of Panná pays a tribute of Rs. 9,955 on the Districts of Surajpur and Ektana.[1]

Town of Panná.

The town of Panná is situated at an elevation of 1,300 feet above the level of the sea, on the north-eastern slope of a barren range rising about 300 feet above the Bindáchal plateau, stretching towards the north-east, and from this town styled by Franklin the Panná hills.[2]

The site, which is picturesque, is close to an extensive *jhíl*, or tank, formed by embanking the extremity of a deep valley.[3] A palace, formerly the occasional residence of Chhatarsál, noted as the founder of the short-lived independence

[1] D'Cruz Pol., Rel., 38 ; Aitch. Treat., III, 230. [2] Thornton, III., 213 ; As. Res., XVIII, 102, [3] Pogson's Boondelas, 131.

of Bundelkhand, is situate on the bank of the *jhíl*, and around are many mausoleums of elaborate and tasteful architecture. In the *jhíl* are alligators, considered by the Hindú sacred. Though now quite in ruins, Panná was once a fine well-built town, the houses being generally constructed of squared sandstone and covered with tiles. A pathway of large flags extends down the middle of the streets, which have an air of solidity, cleanliness, and convenience. Whole streets, however, are now desolate, being tenanted only by large troops of monkeys, which, posted on the roofs or at the windows, view passengers without alarm.[1]

The palace of the Raja is a spacious, beautiful building, surmounted by high, elegant kiosques, and having its exterior crowded with numerous ornamental carving; it is in many places ruinous. The town is crowded with Hindú temples, in a mixed style of architecture, partaking of the Saracenic, and partly derived probably from the Musalmáns. One of these contains the images of Krishna and Lachhman, whose eyes are said to be diamonds of great value. There does not appear to be any mosque in the town, it being almost exclusively inhabited by Hindús. There are here, however, some followers of "Prán Náth, a Khatri who, being versed in Muhammadan learning as well as in his own, attempted to reconcile the two religions. There is a building consecrated to the use of this sect, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder."[2]

Diamond mines.

The former prosperity of this place resulted from the diamond mines in the vicinity. The diamonds are found in several localities, of which one is situate a short distance to the north-east of the town, and hence the mines there are called the Panná mines.[3] The ground at the surface and a few feet below consists of ferruginous gravel, mixed with reddish clay; and this loose mass, when carefully washed and searched, affords diamonds, but few in number and of small size. The matrix containing in greater quantity the more valuable diamonds lies considerably lower, at a depth varying generally from twelve to forty feet, and is a conglomerate of pebbles of quartz, jasper, hornstone, Lydian stone, and some others. The fragments of this conglomerate, quarried and brought to the surface, are carefully pounded, and after several washings, to remove the softer and more clayey parts, the residue is repeatedly searched for the gem. As is common in such seductive pursuits, the return often falls below the outlay, and the adventurers are ruined. The business is now much less prosperous than formerly; but Jacquemont did not consider that there were in his time any symptoms of exhaustion in the adamantiferous deposits, and attributed the unfavourable change to the diminished value of the gem everywhere. The rejected rubbish,

[1] Jacquemont, III, 397. [2] As. Res., XVII., 295. [3] Franklin, As. Res., XVIII., 122; Jacquemont, III., 400; Pogson's Boondelas, 169-171.

if examined after a lapse of some years, has been frequently found to contain valuable diamonds, which some suppose have in the interval been produced in the congenial matrix; but experienced and skilful miners are generally of opinion that diamonds which escaped a former search, in consequence of incrustation by some opaque coat, have been rendered obvious to the sight from its removal by fracture, friction, or some other accidental cause. More extensive and important is the adamantiferous tract extending from twelve to twenty miles north-east of the town of Panná, and worked in the localities of Kamariya, Brijpur, Bargari, Maira, and Etwa. Diamonds of the first water, or completely colourless, are, however, very rare, most of those found being either pearly, greenish, yellowish, rose-coloured, black, or brown. Franklin conjectures the ferruginous conglomerate to have been of igneous origin; but Brewster's authority is against this opinion.[1] While admitting the possibility of the diamond having been in a state of igneous fusion, that writer considers it highly improbable that it ever was so. The conglomerate matrix of the diamond rests on sandstone, which Franklin, from observations on the hill-side and in the deep ravines in the neighbourhood, conjectures to be at least 400 feet thick, and remarks "that there are strong indications of coal underlying the whole mass." During the prosperity of the mines a tax of twenty-five per cent. was levied on their produce, but the tax now imposed is stated to exceed this rate. The revenue is divided in proportions between the Rajas of Panná and Charkhári. Franklin, calculating the share of the Panná State at Rs. 30,000, and the aggregate of the other shares at a fourth of that sum, estimates the value of the diamonds found in three mines at Rs. 1,20,000 per annum. Pogson, who worked one of the mines on his own account, considers "that inexhaustible strata producing diamonds exist here;" and Jacquemont imagines that if the mines were properly worked, their productiveness would be found not to have diminished. None of the great diamonds now known appear to be traceable to the mines in the vicinity of Panná, and Tieffenthaler mentions it as a general opinion that those of Golconda are superior.[2]

Pogson mentions that the diamonds are of four sorts: the *motichal*, which is clear and brilliant; the *manik*, of greenish hue; the *pannd*, which is tinged with orange, and the *banspat*, which is blackish. In his time the mines chiefly worked were at Sakariya, about twelve miles from Panná, and he thus describes the operation:—"The diamonds there are found below a stratum of rock from fifteen to twenty feet thick. To cut through this rock is, as the natives work, a labour of many months, and even years; but when the undertaking is prosecuted with diligence, industry, and vigour, the process is as follows:—On the removal of the superficial soil, the rock is cut with chisels, broke with large

[1] As. Res. XVIII., 113; Trans. Geol. Soc, Lon., II. Series III. Pt. II, 458. [2] Bernouilli, I., 175.

hammers, and a fire at night is sometimes lit on the spot, which renders it more friable. Supposing the work to be commenced in October, the miners may possibly cut through the rock by March. The next four months are occupied in digging out the *khakru* (or gravel) in which diamonds are found: this is usually a work of much labour and delay, in consequence of the necessity of frequently emptying the water from the mines. The miners then await the setting in of the rainy season, to furnish them with a supply of water for the purpose of washing the gravel."

History.

The early history of Panná and its dependencies[1] has been noticed in the articles BUNDELKHAND, KALINJAR, &c. On the death of Chhatarsál in 1718 the Panná *ráj* was formed and given to his son, Hardi Sáh, comprising the fortress of Kalinjar, Mohan, Irichh, Dhamauni, &c., with a revenue estimated at over thirty-eight lakhs of rupees. Of Hardi Sáh nothing is recorded, except that he had two sons: Subha Singh, who succeeded him in the government of Panná, and Pirthí Singh, who was appointed by the Peshwa Raja of Garhákota, with a territory yielding six lakhs of rupees (see SHAHGARH). Raja Subha Singh had three sons; Amán Singh, Hindúpat, and Khet Singh. Hindúpat, by the assassination of his brother Amán Singh, obtained the *ráj;* he put his brother Khet Singh into confinement, where he died without heirs. Hindúpat had three sons: Sarmed Singh, the eldest, the issue of a second marriage; and Anrúd Singh and Dhaukal Singh, by his principal wife. In his will he nominated Anrúd Singh to be his successor, and during his minority, Beni Huzúri, Chaubé, Díwán or Kámdar, and his brother Kaimjí, Chaubé, treasurer and kilaádar of Kalinjar, as guardians and managers of the *ráj*. The jealousy which arose between the guardians, each aspiring to the sole management, induced Kaimji, Chaubé, who was the least powerful, to separate from Beni Huzúri and to support with all his influence the claims set up by Sarmed Singh to the *ráj*; consequently Beni Huzúri and Kaimjí, Chaubé, became inveterate enemies and fought many sanguinary battles (see BANDA). On the death of Raja Anrúd Singh, the two guardians, in order to retain their power and influence, agreed to raise Dhaukal Singh, also a minor, to the *gadí*. Sarmed Singh being thus disappointed in his hopes of succession applied for assistance to Nóni Arjun Singh, who commanded the forces of Raja Gumán Singh of Banda, by whom he was appointed guardian to Bakht Singh, his nephew. Noni Arjun Singh succeeded in depriving Dhaukal Singh of his dominions, and abandoning the interests of Sarmed Singh, annexed the greater part of the *ráj* of Panná to the territories of Bakht Singh, over which, as guardian, he ruled. Sarmed Singh, after these disappointments, retired to Rajnagar, the capital of the Parganah of Lauri, which had been given to him by his father, Hindúpat,

[1] These seem to have included portions of the Allahabad and Mirzapur Districts: see Beames' Elliot, II., 166.

where he died, leaving a minor son, named Hara Singh, by a Musalmán woman, under the guardianship of his Díwán, Sonaiji, otherwise named Sona Sáh, of the Panwár tribe, who was originally a common soldier; but availing himself of the anarchy of the times, seized the parganah and obliged Hara Singh to take refuge with one Mír Khán.

The British.

When the British entered Bundelkhand, Raja Kishor Singh, the illegitimate son of Dhaukal Singh, was in possession of Panná, which was then in a most disorganised condition. A *sanad* was conferred on him, on his subscribing a deed of allegiance.[1] This *sanad* confirmed him in the possession of 802½ villages and three parganahs. Many of the villages included in the *sanad*, however, were in the possession of men who had wrested them from the Raja and refused to give them up; but with the aid of the British Government he recovered not only these but many other villages not entered in the *sanad*. A fresh *sanad* was therefore granted to him in 1811, by which he received in perpetuity 1,363½ villages. The oppressive conduct of Raja Kishor Singh forced the British Government on several occasions to interpose. In 1823 he entrusted the management of his State to Kunwar Partáp Singh of Chhatarpur for four years, and the engagement was guaranteed by the British Government. But before the expiry of that period his conduct led to his expulsion from Panná, and the appointment of his son, Harbans Rai, as regent. Kishor Singh died in exile in September, 1834. Harbans Rai died without children in 1849, when his wives performed *sáti*, and was succeeded by his brother, Narpat Singh. But the succession of Narpat Singh was not acknowledged by the British Government till he had issued orders for the prohibition of *sati* throughout the Panná State. As a reward for service rendered during the mutiny of 1857, Narpat Singh received the privilege of adoption, a dress of honour of Rs. 20,000, and a salute of eleven guns. But in 1862, in consequence of his resisting the settlement of boundary disputes, the Raja had to be warned of the terms of allegiance on which he holds his State, and on condition of the fulfilment of which the privilege of adoption was conferred on him. In 1866 the Maháraja had the addition of the honorary word "Mahendar" made to his titles, and sanction was given for the erection of a new fort on a plan furnished by him for the information and approval of Government.[2] The Maháraja Narpat Singh Bahádur of Panná died in June, 1870, and was succeeded by the eldest of his four sons, Rudr Partáp Singh Bahádur.[3] Narpat Singh is represented as having been the most intelligent of all the native Chiefs of the province; many of his views were more in accordance with our own than those of the other native Chiefs, and these were arrived at by his own mature judgment. He had constructed a road from his capital to

[1] Aitch. Treat. III., 229, 254, 271. [2] Sel. Rec., For. Dep., G. I., LX., 42. [3] *Ibid*, LXVIII., *xcviii*; LXXXVI., *xxxix*.

Simariya in the Dumoh direction, 40 miles long, built schools, improved the streets and bazars of Panná, and turned one old fort into workshops. He worked his diamond mines with great success, and had English machinery put up. His son is now carrying out the whole scheme of improvements projected by him.

PANWARI, a tahsíl in the Hamírpur District, comprises the Parganahs of Panwári and Jaitpur, having an aggregate area of 556 square miles and 512 acres, of which 270 square miles and 320 acres are cultivated. Of the area charged with Government revenue (541 square miles and 512 acres), 146 square miles and 192 acres are returned as unculturable, 135 square miles and 192 acres as culturable, and 260 square miles and 128 acres as cultivated. There are 228 villages in the tahsíl. The population in 1872 numbered 123,911 souls, of whom six were insane, nine were deaf and dumb, 355 were blind, and 24 were lepers. The other particulars as to population and education are given under the parganah notices. The land-revenue amounted to Rs. 2,15,172, or with cesses Rs. 2,33,401, in 1872, while the amount paid by cultivators in rents and cesses was returned at Rs. 4,14,593. The land-revenue in the tahsíl falls at an average of nine annas eight pie on the total area, nine annas eleven pie on the area assessed to revenue, and Re. 1-3-11 on the cultivated area.

PANWARI, a town situated in the tahsíli of the same name in District Hamírpur, about 64 miles from the civil station, on the road to Mau Ránípur. The population in 1872 was estimated at 3,676, and in 1865 was 3,416. Tradition ascribes the name to one Pandwári, who is said to have expelled the Kols, Bhíls, and other aborigines in 900 A.D. There are ten wards, the names of which show their origin:—1, Gauránpur, from Gaur Thákurs; 2, Mátápura, from Devi Mátá's temple; 3, Maulánpura, from one one Maula Hafiz; 4, Shaikhonpura, 5, Bázár; 6, Julehti; 7, Bhaironpura, from Bhairon, a Kayath; 8, Kanúngopura; 9, Kazipura; 10, Ainotrípura. Before the mutiny it was the seat of a tahsíl, which since then has been transferred to Ráth. There is a police-station and a halkahbandi school. The market days are Mondays and Thursdays. There is a large population of Musalmáns, the majority of whom are the descendants of Hindú converts. The tombs of Bhái Khán and Pír Hakím are noted as the objects of some reverence; they were killed in fight with Chhatarsál, Bundela, about the first quarter of the eighteenth century.

PANWARI, a parganah in the tahsíli of the same name in the District of Hamírpur, according to the census of 1872, had a total area of 411 square miles and 192 acres, of which 213 square miles and 128 acres were cultivated. Of the area charged with Government revenue (409 square miles and 320 acres), 101 square miles and 512 acres were returned as unculturable, 96 square miles and 128 acres as culturable, and 211 square miles and 320 acres as cultivated. The total area given in 1871 was 263,602 acres, or 411 square miles and 562

acres. The total area, according to the records of Mr. Allen's settlement in 1842, was 424 square miles and 369 acres, of which 808 acres were returned as revenue-free ; 122 square miles and 138 acres as unculturable ; 99 square miles and 470 acres as culturable ; and 201 square miles and 201 acres as cultivated, of which 7 square miles and 101 acres were irrigated. The number of villages in 1872 was 178, of which 72 had less than 200 inhabitants ; 49 had between 200 and 500 ; 31 had between 500 and 1,000 ; 18 had between 1,000 and 2,000 ; four had been 2,000 and 3,000 ; three between 3,000 and 5,000 ; and one more than 5,000. The boundaries of the parganah and position of the principal villages are sufficiently shown from the map.

Fiscal history.

Panwári was formed out of Ráth by the Bundelas during the reign of Aurangzeb, and remained with little change as constituted by them until its annexation by the British. Subsequently, rectification of boundaries to a small extent with the surrounding parganahs took place, the details of which, owing to the destruction of records, are now irrecoverable. The statistics of the settlements under British rule are as follows :—Highest land-revenue of the first settlement (1806-07 to 1808-09), was Rs. 1,07,433 ; of the second (1809-10 to 1814-15) was Rs. 1,50,264 ; of the third (1815-16 to 1829-30) was Rs. 1,90,097 ; of the fourth (1830-31 to 1840-41) was Rs. 1,85,530; and of the fifth (1841-42; to 1847-48) was Rs. 2,14,962. Mr. Allen assessed the parganah at Rs. 1,83,350, at a rate on the total area of Re. 0-10-9 ; on the culturable area of Re. 1-2-5 ; and on the cultivated area of Re. 1-6-9 per acre. The land-revenue in 1872 stood at Rs. 1,80,691, or with cesses Rs. 1,95,959; while the rents and cesses paid by cultivators were estimated at Rs. 3,40,368. The incidence of the land-revenue during that year on the total area and area assessed to revenue was eleven annas, and Re. 1-15-2 on the cultivated area per acre.

Population.

The population in 1872 numbered 94,380 souls, of whom 48,866 were males and 45,514 were females, giving 230 inhabitants to the square mile (119 males, 111 females). The distribution of the great Hindú castes was as follows :—Brahmans, 13,521 (6,326 females) ; Rajpúts, 2,040 (950 females) ; Baniyas, 2,761 (1,300 females); and other castes, 71,623 (34,813 females), giving a total Hindú population of 89,945 souls, of whom 43,374 were females. The Musalmáns numbered 4,430 souls, of whom 2,139 were females. The educational statistics show that among the entire population 1,358 males could read, amongst whom 42 were Musalmáns. The principal Brahman subdivisions were the Kanaujiya, Gaur, and Jajhotiya. The Rajpút clans were the Parihár, Chauhán, and Bundela ; and the Baniyas belonged chiefly to the Umr, Ghoi, and Agarwála subdivisions. The other castes comprise Gararíyas, Darodgars, Ahírs, Kayaths, Sonárs, Lohárs, Kahárs, Naís, Bharbhúnjas, Kumhárs, Khagárs, Gosáins, Tamolís, Korís, Telís, Chamárs, Dhobís, Káchhís,

Basors, Bhats, Darzís, Malís, Kalals, Kúrmís, Lodas, and Ghosis. The occupation statement shows that 363 male adults were engaged in the learned professions; 3,362 were in domestic service; 464 in commerce; 15,967 in tilling the land and tending cattle; 5,027 in petty trades and mechanical arts, and 5,896 as labourers. Of the total population, 1,567 were land-owners; 38,804 were agriculturists; and 54,009 were engaged in occupations other than agriculture.

Crops.

The percentage of the different crops at the last settlement to the total area cultivated was:—*Kharíf* crops: sugar-cane, 0·9; cotton, 13·5; rice, 0·1; *bájrá*, 8·5; *joár*, 23·0; *mash*, 0·6; *til*, 9·1; indigo, 0·6; *kodon*, 6·1; vegetables, 0·1—total 62·5. *Rabí* crops: wheat, 8·9; barley, 1·8; gram, 21·8; *arhar*, 1·2; *alsí*, 0·1; *ál*, 2·7; and *kusúm*, 0·9, or a total of 37·5. These figures, though old, will sufficiently show the relative importance of the different crops.

PAPRAINDA, or Paprenda, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant ten miles from Banda and the same distance from Pailáni. The population in 1865 was 2,472, and in 1871 was 2,209, consisting for the most part of Panwár and Bais Thákurs. There is a small fort near the village built in the time of the Bundela rule. The village is divided into three *thoks*, with an area of 5,852 acres. There is a police-station near the road and a *saráí*.

PARASAN, a large village in Parganah Atá of the Jalaun District, lies 17 miles from Urai, in latitude 25°-56′-15″ and longitude 79°-43′-52″. In 1865 the population was 2,810, inhabiting 516 houses, and in 1872 there were 2,678 inhabitants, chiefly Thákurs. The village has an area of 11,266 acres, of which 8,157 are assessable, and pay a revenue of Rs. 7,308 per annum. There is a station of the Great Trigonometrical Survey here.

PINDARAN, a village in Parganah Augási and Tahsíl Baberú of the Banda District, is distant 30 miles from Banda and six miles from Baberú. The population in 1865 was 2,019, and in 1871 was 1,808, consisting for the most part of Kúrmís. The Jamna is six miles from the village. The area of Pindáran is 4,320 acres.

PIPRAHRI, a village in Parganah and Tahsíl Pailáni of the Banda District, is distant 16 miles from Banda and four miles from Pailáni. The population in 1865 was 2,574, and in 1871 was 2,405, consisting for the most part of Gaur Thákurs. The site of this village was originally a jungle, in which the *pípal* tree predominated. This village produced plundering gangs during the mutiny. It is divided into two *thoks*, with an area of 3,443 acres.

PUNCH, a village in Parganah Moth of the Jhansi District, is distant 40 miles from Jhansi and nine miles from Moth. The population in 1865 was 1,359, and in 1872 was 1,358. There is a second-class police-station, a district post-office, and a village school here.

RAJAPUR, or Majhgawán, a large commercial town on the banks of the Jamna, 18 miles to the north-east of Karwí, in Parganah Chhíbún of the Banda District. This is the principal mart for all country produce in the district, especially cotton. From Rajapur it is conveyed by boat to Allahabad, and up the river to Cawnpur. The population in 1872 numbered 6,670 souls, of whom 3,067 were females. The Hindús belong to the trading classes chiefly, and numbered 6,256 (2,866) females; there were also 414 Musalmáns (201 females). The area of the town site is 87 acres, giving 76 souls to the acre. The Act XX. of 1856 is in force, and in 1872 yielded a revenue of Rs. 2,614, falling at five annas per head of the population. The expenditure for the same year was Rs. 2,327. Several large Allahabad firms have agencies at Rajapur for the purchase of country produce. Large though it is and still very prosperous, Rajapur is rapidly on the decline, and there is little doubt that in a few years it will cease to be a place of any importance. The principal cause of its decline is not, however, matter for regret, as it shows that merchants are commencing to appreciate the advantage of railway communication, and selecting sites nearer and on the line. The principal rival to Rajapur is Satná, in the Ríwí State, to which within the last few years a large number of Rajapur firms have transferred their business. Satná is attracting the inland traffic to a large extent, and when the bazar at Mánikpur is completely established, and the roads and bridges to it from the interior (which are now in progress) complete, Mánikpur will become a formidable competitor. The principal trade at Rajapur is that of export country produce, but, of course, local bazars are established at which a brisk local trade is carried on, and where almost anything can be obtained. Besides country produce there are large cloth-merchants who import their cloth from Allahabad and sell it at Rajapur, and all the local bazars in the neighbourhood, and even as far as Sitapur and Karwí, are supplied from this source.

There is no municipality at Rajapur, and hence no statistics of trade can be obtained. There is a first class police-station, but no other public building. The ferry is a valuable source of income, and is leased at an annual rental of about Rs. 2,000. Beyond its commercial aspect there is, however, very little of interest in Rajapur. The circumstances of its origin are peculiar. Tradition has it that in Akbar's reign, a holy man, Tulsi Dás, a resident of Soron, in Párganah Aliganj of the Etah District, came to the jungle on the banks of the Jamna, where Rajapur now stands, erected a temple, and devoted himself to prayer and meditation. His sanctity soon attracted followers, who settled around him, and as their numbers increased they began to devote themselves (and with wonderful success) to commerce as well as to religion. There are some curious local customs peculiar to Rajapur, derived from the precepts of Tulsi:—First, no houses are allowed to be built of stone or masonry, even the

richest live in mud houses; temples alone are made of masonry. Second, no *hajáms* (or barbers) are allowed to settle within Rajapur; *hajáms* from other villages come in from time to time to perform their avocations, but they are never allowed to settle. Third, dancing-girls, except of the caste of Berins, are not allowed to live within Rajapur. Fourth, no *Kumhárs* (or potters) are allowed to settle; all *garhas* and pots, &c., made by these men are brought in from other villages. It is curious how these absurd restrictions are valued and insisted upon by the people of Rajapur, who look on these regulations of their founder with superstitious reverence. There are several fine *sivalas* (Hindu temples) in Rajapur, at which fairs are frequently held. Four large fairs are annually held, to which large crowds resort. The original name of the town (by which it is sometimes now even known) is Majhgáwan. How, when, or where the name was changed to its present one—Rajapur, the royal city—is a matter of utter uncertainty.

RANIPUR, a town of Parganah Mau of the Jhansi District, lies about five miles west of Mau, on the Jhansi and Naugaon road, and 36 miles from Jhansi. The population in 1865 was 8,128, and in 1872 was 6,695, of whom 3,321 were females. There are 6,323 (3,131 females) Hindús and 372 Musalmáns (190 females). The area of the town site is 176 acres, giving 80 souls to the acre. The town is within the same municipal limits as Mau, with which it is connected by a good metalled road (see MAU). The site lies on the left bank of the Sukhnaí Nadí, which joins the Dhasán near Rora Bhatpura. Ránípur has a considerable manufacture of *kharía* cloth dyed from the roots of the *ál (Morinda citrifolia)*. The town was founded in 1678 A.D. by Híra Deva, the widow of Raja Pahár Singh, of Orchha, but was plundered and nearly destroyed twenty-five years afterwards by Amír Beg, of Indúr. Subsequently, Rání Amr Kunwar, of Orchha, persuaded the inhabitants to return and settle in it. Some wealthy merchants now reside here, and it is a flourishing town of some importance, though not to be compared with Mau, either for its trade or the wealth of its inhabitants. There is a first-class police-station and district post-office here.

Local tradition.

The Sukhnaí has here a clean sandy bed, carrying a narrow stream of quite clear water. The town for the most part is built amongst shallow ravines which run down to the *Nadí*, and which serve admirably to drain the site of the town. The inhabitants are principally Hindús, but there are a number of Muhammadan residents, who have, however, in late years decreased in number. The most important inhabitants are Saraugís or Jains, who are the rich men and merchants of the town, and possess a remarkably fine temple, with two high steeples and a multitude of cupolas running all round the high and extensive enclosure wall of the temple.

The town.

The main road passes from east to west, is metalled throughout, and drained at the side, but the drains are square and deep in the old style. For a

considerable distance, the main road passes between poor mud-built houses, so that the first aspect of the town is that of a place of little importance; but at the western end, the road, after making a sudden turn, opens into a fine bazar, with handsome masonry shops on each side. The houses of this bazar, like the houses of Mau, are old and picturesque, and this picturesqueness at Ránipur is much increased by the existence of a small Jain temple on each side of the road, about the centre of the bazar. The bazar is of limited extent: its roadway is well made and in perfect repair, but drained by deep side drains which are usually choked up by refuse. The shop and houses are in good repair, and whitened as at Mau. Outside the town eastward, to the back of the *Nadí*, there is a small high-raised brick fort of the Marhatta times, which used to be inhabited by the Deputy Magistrate, but is now abandoned and falling into ruins. On the northern side, and well outside the town, a very large enclosure exists, called the encamping-ground. Its wall and gateway high and very durably built; inside, the surface is now a jungle of bushes, grass, and *babúl* trees; in one corner is a great well, with a *gola* of masonry six feet thick. *Chakaur* (gangrenous sores on the legs) is well known in Ránipur and its neighbourhood, and tertian ague is common (C.P.)

RA'SAN, or Rásin, or Rasan, a village in Parganah Badausá and Tahsíl Badausá of the Banda District, is distant 29 miles from Banda and four miles from Badausá. The population in 1865 was 2,653, and in 1871 was 2,707, consisting for the most part of Dubé, Tiwarí, Misr, and Shukul Brahmans. This village gave its name to the parganah as early as the reign of Akbar. Tieffenthaler mentions it as being seven miles north-east of Kalinjar. The village site is surrounded by mounds, which tradition points to as the remains of a large town or village called Rajbansi. It is said that, about 400 years ago, one Ballabh Deo Jú fought against the King of Dehli's troops near Rajbansi above mentioned. The village was plundered and burned, and has remained in ruins to this day. One Ramkishan, also of the Rajbansi tribe, founded the present village of Rásan at a little distance from the deserted Rajbansi fort, and a descendant of Ramkishan is still a zamíndár of this village. During the reign of Gumán Singh the head-quarters of the parganah were removed to Badausá, as Rásan was then in the possession of a Raghubansi Rajpút, who was independent.

The village is situated at the foot of a hill a few hundred feet high, having the remains of an old fort on its summit. There is an interesting temple (now disused) to Debi Chandra Maheshri, probably built in the time of Chandel rule, situated in the centre of the enclosure of the fort; the ascent is difficult, owing to the profusion of brushwood growth. The village is believed to be in a state of decadence, owing to the transfer of the zamíndári to auction-purchasers. There is a halkáhbandi (or village) school established here, which has an area of 8,958 acres. The rivulets known as the Bámganga, Patharíya, Makwár, and Katora are close by the village site.

RATH, a considerable town in the parganah and tahsíl of the same name in the Hamírpur District, lies in latitude 25°-35′-35″ and longitude 79°-36′-55,″ at a distance of about 50 miles from the town of Hamírpur. The population in 1865 was returned at 17,690, and in 1872 at 14,515, of whom 7,421 were females. The difference is mainly due to an alteration in the limits of the town. There were 10,402 Hindús (5,171 females) and 4,113 Musalmáns (2,250 females). The area of the site is 379 acres, giving 38 souls to the square mile. Of the total population, 191 are shown as landowners; 1,465 as agriculturists; and 12,859 as pursuing other avocations than agriculture. The occupation statements show that among the male adult population more than one hundred carried on each of the following trades :—Beggars, 133; cultivators, 523; flour-dealers, 104; goldsmiths, 144; inn-keepers, 186; labourers, 638; merchants, 254; servants, 623; shop-keepers, 131; weavers, 524; and weighmen, 135. There were 2,739 enclosures in 1872, of which 757 were occupied by Musalmáns. Of 812 houses built by skilled labour, 190 were inhabited by Musalmáns, and of the remaining 2,760 houses the same division of the population owned 859 houses.

Local history.

The name is probably derived from the Rathor clan of Rajpúts, though some assign it to a king mentioned in the *Mahábhárata*. There are 21 wards (or muhallas), the names of which explain their origin :—1, Díwánpura from Sayyid Jíya Díwán, a descendant of Sharaf-ud-dín, who revived the city; 2, Miyánpura, from Miyán Khairullah, whose descendants still reside there; 3, Kázipura; 4, Mughal; 5, Pathán; 6, Mulaud, and 7, Sikandarpuras; 8, Sayyidwára; 9, Chaudhriwára; 10, Chauhatiya, and 11, Mirdahahpura; 12, Sárbángali; 13, Bhatiyána; 14, Maudhiyapura, from settlers who came from Maudha; 15, Lodhan, and 16, Khushipuras; 17, Jalehti Kalán and Khúrd, from the Jaláhas or weavers; 19, Gujaráua; 20, Panwáriya Darwaza; and 21, Jhagarúa. The town is said to have been re-founded by Sharaf-ud-dín, who called it after himself Sharafabad, about 1210 A.D. Ráth was formerly of much more importance than it is now, and it has the appearance of a decayed town: the cause of its decline is probably owing to its disadvantageous position and the want of good communications with other centres of trade, which would in themselves have to some extent counterbalanced the disadvantage of its position. On two sides the approach now leads across the Betwa and the Dhasán respectively.

The public buildings are the tahsíli, police-station, post-office, branch dispensary, tahsíli school, and two good *saráis*. The bazar called Kot is a fine one, and this and other improvements owe their existence to Usmán Khan, tahsíldár, who was stationed here for the greater part of the decade 1860-70. The market-day is Sunday. The trade is chiefly in grain, cotton, and molasses. There are manufactories of country cloths, dyeing, and saltpetre, but to no great extent, and there are one or two banking-houses in the town.

It possessed for the short space of two years (1867-68) a municipal constitution, but octroi duties were found to ruin the trade of the town, and to the joy of the inhabitants the municipality was abolished. The *chaukidári* cess is levied here and yields Rs. 350 per mensem. The mosques, temples, and tanks in and outside the town are of the ordinary style. The only ancient buildings are some *baithaks* to the south of the town, which are evidently the work of the Chandels, to whom they are attributed. There are also the ruins of two forts, built by the Rajas of Jaitpur and Charkhári respectively, about the second half of last century: a mosque and a well show, from the inscriptions on them, that they were built in the reign of Aurangzeb. Outside Ráth, on the west, is the tomb of the "Bará Pír," built by some native of Ráth in times past over a brick brought from Baghdad from the tomb of Shaikh Abd-ul-kádir Jiláni, also known as Ghaussussiklain: to this on the 11th *Rabi-us-sáni* people, as well Hindús as Musalmáns, resort, read *fatihas* and shave their childrens' hair; some sellers of sweetmeats and toys attend, but otherwise there is no trade.

The population consists largely of Musalmáns, but there are almost entirely the descendants of Hindú converts *(Nau-muslims)*, and their customs and habits are more than half Hindú. They are, and have always been, orderly and well-disposed. During the scarcity of 1868-69, notwithstanding the severe distress, there were no public disturbances of any kind, and the increase of crime was very inconsiderable. During the mutiny, the Tahsíldár, Hádi Ali, and the Kanúngo, Naubat Rai, were killed here, but the attack is said to have been made by people from outside Ráth, especially by the zamíndárs of Gauhaur, Bira, &c.

RATH, a parganah and tahsíl of the Hamírpur District, is bounded on the west by the Dhasán river; on the north by the Betwa; on the east by the Jalálpur Parganah; and on the south by the Panwári Parganah.

The Ráth Parganah, according to the census of 1872, had a total area of 381 square miles and 256 acres, of which 251 square miles and 320 acres were cultivated. Of the area charged with Government revenue (379 square miles and 512 acres), 45 square miles and 64 acres were returned as unculturable, 83 square miles and 512 acres as culturable, and 249 square miles and 576 acres as cultivated. The area as given in 1871 was 244,434 acres, or 381 square miles and 594 acres. The area at Mr. Allen's settlement in 1842 was 317 square miles and 522 acres, of which 816 acres were returned as free of revenue; 69 square miles and 225 acres were unculturable; 78 square miles and 368 acres as culturable, and 168 square miles and 357 acres as cultivated, of which 2,389 acres, or two square miles and 469 acres, were irrigated. The number of villages in 1872 was 134, of which 33 had less than 200 inhabitants; 34 had between 200 and 500; 31 had between 500 and 1,000; 31 had between 1,000 and 2,000; three between 2,000 and 3,000; one between 3,000 and 5,000; and one (Ráth) above 10,000. The position of the principal villages is shown in the district map.

Fiscal history.

A portion of Ráth was transferred to Jalálpur in 1842, while Ráth itself has received the entire Parganah of Kharka since that year. The settlement statistics of Ráth as it stood at the time of Mr. Allen's settlement are as follows:—The highest land-revenue of the first settlement (1806-07 to 1808-09) was Rs. 1,72,157; of the second (1809-10 to 1814-15), Rs. 2,24,821; of the third (1815-16 to 1829-30), Rs. 2,75,541; of the fourth (from 1830-31 to 1840-41), Rs. 2,34,509; of the fifth (from 1840-41 to 1847-48), Rs. 2,33,177. Mr. Allen made the next settlement at Rs. 1,82,464, at a rate of 14 annas 4 pie on the total area, Re. 1-2-5 on the culturable area, and Re. 1-11-0 on the cultivated area. In 1872 the land-revenue stood at Rs. 2,10,381, or with cesses Rs. 2,24,148, while the amount paid by cultivators as rent and cesses was estimated at Rs. 3,48,646. The land-revenue in 1872 fell at 13 annas 9 pie on the total area, 13 annas 10 pie on the area assessed to revenue, and Re. 1-4-11 on the cultivated area per acre.

Population.

The total population in 1872 numbered 102,499 souls, of whom 52,251 were males and 50,248 were females, giving 269 souls to the square mile (137 males and 132 females). The principal Hindú castes were Brahmans, 9,855 (4,626 females); Rajpúts, 3,174 (1,395 females); Baniyas, 3,412 (1,654 females); and other castes, 78,411 (38,623 females), giving a total Hindú population of 94,852 souls, of whom 46,298 were females. The Musalmáns numbered 7,647, of whom 3,950 were females. The educational statistics show that there were 2,329 males who could read and write, of whom 380 were Musalmáns, 345 of the latter being under twelve years of age (!) Of the total population, three were returned as insane; three as idiots; 29 as deaf and dumb; 557 as blind, and 24 as lepers.

The principal Brahman subdivisions are the Kanaujiya and Gaur. The Rajpúts show Parihárs principally, and next Panwárs, Chauháns, and Sombansis; while the Baniyas consist for the most part of Ghois, Agarwálas, and Parwars. The other castes comprise Ahírs, Garariyas, Darodgárs, Káyaths, Sonárs, Lohárs, Kahárs, Naís, Bharbhúnjas, Kumhárs, Khaggárs, Gosáins, Tamolís, Korís, Telís, Chamárs, Dobís, Káchhís, Basors, Bhâts, Darzís, Malís, Kaláls, Joshís, Kúrmís, Lodhas, Patahras, Ghosis, and Kadheras. The occupation statements show 552 male adults employed in the learned professions; 4,016 in domestic service; 1,073 in commerce; 15,280 in tilling the land and tending cattle; 6,762 in petty trades and mechanical arts; and 5,021 as labourers. Of the total population, 13,904 are shown as landowners, 26,727 as agriculturists, and 61,868 as engaged in occupations other than agriculture.

Crops.

The percentage of crops under cultivation in 1842 to the total area cultivated was:—*Kharif* crops: sugar-cane, 1·6; cotton, 13·6; rice, 0·4; *bájrá*, 12·5; *joár*, 22·2; *mash*, 0·2; *til*, 3·5; indigo, 0·2; hemp, 0·1; *kodon*, 0·9—total 55·4. *Rabí* crops: wheat, 5·7; barley,

0·7; gram, 34·9; *arhar*, 2·0; *alsí*, 0·1; *al*, 0·8; and *kusúm*, 0·3, or a total of 44·6 per cent. These, though old, are the latest statistics that can be relied upon. They show, however, the relative importance of the different crops in this parganah sufficiently well for all practical purposes.

SAKRAR, a village in Parganah Mau of the Jhansi District, is distant 20 miles from Jhansi and 20 miles from Mau. The population in 1865 was 1,341, and in 1872 was 1,374. There is a second-class police-station, a district post-office, and a village school here.

SALAUN, a village of Parganah Jhansi in the Jhansi District, is situated 23 miles from Jhansi, on the Pahúj river. The population in 1865 was 745, and in 1872 was 764. There is an old Hindú temple here in a good state of preservation, constructed by the Chandels. There is a fair school in the village.

SAMTHAR, a small State in Bundelkhand, is bounded on the north and west by Gwaliar; on the south-west, south, and south-east by the British District of Jhansi, and on the east by the Jalaun District. According to the Surveyor-General's map in 1863 the area is 111,193 acres, or 173·74 square miles, with a population estimated in 1872 at 30,000 souls and a revenue of about four and a half lakhs of rupees.[1]

The State of Samthar was separated from Datiyá only one generation previous to the British occupation of Bundelkhand. When the British entered the province, Raja Ranjít Singh, Gújar, requested to be taken into the friendship and protection of the British Government, and presented a preliminary paper of six articles; but nothing definite was done till 1812, when a treaty was concluded with him. Ranjít Singh died in 1827, and was succeeded by his posthumous son, Hindúpat, the present Chief, who is of unsound mind. He has two sons, Raja Bahádur Chhatar Singh and Rám Singh. The Ráni, being in charge of her husband and younger son, had assigned to her Parganah Amra for his support in 1866, while the elder son, Raja Bahádur Chhatar Singh, manages the remainder. This Chief is entitled to a salute of eleven guns. He has received the right of adoption. The State is held subject to a relief of one-quarter of a year's net revenue on direct successions, and half a year's net revenue on successions by adoption. *Sati* was prohibited in 1847, and transit duties were abolished in 1863. Certain pretensions of Rám Singh, urged on by the Ráni, to hold the reins of government were summarily disposed of in 1867.[2] The Raja is said to succeed well in the management of the State. He has made unmetalled roads in several directions, and done much to improve his capital from the somewhat neglected condition into which it had fallen. He is willing to subscribe to an Eton for Bundelkhand, if centrally placed, so

[1] Aitch. Treat., III., 194. [2] Sel. Rec., For. Dep., G. I., LXVIII., 43, *xcvii*; LXXXVI., *xxxviii*, 11.

as not to take the youths far from home. The servants of this State are all supported by assignments of land in lieu of money payments.

SARA OR SARHA, a village in Parganah and Tahsíli Badausá, of the Banda District, is distant 30 miles from Banda and 13 miles from Badausá. The population in 1865 was 2,793, and in 1871 was 2,439, consisting for the most part of Chamárs. There is a village school and a market on Saturdays, chiefly attended by the villagers of the neighbourhood. The area of the village is 7,342 acres. The Barár, Kharí, and Patharíya rivulets flow in the neighbourhood.

SARILA, a petty State within Parganah Jalálpur of the British District of Hamírpur, and surrounded on all sides by British territory, lies about 25 miles south of Kálpí, 75 miles north-west of Banda, and 42 miles from Hamírpur. The area is only 35 square miles, with a population of 4,500 souls and a revenue of about Rs. 30,000 per annum. It maintains a force of twenty-five horse and seventy-five foot.

On the division of his estates by Pahár Singh, son of Jagatráj, Raja of Jaitpur (see JAITPUR), Mán Singh, his second son, obtained Saríla; he was succeeded by Tej Singh, whose brother, Khet Singh, died without issue, and left him in sole possession of the estate. Tej Singh was expelled from his territories by Ali Bahádur. He, however, recovered a portion of them through the influence of Himmat Bahádur, and at the time of the British occupation of Bundelkhand was in possession of the small village and fort of Saríla in Parganah Jalálpur of the Hamírpur District, yielding a revenue of Rs. 9,231 a year. In consideration of his voluntary submission, his surrender of several usurpations and his influence in the district, the Collector granted him a *sanad* and an allowance of Rs. 1,000 a month, pending the orders of Government.[1] The villages, eleven in number, were conferred on him by *sanad* in 1807[2] and the pension was resumed. Tej Singh was succeeded by Anrúd Singh, and he by his son Hindúpat, on whom the right of adoption was conferred.[3] Bhau Partáp Singh, son of Hindúpat, died in 1870,[4] and Hindúpat in 1871; the management of the State now lies with the Ráni.

SAYAR, a town in Parganah Maudha and District Hamírpur, lies about 18 miles from the civil station. In 1872 the population was 2,645, and in 1865 was 2,606. This is one of the villages of Bais Thákurs founded at the same time as Bidokhar. It was destroyed in 1795 A.D. by Ghani Bahádur, which event they call the "*Ghani-Sái.*" One of Gumán Singh's mud forts still exists outside the village. There is a halkáhbandi school. Close by is held the

[1]Board's Proc., 3rd March, 1807, No. 9; 17th March, 1807, No. 9; 24th March, 1807, No. 36, containing a letter from the Collector of Bundelkhand to the address of the Agent, Governor-General, dated 20th March, 1806; 10th April, 1807, No. 13. [2]Aitch. Treat., III., 312. [3]*Ibid*, 225. [4]Sel. Rec., G. I., F. D., LXXXII, *xxxix*.

Siddhon-ke-mela already mentioned (see HAMÍRPUR District), where there is a *chabútra* (or platform), near which all who are desirous of offspring for themselves or their cattle dig a small square of earth. The fair is held on the day of the full moon of *Kárttik*, and lasts but a single day.

SAYAURI, a village in Parganah Mau of the Jhansi District, lies close to the Jalaun and Ságar road, 37 miles from Jhansi and six miles from Mau. The population in 1865 was 3,279, and in 1872 was 2,998. There is a second-class police-station, a district post-office, and a village school here.

SAYYIDNAGAR, an old but decayed town of Parganah Urai, in the Jalaun District, distant 17 miles from Urai, contained 732 houses and 2,560 inhabitants in 1865, and 2,980 residents in 1872. It formerly gave its name to a subdivision or parganah. There is a police-station and a halkáhbandi school here. There is a large export of the *al*-dyed cloth called *kharúa*, and a considerable manufacture of the yellow cloths known as *zamurdi*, which sell at Rs. 2-4-0 per *thán* of eight yards; dyeing is also practised here from the *noti*, *dawái*, and *har*. The Chaukidári Act is in force and yields a revenue of Rs. 742 a year, from which 11 watchmen, costing Rs. 480 a year, are entertained.

SHAHGARH, the chief town of the tract bearing the same name in the Ságar District, about 40 miles north-east of Ságar. It is supposed to have originally formed part of the great Gond kingdom, whose head-quarters were at Mandla. In or about the year 1650A.D., according to tradition, one Sháhman, a Bundela chieftain, obtained possession of the village and surrounding tract, defeating and killing Chintáman, its Gond ruler. It is well known that at that time the notorious freebooters of Bundelkhand frequently found safe shelter in the dense and impenetrable jungles of Sháhgarh. Sháhman greatly improved and enlarged the village, and built the fort which is now partly standing. In 1798 A. D., Mardán Singh, Raja of Garhákotá, attacked and defeated Kánhjú, the descendant of Sháhman, and took possession of the place. He was afterwards killed at Garhákotá by the Raja of Nágpúr, and was succeeded by his son, Arjun Singh, who died in the year 1842 A.D., and was succeeded by his nephew, Bakht Bali. This latter joined the insurgents in 1857, taking possession of Málthaun and Garhákotá. He was, however, defeated by Sir Hugh Rose at Garhákotá and Madanpur, and his troops dispersed, soon after which he gave himself up, under the amnesty, at Maráura, and was sent as a State prisoner to Lahore, where he still remains. His possessions have been divided into three portions, which have been annexed to the Districts of Ságar, Damoh, and Lalatpur. Sháhgarh itself is considered a place of some note, as having been till lately the head-quarters of an independent Chief of ancient lineage. It is, however, by no means a large place, and is scarcely worthy of being called a town. It stands at the foot of a lofty range of hills, and is for the most part surrounded with dense jungle. The only

structure of any importance in it is a small fort to the east of the village, which contained the Raja's palace. This was a building of some two or more stories, and was well and solidly built, but is now a total ruin. Excepting the manufacture of iron, there is no special industry in Sháhgarh. At the four villages of Bareta, Amarmau, Hírapur, and Tigra, all situated in the northern extremity of this tract, iron ore is found and smelted. It is chiefly sent to Cawnpur. Bi-weekly markets are held here on Tuesdays and Saturdays, which are attended by the inhabitants of the surrounding villages, who barter small quantities of grain, coarse cloth, cotton, &c., for other products. There are in the villages a Government boys' school, a girls' school, and a dispensary.—*(Central Provinces Gazetteer).*

SIHONDA, a parganah in Tahsíli Girwán of the Banda District, had, according to the census of 1872, an area of 308 square miles and 51 acres, of which 170 square miles and 474 acres were cultivated. Of the area charged with Government revenue (301 square miles and 320 acres), 41 square miles and 448 acres were returned as unculturable, 90 square miles and 409 acres as culturable, and 169 square miles and 102 acres as cultivated. There were 160 villages: 63 with less than 200 inhabitants; 44 with from 200 to 500; 34 with from 500 to 1,000; 15 with from 1,000 to 2,000; two with from 2,000 to 3,000; and two with between 3,000 and 5,000. The district map sufficiently shows the parganah boundaries and position of the principal villages.

The amount of land-revenue from all sources paid to Government during the same year was Rs. 1,58,856, or with cesses Rs. 1,62,316, while the amount of rent, including local cesses, paid by cultivators was Rs. 2,66,934. The incidence of the Government revenue per acre on the total area fell at Re. 0-13-1, on the revenue-paying area Re. 0-13-2, and on the cultivated area Re. 1-7-3.

Population.

The population in 1872 numbered 78,848 souls, of whom 40,067 were males and 38,780 were females, giving a total population of 259 souls to the square mile (132 males and 127 females). Amongst these there are 20 insane persons *(págal* or *majnún)*; 15 deaf and dumb *(bahra aur gúnga)*; 290 blind *(andhá)*; and 314 lepers *(jazámi* or *korhi)*. The Brahmans are nearly all Kanaujiyas, and the Rajpúts belong to the Bargyan, Dikshít, Parihár, Chauhán, Bais, Jaiswár, Tomar, and Sarnet clans. The Baniyas are almost entirely Ajúdhiyabásis, Ghois, Kasaundhans, Saurasenas, and Agarwáls. The other castes comprising the great majority of the Hindús are for the most part the same as those given under Darsenda. The educational statistics of this parganah give a total of 1,423 males who can read and write, of whom 52 are Musalmáns.

Religion.

The distribution of the population among the great Hindú castes is Brahmans, 13,094 (6,127 females); Rajpúts, 5,931 (2,573 females); Baniyas, 2,415 (1,225 females); and other castes, 52,802 (26,496 females). The

Musalmáns number 4,606 souls, of whom 2,360 are females. The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 176; second class, or persons engaged in entertaining or serving men, 1,908; third class, or persons buying or selling money or goods, 150: and conveying goods, &c., 110; fourth class, persons engaged in growing grain, &c., 13,600; and persons engaged about animals, 183; fifth class, persons engaged in art and mechanical productions, in which matters of various kinds are employed in combination, 222: cloth-workers, 1,660: workers in food and drink, 794: in animal substances, 5: in vegetable substances, 563: and in minerals, 861; sixth class, or labourers, 5,017: persons of rank, 1: and no occupation, 252. Of the total population, 3,842 are returned as landholders; 35,958 as agriculturists, and 39,048 as engaged in occupations other than agriculture.

Occupation.

SIHONDA, or Seaundha, or Sehunda, or Sihondha, for it is variously spelled, a town in Parganah Sihonda and Tahsíli Girwán of the Banda District, is distant 11 miles from Banda and three miles from Girwán. The population in 1865 was 1,775, and in 1871 was 1,477, consisting for the most part of Musalmáns. There is a daily bazar here and a tahsíli school. The Ken flows under the fort and to the south-west of the town. Tradition ascribes the foundation of the town to Raja Pithaura. There are ten muhallas in this town, *viz.*, Madár, Aurangabad, Tewari, and Pánre Tolas, and Mirdahá, Bahádur, Chaube, Dikhtan, and Khokhran Muhallas. These names sufficiently explain themselves. Since the time of Aurangzeb the town has gradually declined in prosperity. The ruins in its neighbourhood testify to its former importance, as, during the Muhammadan rule, it was the capital of an important division of Kalinjár Sirkar in the Subah of Allahabad. It was here that the rebel Khán Jahán, finding all further resistance fruitless, determined on disbanding his troops, and shortly after fell in action with the imperial troops (1630 A.D.)

There are said to have been at one time 700 mosques (most of them probably used only as receptacles for the dead) and 900 wells within the town. The former have all fallen into decay with the exception of four, and the latter have been almost all choked up. There are the remains of a large fort on a hill near the town, but it has fallen into complete decay. There is another hill, Khatri Pahár, near the town, on which is a temple to Devi Angaleswari, of considerable repute among the Hindú population. The fable attached to it is that Devi having to fly from the persecution of Káns, in whose daughter's character she had appeared on earth, rose bodily in the air and sought a place of safety. She tried the strength of this hill with her finger, but finding it incapable of supporting her weight fled to Vindhyachal. From this legend the name of the temple built on the spot is derived—Angaleswari Devi, from *angali*, "a finger." The name Sihonda is probably a corruption of Sehunda, and derived from the

Dor tribe of Rajpúts who made a settlement here; they came from Kundarki and Sihondora (originally Dora) of Muradabad, and from Aligarh.

Local traditions assume that Sihonda was an important city in the heroic period of early Indian history. There are however, to all appearance, no remains in its immediate vicinity of any great antiquity, and few (if any) earlier than the Muhammadan period.

SIMAUNI, a village in Parganah Augási and Tahsíli Baberú of the Banda District, is distant 18 miles from Banda and seven miles from Baberú. The population in 1865 was 1,933, and in 1871 was 1,593, consisting for the most part of Kanaujia Brahmans. The Garara, a tributary of the Jamna, flows through the village and pours itself into that river eight miles distant. There is a market held here on Friday. The name of the town is said to have originated from that of the founder, who, according to some accounts, was Syám Muni, a Hindú *rishi*, and according to others Sháh Muni, a Muhammadan *fakír*. In former times this town was the place of residence of the local governor, and consequently a place of some importance under native rule. The town still continued to give its name to the parganah until after the mutiny, when the parganah was broken up (1859-60), and its villages allotted to the adjoining Parganahs of Pailáni and Augási. There was formerly a fort here built by Sháh Kuli, Sultán, but it has disappeared. A *masjid* built by the same individual and bearing an inscription, dated 988 *Hijri* (1581 A.D.) still exists; there is a school here. The village area is 1,897 acres.

SINDHAN KALAN, a village in Parganah and Tahsíli Pailáni of the Banda District, is situated near the Ken river, 21 miles from Banda and one mile from Pailáni. It is four miles from the metalled road at Chilla. The population in 1865 was 2,505, and in 1871 was 2,527, consisting for the most part of Gaur Thákurs. The traditionary account of the village is that it was formerly the point of junction *(sandhi)* of the Ken and the Jamna rivers, and thence received its name. There are two mosques and ten Hindú temples in the village, and also a tahsíli school. The village is made up of four *thoks*, having a total area of 7,184 acres.

SINGHPUR, a village in Parganah Darsenda and Tahsíli Kamásin, in the Karwí Subdivision of the Banda District, is distant 64 miles from Allahabad, 28 miles from Banda, 12 miles from Karwí, and 11 miles from Kamásin. The population in 1865 was 2,347, and in 1872 was 2,531, consisting chiefly of Brahmans. There is a village school here.

SISOLAR, a town in Parganah Maudha and District Hamírpur, lies about 21 miles from the civil station. In 1872 the population was 2,415, and in 1865 was 2,787. The zamíndárs are Dikhit Rajpúts, whose rights were confiscated on account of bad behaviour in the mutiny. There is a police-station and a halkáhbandi (or village) school. The market-day is Monday.

SITAPUR, a town in Parganah Tarahwan of the Banda District, is situated at a little distance from the foot of the sacred hill of Chitrakot, on the left bank of the Paisuni river, five miles from the tahsíli town of Karwí and 43 miles from Banda. The principal street is situated on the bank of the river, and is lined by magnificent temples, all of which are of some antiquity, and are held in much veneration throughout all India. Pilgrims from all parts of India assemble at Sítapur and Chitrakot all the year round, and having bathed in the sacred waters at Sítapur, they perform the ceremony of circumabulation *(parikrama)* round the holy hill, by measuring the circuit with their bodies extended flat on the ground, or by simply walking. The circuit is about five miles, and consists of a stone-paved pathway about two feet wide. The hill is a short distance from Sítapur, and is situated in the Chaubé *jágír* of Kámta Rajola. The legends existing in Sítapur connect the place with Rama, after whose consort the name has been given. The original name appears to have been Jai Singhpura, when it was inhabited by Kols at a time when Chitrakot was already an ancient place of worship. In the *Sanvat* year 1796 (1739 A.D.), Amán Singh, Raja of Panná, gave Jai Singhpura to Mahant Charan Dás revenue-free, and the latter then changed the name to Sítapur, as already noticed, in honour of Síta, the consort of Rama. Gradually other *mahants* settled here, until it became as famous a place of pilgrimage almost as Chitrakot itself. There are now eight principal temples of a good size and of rich workmanship. The permanent population in 1865 numbered 2,608 souls, and in 1872 was 2,327 of all classes. There is a police-outpost, and the Chaukidári Act (XX. of 1856) is in force. There are four muhallas: Sítapur Khás, Bálbadrpura, Puri Chitrakot, and Arhalpura. There are a large number of *mahants*, but the leading one is the successor of Charan Dás, by name Raghunath Dás, whose *akhára* is the finest in the village. Sítapur contains a large number of shops, and during the fair a brisk trade is carried on; but in spite of its reputed sanctity, it is one of the greatest hotbeds of immorality and debauchery in Bundelkhand.

SRINAGAR, a town in Parganah Mahoba of the Hamírpur District, lies on the road to Naugaon, 65 miles from the civil station. In 1871 the population was 4,448, and in 1865 was 4,722. It was founded by Mohan, an illegitimate son of Chhatarsál, Bundela, in the first quarter of the last century. The wards are named Bhairon and Manoharganj, Dubé, and Sonakpuras, the Bazar and Bánspahápuria. Srinagar is a decayed and decaying town: on the death of Mohan Singh, who fostered it, it was not neglected by the Jalaun *pandits*, in whose possession it was; but during the mutiny it was sacked by the outlaw Despat's band, and has never since recovered. Its desolate appearance strikes one very strongly in going through the town: everywhere are the ruins of what were once fine houses, now either altogether deserted, or in some part of which the population is content to live, while the rest is going to ruin. The town

now contains a police-station and post-office, a parganah school, which is the best vernacular school in the district, and a bazar; there is also a wretched *sarái* and two fine tanks, one of which, called Bará Tál, has an island in the middle, on which however there is nothing now but some *chabútras*. Idols in brass and other metals are manufactured in the town to a small extent, but even this manufacture is declining. There is but little trade and that chiefly in grain. The market days are Mondays and Fridays. The *chaukidári* cess is levied here, and yields Rs. 90 per mensem. The only famous person connected with the town is Mohan Singh, the founder, whose descendants still hold the zamíndári of Bamnora. Mohan Singh used to reside here and built the fort on the hill overhanging a part of the town. The fort is not an extensive building, but in it was the mint whence, in the time of the Jalaun *pandits*, Srinagari rupees issued, which are still the coinage most in use in the southern parganahs of this district and in the adjacent Native States, and up to 1842 were the currency in which the revenue assessments were calculated. Mohan Singh also constructed the Bará Tál, with the island picturesquely situated in the middle of it. The Jalaun *pandits* appointed an *amil*, who used to reside here; but since it came into our possession, no officer higher than an officer in charge of a police-station has ever resided in Srinagar.

SUHAWAL, a petty *jágír* in Bundelkhand, of which the chief town is situated on the route by Ríwá from Allahabad to Ságar, 168 miles south-west of Allahabad, and on the river Satní here crossed by a ford fifty yards wide. It was formerly defended by a fort of massive proportions, but rude construction, and now in ruins. Elevation above the sea 1,059 feet. In 1863 the area was estimated at 300 square miles, with a population of 50,000 and a revenue of about Rs. 27,000 per annum.[1] Suháwal is bounded on the north by Kothi; on the south by Nágaudh; on the east by Ríwá; and on the west by Panná. This State was entered in the *sanad* granted to Raja Kishor Singh as a feudatory of Panná. But for the same reasons that separate *sanads* were granted to the Chiefs of Kothi and Uchahara (Nágaudh) on the British occupation of Bundelkhand, a *sanad* was granted to Lál Amán Singh, Bhágel, the seventh Ráís of Suháwal, confirming him in his State on his tendering a deed of allegiance. Lál Amán Singh resigned the State to his eldest son, Raghunáth Singh. In 1830 Suháwal was taken under British administration, to liquidate a claim preferred against the Ráís by a merchant whom he had plundered. In 1833 it was restored to Lál Amán Singh, his son, Raghunáth Singh, having died in the interval. In 1840 Amán Singh made over the estate to his second son, Lál Sheo Singh. By improvidence and misrule the State became involved in debt, and in 1845 it was taken under British management at the Ráís' own request. The Ráís has been guaranteed the right of adoption. Lál Sheo Singh's

[1] Aitch. Treat., III, 248, 405. Dr. Stratton in 1873 gives the revenue as Rs. 27,000;

eldest son, Indarjít, died in 1856, leaving a son, Lál Sher Jang Bahádur Singh, then about two years old. Lál Sheo Singh died in October, 1865, but the *jágír* remained under British management till 1871, when Ráís, Lál Sher Singh Bahádur, who has has been educated at the Wards Institution in Benares, succeeded to the State.[1]

For the disorder into which the State had fallen under Sheo Singh's administration his brotherhood had more to answer than himself. Dr. Stratton writes that their turbulence, and yet union among themselves to secure for each a share of the State, had, together with the Chief's own proceedings, left the latter almost without revenue and entirely without authority. The brotherhood wished each a large portion, as in the older times, when a Rajpút heritage was pretty much according to the strength of the claimant, and when, from having constantly to fight for their chiefs and themselves, without the former being put to expense for any attempt at government in their estates, there was a reason for the system, which does not exist now, when the brotherhood have simply to enjoy the fruit of their *jágírs*, subject in some cases, but not in all, to a light assessment or quit-rent, while the modern cost of governing the whole State devolves on the Chief. As it was, the British Government could only secure, for the support of the Chiefship, about a third of the State, the total revenue of which is nearly a lakh. Some of the relatives of the young Chief have claims to a reconsideration of the amount of income allowed them when the State was in debt, but actual division or portioning out of territories, held as a single Chiefship under *sanad* from the British Government, was long ago prohibited. This was found necessary on account of the disorders and absence of government induced when, after progressive divisions, a Chief was finally left worse provided for than many of his clan, and wholly unable to cope with or control them, although he was, by the terms of his relations with Government, responsible for the good administration of the whole Chiefship. This State is under the Political Agent for Bhagelkhand residing at Ríwá.[2]

SUMERPUR, a town of Parganah Sumerpur in the Hamírpur District, lies in latitude 25′-50′-30″, and at an elevation of 379·12 feet above the level of the sea, distance nine miles from the town of Hamírpur. In 1865 the population numbered 6,360 souls, and in 1872 was 5,599, of whom 2,762 were females. There were 5,152 Hindús (2,532 females) and 447 Musalmáns (230 females). The area of the site is 100 acres, giving 56 souls to the acre. The watch and ward cess is not collected. Tradition assigns the name to one Sumer Khángar,

Local tradition.

but who he was or when the town was founded is not known. It has four subdivisions (or *thoks*): Garhgaj,

[1] Sel. Rec., For. Dep., G. I., LI., 45; *Ibid*, LXXXVI., *xxx*. [2] Sel. Rec., For Dep., G. I., LXXXVI., *xxx*.

Uncha, Chand, and Imliya. The last was in recent times formed from the Garhgaj *thok*, and was named after a grove of tamarind trees *(imlí)* which stood there. Uncha (high) was probably so called from its relative position; another name for the town is Bárua, which is explained by the story, that in the time of Khamán Singh of Charkhári and Gumán Singh of Banda (see JAITPUR), the zamíndárs had to bear the burthen *(bár)* of collecting the revenues of the parganah.

That the village is of some antiquity is proved by the mounds of bricks, tiles, &c., the ruins of old habitations, found everywhere, and on which houses are built, and the existence of three *kheras* in the immediate neighbourhood, at Lakhanpur, so called from its having been burnt down *(Lakharidiya)* by Nawwáb Muhammad Khán of Furrakhabad; Mirzapur, the site of a Khángar village (perhaps the one founded by Sumer Khángar) and Itara, a few miles from the present Sumerpur, and which is said to have been once a large city. Glass bangles and earthen-ware remains are found in the *kheras*, and now and then coins. There are the ruins of two forts, both outside the village; one is said to have been built by a Nawwáb of Furrakhabad, and the other, more recently, by Khamán Singh, Bundela, about the middle of last century. Both are small and in all probability served only to overawe the villagers. There is a tradition that the Thákurs also had a fort, but the site has been since built upon. The town is mentioned in the Chandráysa as one of the Thánás established by Prithiráj on the occasion of his attack on Mahoba about 1180 A.D. It was formerly the seat of a tahsíli, which however was abolished in 1855. The town is probably much the same as we found it on our first possession of the district. It contains a police-station and a tahsílí school, the attendance at which is not large.

It has two markets in the week—on Wednesdays and Saturdays. Except dyeing on a small scale, there are no manufactures worth mentioning, nor is there any trade except in grain and cattle, and this is to no very great extent. There is a road or street running through the three *thoks*, Garhgaj, Chand, and Uncha, and on the sides of it the bazar or market is held. The oldest building is a temple built by Gosáins, but even this has little appearance of any antiquity. It is said that a Nawwáb of Furrakhabad exacted a lakh of rupees from the village about 1543 A.D., for which Nand Lal, the then headman, was taken to Hamírpur to find security. Shujaud-daula occupied the present camping-ground on the occasion of his invasion of Bundelkhand. The zamíndárs are chiefly Thákurs, but there are a few Brahmans; the former have the character of being turbulent. Sumerpur is mentioned in the mutiny report as having been exposed to constant ravages. The encamping-ground is not a good one: the ground, being of *kábar* soil, is full of holes and cracks, and the *mahúwa* trees are stunted and afford but little

shade; for one or two tents, however, there are atl east two good encamping grounds.

SUMERPUR, a parganah of Tahsíli Hamírpur, lies to the south of the Betwa, in the north-eastern corner of the District of Hamírpur. According to the census of 1872 Parganah Sumerpur had a total area of 240 square miles and 384 acres, of which 153 square miles and 320 acres were cultivated. Of the area charged with Government revenue (239 square miles and 512 acres), 34 square miles and 256 acres were returned as unculturable; 52 square miles and 448 acres as culturable, and 152 square miles and 448 acres as cultivated. According to the district authorities, the area in 1871 was 153,981 acres, or 240 square miles and 381 acres. The total area recorded by Mr. Allen in 1842 gives 240 square miles and 310 acres, of which 536 acres were held free of revenue; 37 square miles and 302 acres were returned as unculturable; 85 square miles and 518 acres as culturable, and 116 square miles and 234 acres as cultivated, of which only 116 acres were irrigated. This shows a great increase in cultivation. The number of villages in 1872 was 77, of which 15 had less than 200 inhabitants; 22 had between 200 and 500; 18 had between 500 and 1,000; 14 had between 1,000 and 2,000; seven had between 2,000 and 3,000; and one had above 5,000. The position of the principal villages is shown on the district map. This tract was formed into a parganah by the Bundelas in Aurangzeb's reign.

Fiscal history.

The highest land-revenue of the first settlement of this parganah (1806-07 to 1808-09), made by Mr. J. D Erskine, was Rs. 1,56,383. The maximum of the second settlement, effected by Mr. Wauchope for 1809-10 to 1814-15, was Rs. 1,68,897. The highest revenue of the third settlement, concluded by Mr. Waring for 1815-16 to 1829-30, was Rs. 2,62,154; of the fourth settlement, made by Mr. Ainslie for 1830-31 to 1840-41, was Rs. 1,66,929. Mr. Allen made the next settlement for Rs. 1,40,348, at a rate of Re. 0-14-7 on the total area, Re. 1-1-4 on the culturable area, and Re. 1-14-2 on the cultivated area. In 1872 the land-revenue stood at Rs. 1,39,237, or with cesses Rs. 1,47,696, while the amount paid by cultivators as rent and cesses was estimated at Rs. 2,59,265. The land-revenue during the same year fell at fourteen and a half annas on the total area, and at the same rate on the area assessed to revenue, while the rate on cultivation was Re. 1-6-8.

Population.

The population in 1872 numbered 61,987 souls, of whom 32,759 were males and 29,228 were females, giving 257 inhabitants to the square mile (136 males and 121 females). The Hindús classified among the principal castes gave 5,610 Brahmans (2,582 females); 10,999 Rajpúts (4,662 females); 2,735 Baniyas (1,352 females); and 39,910 of other castes (19,350 females), thus giving a total Hindú population of

59,254 souls, of whom 27,946 were females. The Musalmáns numbered 2,733 souls, of whom 1,282 were females. The educational statistics show that there were 1,036 males who could read and write, of whom 34 only were Musalmáns.

The principal Brahman subdivisions are the Kanaujiyas, Gaurs, and Bhats. The Rajpút clans comprise Panwárs, Bais, Gaurs, Chandels, Gautams, and Gaharwárs; while the Baniyas consist chiefly of Umrs, Ghois, Ajúdhiyabásis, Dádumrs, and Kasaundhans. Other castes contain Ahírs, Garariyas, Darodgárs, Kayaths, Sonárs, Lohárs, Kahárs, Naís, Bharbhúnjas, Kumhárs, Khagárs, Gosains, Tamolís, Koris, Telís, Chamárs, Dhobís, Káchhís, Basors, Bháts, Darzís, Málís, Kaláls, Kúrmís, Lodhas, Patahras, Ghosís, Bairágis, Arakhs, and Khatiks. The occupation statements show 172 male adults employed in the learned professions; 1,564 in domestic service; 336 in commerce; 12,940 in tilling the ground and tending cattle; 2,829 in petty trades and mechanical arts; and 3,798 as labourers. Of the total population, 7,167 are shown as land-owners, 27,617 as agiculturists, and 27,203 as engaged in occupations other than agriculture.

Crops.

The percentage of crops under cultivation in 1842 were—*kharíf* crops, sugarcane (only twenty acres); cotton, 17·3; *bájrá*, 7·4; *joár*, 32·9; *mash*, 0·1; *til*, 2·7; hemp, 0·6; *kodon*, *samán*, 0·4—total 61·6: *rabi* crops, wheat, 3·0; barley, 0·2; grain, 28·1; *masúr*, 3·8; *alsi*, 0·3; *al*, 2·8; and *kúsum*, 0·2—total, 38·4. These statistics, though old, are the latest we have that can be relied upon, and sufficiently show the relative importance of the various crops.

SUNGRA, a town situated in Parganah Panwári of District Hamírpur, about 60 miles from the civil station. The population in 1872 was 3,861, and in 1865 was 4,103. Tradition derives the name from a *súngar* or *súr*, a boar, which infested the rocks in the vicinity and rendered the place uninhabitable. On its death, a fort was built here by the Jaitpur Rajas. The more common name is, however, Kunwarpur, so called, after Kunwar Rai Singh, Panwár, who settled here about the middle of the last century. The tahsíli remained here up to 1871, since when it has been removed to Kúlpahár. There is a halkábandi (or village) school and a police-station. Of the Panwár family, Noni Arjun Singh distinguished himself in the service of Gumán Singh of Banda, acquiring much territory for his master and ridding him of many enemies, among others Khamán Singh (see BANDA). Arjun Singh was himself killed in action with Ali Bahádur about 1785 A.D.; a descendant, Mahípat Singh, was hanged for mutiny in 1857, and since then the family has become very much reduced. There is a large masonry well *(baoli)* in the fort which, being on a height, commands a beautiful view.

SUPA, a town in Parganah Panwári and District of Hamírpur, lies 55 miles from the civil station. In 1872 the population was 4,675, and in 1865

was 4,828. The Lodhí zamíndárs declare they obtained possession from Prithiráj about 1180 A.D. There is a halkáhbandi (or village) school, and a bázár, with a market on Tuesdays; also the remains of a fort built by Arjun Singh, Panwár, about 1770 A.D., which was dismantled by the British in 1805 (see SUNGRA). There is some trade in cotton here, but the manufactures are not of much importance.

SURAULI BUZURG, a town situated on the banks of the Jamna in Parganah Sumerpur, and Tahsíli Hamírpur of the Hamírpur District, about six miles from the civil station. In 1872 it had a population of 2,369, and in 1865 of 2,521. It has a halkáhbandi school. The zamíndárs are Gaur Thákurs, who are inclined to be turbulent. During the mutiny they gained possession of one or two guns, and with their aid levied black-mail on the passengers by the Jamna. By way of punishment the village was given in farm for fourteen years, but has since been restored to the proprietors. There is a ferry here.

TALBAHAT, the chief town of the Parganah Tálbahat, in the Lalatpur District, lies in latitude 25°-2′-50″ and longitude 78°-28′-55″, at a distance of 26 miles from Lalatpur. The population in 1865 was 5,193, and in 1872 was 4,813. The name is derived from a large tank which supplies water for irrigation purposes to several of the surrounding villages. There is the remains of an old fort demolished by Sir Hugh Rose in 1857.

The town.

The town contains many ruinous and vacant houses, the people in considerable numbers having deserted their houses, especially in the famine year of 1869, and gone to Málwa, which here appears to include Narsinghpur, Hoshangabad, Bhupál, Indúr, and other countries within twenty days' march south of Bundelkhand. Tálbahat is gathered, after the frequent manner of Bundelkhand towns and villages, under a hill, which dominates it. At Tálbahat the hill is a longish range of primitive rock, along the top of which are extensive masonry battlements, enclosing a fort now in ruins. Westward of the rocky range, which is perhaps about 800 feet high, the town spreads out an orderly array of brick buildings, with, as a rule, nearly flat tiled roofs. The buildings are somewhat scattered, with many trees intermixed, and are so numerous, and cover so much space, as to appear to make up a town of many inhabitants. It is not until the number of ruinous or empty or partly-peopled houses are seen in the town that the population statement can be accepted as correct.

Eastward of the range is a great *tál* (or lake), after which the town is named—a lake of deep water, with a surface of at least a mile square, and at certain times of the year no doubt quite twice that in extent. This *tál* appears to receive the rain-drainage of a considerable basin naturally dammed up by the rocky range, certain portions of which have probably been strengthened and improved. Certainly the lake does drain through the range past the southern outskirt of

the town into the Ahírwárá Nálá, which runs down to the Betwa. Around the town and around the lake, and especially along its northern border, there is a deep fringe of green, being cultivated fields; but all the remainder of the country, as seen from above, appears to be a vast jungle of undulating surface, with here and there a hill. Its houses, as a rule, are remarkably good; their walls in many instances built in panels, with deep eaves between the lower and upper storey, the eaves supported by close-set notched trusses. Many houses have fallen into ruins; indeed, good brick-houses in ruins, for there are very few mud-built houses, characterize the place.

The bazar is situated about the centre of the town, a tolerably wide roadway about 150 yards long, lined on each side by low tiled shops. At the southern end of the bazar-way is a fine well, with steps going down to the water through a passage on one side, said to have been made 300 years ago; it is all in fair repair now, but the water it contains, about twenty feet from the surface, is bad. This is the case with all the town wells, which contain brackish water, and the drinking-water is taken from wells outside the town. At the southern outskirt of the town, and the land immediately under the rocky range, there is a swamp of considerable extent, fed by water from the lake, which in the rains comes through a passage provided there. The Ahírwárá Nálá takes its rise from this swamp, giving off a clear shallow stream to the *nadí* which passes westward of the town, and thus drains the site efficiently in the rains. In the neighbourhood of the swamp much rice is grown, but by far the greater part of it is filled with grass and water-plants. A market is held twice a week in the bazar road, but only grain and a little cotton is brought for sale.[1]

TALBAHAT, a parganah of Tahsíli Lalatpur in the Lalatpur District, had, according to the census of 1872, a total area of 283 square miles and 592 acres, of which 44 square miles and 48 acres were cultivated. Of the area charged with Government revenue (265 square miles and 531 acres), 106 square miles and 536 acres were returned as unculturable, 119 square miles and 502 acres as culturable, and 39 square miles and 133 acres as cultivated. According to the records of the settlement made in 1864-65 the total area was then found to be 283 square miles and 592 acres, of which 25 square miles and 545 acres were held under an *ubarí* (or quit-rent) tenure, and the remaining 258 square miles and 47 acres was distributed as follows:—revenue free, 26 acres; unculturable, 100 square miles and 531 acres; culturable, 104 square miles and 432 acres; and cultivated, 49 square miles and 15 acres. If the amount of cultivated land in the *ubarí* estates be added (4 square miles and 598 acres) the total cultivation in 1864-65 will be 53 square miles and 613 acres, showing a considerable falling off in 1873. The number of villages in 1872 was 100; of these, 53 had less than

[1] From Planck's Report, 1871, page 47.

200 inhabitants; 30 had between 200 and 500; 12 had between 500 and 1,000; four had between 1,000 and 2,000; and one had between 3,000 and 5,000. The district map shows the boundaries of the parganah and the position of the principal villages.

Character.

The soil is mostly very poor and light, and little or no *rabí* is grown without irrigation, of which there is 22 per cent. on the total cultivation, or five per cent. more than in any other parganah. Out of a total of 106 villages, 66 are held by Thákurs, or 62·26 per cent. In Parganah Bánsi the percentage of Thákur villages is less than 29, and this accounts for the lighter rate of assessment in Tálbahat. The proportion of *kharíf* is 77 per cent. Many of the villages towards the north in the tract bordering on the Betwa are extremely poor. There is nothing but poor *patharo* soil, and occasionally great damage is caused by the river overflowing its banks. It may be added that both these parganahs have suffered most severely during the drought of 1868, owing to the paucity of good soil and the drying up of the wells and tanks.

Fiscal history.

The first assessment of this parganah was made by Captain Blake for 1843-44 to 1847-48, at an initial revenue of Rs. 20,419, rising to Rs. 26,072, or with *ubarí* (Rs. 1,565), Rs. 27,648. The second settlement, for 1848-49 to 1852-53, was made by Captain Harris at Rs. 21,514, which rose to Rs. 26,625, or with *ubarí* (Rs. 1,401) to Rs. 28,066. The third settlement, for 1853-54, effected by Captain Gordon, gave a land-revenue of Rs. 20,097, rising to Rs. 25,151, and with *ubarí* to Rs. 26,396. The fourth settlement, conducted by Captain Tyler, commenced with a land-revenue of Rs. 25,346. and gave an average on the five years preceding the new settlement in 1864-65 of Rs. 25,059, or with *ubarí* Rs. 25,854, or thirteen annas one pie on the cultivated acre. Colonel James Davidson's assessment, made in 1864-65 and reported in 1869, gave a land-revenue of Rs. 21,326, or with cesses Rs. 23,598, and an *ubarí* revenue of Rs. 795, or with cesses Rs. 923; total Rs. 24,254. This assessment fell at the rate of ten annas on the cultivated acre, and three annas six pie on the culturable acre. In particular cases it was progressive, reaching a maximum of Rs. 22,121 for land-revenue and Rs. 795 for *ubarí* in 1869, which sum was confirmed until the 30th June, 1888. In 1872 the land-revenue stood at Rs. 21,671, including *ubarí*, or Rs. 24,200 with *ubarí* and cesses, while the rents and cesses paid by cultivators were estimated at Rs. 43,342. The land-revenue then fell at the rate of one anna eleven pie per acre on the total area, two annas on the revenue-paying area, and twelve annas four pie on the cultivated acre.

Population.

The population in 1872 numbered 31,650 souls, and divided according to religion, there were 31,334 Hindús and 306 were Musalmáns (141 females). Amongst the Hindús were

3,004 Brahmans, of whom 1,473 were females; 4,526 Rajpúts (2,156 females); 1,293 Baniyas (579 females); and all other castes numbered 22,511 souls, of whom 10,810 were females. The principal Brahman subdivisions are the Gaur, Sanádh, and Jajhotiya. The Rajpúts belong for the most part to the Bundela, Panwár, Janwár, Rangár, and Raikwar clans; while the Baniyas consist principally of Jainis and Parwars. Amongst the other castes, the principal are the Ahírs, Kabárs, Jhajhariyás, Chamárs, Basors, Sonárs, Dhobis, Káyaths, Káchhís, Lodhas, Telís, Naís, Korís, Barháis, Khagars, Lohárs, Gararíyas, and Kumhárs. There were 521 landowners, 15,813 agriculturists, and 15,516 engaged in occupations other than agriculture. Out of a total population of 31 650 souls, giving 112 to the square mile, 427 males were able to read and write, of whom three were Musalmáns. The occupations of adult males show that 83 belonged to the learned professions; 765 were engaged in domestic service; 516 in commerce; 5,302 in growing grain and tending animals; 1,008 in mechanical arts and trades; and 2,241 were labourers. All other statistics are given under the district notice.

TARAHWAN, a town in the parganah of the same name in the Karwí Subdivision, in the Banda District, is distant a quarter of a mile from Karwí, the tahsíli town of the parganah, 42 miles east from Banda, and 48 miles from Allahabad. The population in 1865 was 3,772, and in 1872 was 3,137, of all classes of Hindús and Musalmáns. The river Paisuni flows near the site. At present the town has fallen into decay, and is interesting more on account of its traditions than its present prosperity. There is a large bazar for local trade. There are no public buildings except a school and two girls' schools, which however are not very successful. There is no municipality, but Act XX. of 1856 is in force. The inhabitants consist of Brahmans, Baniyas, Marhattas, Muhammadans, and a large number of the lower Hindú castes. The tradition, which in this place is more consistent and intelligible than in other parts of the subdivision, is that about 250 years ago the name of this town was Tichhakpura, and that one Basant Rai, Surki of Gahora, was ruler who built the fort, and then the place acquired the name of Tarahti. In course of time this became changed to its present form, Tarahwan. Basant Rai, who seems to have been a petty ruler, succeeded to the Raja of Panná, who held Tarahwan for one hundred years, after which it was granted to one Rahím Khán of Fathipur, who held the title of Nawwáb and ruled for 40 years, after which with other parts of the district it came into the hands of the British.

The fort is still standing, though in ruins, and a magnificent pile it is. There is an underground passage, now almost entirely blocked up, said to be a mile in length. Six Hindú temples and five *masjids* still exist. The reason why so many Muhammadans are found in Tarahwan appears to be that they are the descendants of Rahím Khán's followers, who formed a small colony among

themselves, a fact which accounts for the numerous Musalmán graveyards near Tarahwan. There are two very old temples (or *akháras*), one was built in *Sanvat* 1789 (1732 A.D.) To this *akhara* six revenue-free villages are attached, and the grant originally made by the Rajas of Panná has been confirmed by the British Government. Another was built in 1851 *Sanvat* (1794 A.D.) To this also two revenue-free villages are attached.

There are eight muhallas (or wards), known as the Dhaturha, Pathariyan, Gargan, Farrásh, Chhipteri, Babu and Baheliyan Muhallas, and the Dandiyan-tola. It is, however, as the residence of Amrit Rao, the son of the Peshwa, Raghubhái (Ragoba), that Tarahwan deserves notice. An agreement was made with him by the Government in 1803 guaranteeing to him and his son a pension of seven lakhs of rupees. He selected Tarahwan (adjoining Karwí) as his residence, where a *jágír* of Rs. 4,691 was conferred on him. Amrit Rao died in 1824, and was succeeded by his son, Benaik Rao. On Benaik Rao's death the pension of seven lakhs ceased. He left two sons by adoption, Naráyan Rao and Madho Rao. These joined in the rebellion in 1857, and their family estates were confiscated. Naráyan Rao died a prisoner at Hazáribagh in 1860. Madho Rao was pardoned in consideration of his youth, and is now being educated at Bareli as a ward of the British Government; a provision of Rs. 30,000 has been made for him. Balwant Rao, a nephew of Benaik Rao, has a considerable zamíndári in Karwí, which was continued to him after the mutiny, owing to the good offices of the late Mr. F. O. Mayne.

TARAHWAN, a parganah in Tahsíli Karwí of the Banda District, had, according to the census of 1872, a total area of 466 square miles and 58 acres, of which 138 square miles and 352 acres were cultivated. Of the area charged with Government revenue (425 square miles and 454 acres) 152 square miles and 301 acres are returned as unculturable, 148 square miles and 461 acres as culturable, and 124 square miles and 333 acres as cultivated. The number of villages is given as 293. The map sufficiently shows the boundaries and principal towns and villages. There are 172 villages with less than 200 inhabitants; 78 with from 200 to 500; 29 with from 500 to 1,000; 10 with from 1,000 to 2,000; two with from 2,000 to 3,000; and two with from 3,000 to 5,000,

Fiscal history.

The first settlement of this parganah was made on an assessment of Rs. 1,61,402. Four settlements were subsequently made before the settlement under Regulation IX. of 1833, by which the land-revenue was fixed at Rs. 97,052. The Purwa *jágir* (see KALINJAR) was further resumed and assessed at Rs. 2,555, making a total land-revenue of Rs. 99,607. This was increased in 1859-60 to Rs. 99,992, falling at the rate of Re. 0-5-2·7 per acre on the total area. In 1872 the entire land-revenue of this parganah was Rs. 1,08,056, or with cesses Rs. 1,10,471, while the rents and cesses paid by the actual cultivators were estimated at

Rs. 1,64,076. The land-revenue now falls at Re. 0-5-10 on the total area, Re. 0-6-4 on the revenue-paying area, and Re. 1-3-6 on the cultivated area. From 1843 to 1869 fifteen whole villages were sold by private sale, and from 1848 to 1872 portions of sixteen villages changed hands. From 1845 to 1853 fifteen villages were sold for arrears of the Government revenue, and seven villages were divided and constituted seventeen separate *mahals* (or estates) from 1849 to 1867.

Population.

The total population in 1872 numbered 85,323 souls, of whom 44,362 were males and 40,961 were females, giving 183 souls to the square mile (95 males and 88 females). Amongst these there were four insane persons *(pájal* or *majnún)* ; 4 idiots *(fátir-ul-akl* or *kamsamajh)*; 10 persons deaf and dumb *(bahra aur gúnga)*; 117 blind *(andha)*; and 15 lepers *(jazámi* or *korhi)*. The principal Brahman subdivisions are the Kanaujiya, Maháráshtra, and Sarwariya. The Rajpúts are chiefly of the Gautam, Dikshit, Chauhán, Panwár, Gaharwar, Kachwáha, Bharaddwaj, and Janghára clans. The Baniyas belong to the Agrahri, Ajúdhiyabási, Ghoi, Kasaundhan, Kasarwáni, and Agarwál subdivisions. The other castes are Chamárs, Kumhárs, Kahárs, Lohárs, Barhais, Kolís, Ahírs, Telís, Nais, Dhobis, Darzís, Doms, Lodhas, Bharbhúnjas, Morais, Arakhs, Gararíyas, Chakwas, Patwas, Kúrmís, Sonárs, Kayaths, Káchhís, Tamolís, Kaláls, Bairágis, Halwais, Bháts, Khatiks, Khewats, Malís, Nuniyas, Gonds, Pásis, and Baheliyas.

Religion.

The educational statistics of this parganah give a total of 1,089 males who can read and write, of whom 58 are Musalmáns. The distribution of the population among the great Hindú castes is Brahmans 17,095 (8,031 females); Rajpúts, 1,923 (853 females); Baniyas, 3,045 (1,460 females); and other castes, 60,317 (29,134 females). The Musalmáns number 2,937 souls, of whom 1,429 are females. The occupation of the inhabitants is given under six classes, *viz.*, first class, persons engaged in the learned professions, 383; second class, or persons engaged in entertaining or serving men, 2,159; third class, or persons buying or selling money or goods, 125, and conveying goods, &c., 50; fourth class, persons engaged in growing grain, &c., 15,671, and persons engaged about animals, 118; fifth class, persons engaged in art and mechanical productions in which matters of various kinds are employed in combination, 179: cloth-workers, 657: workers in food and drink, 802: in animal substances, 108 : in vegetable substances, 424 : and in minerals, 527 ; sixth class, or labourers, 7,164 : persons of rank, 41 : and no occupation, 286. Of the total population, 831 are shown as landholders, 44,556 as agriculturists, and 39,936 as engaged in occupations other than agriculture.

Occupation.

As connected with this parganah, the following account of the Purwa *jágír* is given:—This *jágír* contained eleven villages, of which Purwa is the largest. The total area is 21,275

Purwa *jágír*.

bíghas. Nine of the villages were settled, and Government sanction given to the settlement on the 15th November, 1860. Naugáwan, the tenth village, on account of its situation, was placed under the superintendence of the Political Agent at Nágaudh, while a portion only of Sabha Lachhmanpur, a village containing diamond mines, and one of the nine settled, is in British possession. The land-revenue from 1860-61 has been Rs 3,723, and the settlement will expire in 1874. The last jágírdár was named Pohkar Parshád, and was connected by relationship with the Chaube Kilahdár of Kalinjar. The origin of the *jáyír* was the cession of territory to Pohkar Parshád in return for the evacuation of Kalinjar. Lachhman Parshád and Bishan Parshád were his immediate successors, and the *jágír* remained in the hands of their family for about fifty years. In September, 1855, Nirpat Singh, a servant of Bishan Parshád, jágírdár of Purwa, killed Raghunáth, a Brahman servant of Kámta Parshád, jágírdár of Tarayań, and was tried and convicted for the crime. In 1856 he was sentenced to transportation for life for complicity in the offence, and his *jágír*, as above stated, was then confiscated, and a portion of Sabha Lachhmanpur was given to Chaubé Sheo Parshád, jágírdár of Pahra.

Bishan Parshád's family, Ram Náth and others, were granted 440 *bíghas* in Purwa, ten in Naráyanpur, in addition to the following pensions :—Mussummát Bari Dulaiya, widow of brother of Bishan Parshád, Rs. 600 per annum; Mussummát Jaran Dulaiya, mother of Bishan Parshád, Rs. 300 per annum; Mussummát Thakuráni Raj Ráni, wife of Bishan Parshád, Rs. 600 per annum; Ram Chand, son of Bishan Parshád, Rs 1,000 per annum. The last pension to be continued to his posterity. The villages of the *jáyír* are included in Parganahs Tarahwan and Badausá.

TENDWARA, a village in Parganah and Tahsíl Banda of the Banda District, is situated four miles from Banda, on the Banda and Nágaudh road. The population in 1865 was 2,890, and in 1871 was 2,916, consisting for the most part of Bais Rajpúts, Shukul Brahmans, and Lodhis. There is a halkáhbandi (or village) school here. There are four *thoks* (or subdivisions), with an area of 5,669 acres.

TERHA, a town in Parganah Sumerpur and District Hamírpur, about twelve miles by the cart-road from the civil station. In 1872 the population was 2,839, and in 1865 was 2,497. The zamíndárs are Thákurs.

THAKURPURA, a village in Parganah Jhansi of the Jhansi District, is distant 19 miles from Jhansi. The population in 1865 was 644, and in 1872 was 507. There is a small police-station here.

TINDWARI, a village in Parganah and Tahsíl Pailáni of the Banda District, is situated 14 miles from Banda, 14 miles from Pailáni, and seven miles to the east of the metalled road from Fathipur. The population in 1865 was 2,784, and in 1871 was 2,612, consisting for the most part of Brahmans

and Kúrmís. There is a bazar held here twice a week, on Monday and Thursday, during eight months of the year. Near this village is the scene of a battle in the time of Hindúpat, Raja of Charkhári (about 1746 A.D.), between Rahím Khán, and his uncle, Karámat Khán, vassals of the Charkhári Raja, and the army of Hindúpat commanded by a Karchulí Thákur. Hindúpat had despatched the army to take revenge upon Rahím Khán for an intrigue, of which the latter had been guilty, with a concubine of the Raja's *haram*. The Karchuli Thákur and Karamat Khán were slain in the conflict, and their tombs are to be seen on the field of battle to the present day. There are two *thoks* (or subdivisions) in this village, which has an area of 1,678 acres.

TONS (south-western), a river rising in the Native State of Maihar. The elevation of the source must considerably exceed 900 feet, as at a cascade ninety-five miles to the north-east, or down the stream, the elevation of the waterway is 890 feet. Here the river, flowing through a ravine in the Katra range, is precipitated over a fall 200 feet in depth: it continues its course north-easterly over the more depressed tract in that direction. Fifty miles below the fall it passes through the Tárá range into the valley of the Ganges, and twenty miles further in the same direction falls into that river on the right side, between the village of Panása and that of Sirsa, in the Allahabad District, having held a total course of 165 miles. The route from Jabalpur to Allahabad lies along its left bank for a distance of twenty-six miles from its source, and then crosses the stream at the town of Maihar by an indifferent ferry; the bed of the river is 250 yards wide; the stream in dry season is sixty yards wide, and from one to two feet deep; the right bank is steep and left shelving. At a place twenty-four miles north-east of this, fifty from the source of the river, it on the left side receives a small stream, called the Satni or Satna, and five miles lower down, the route by the Katra Pass from Allahabad to Ságar crosses it, close under Patráhat, by a bad rocky ford; bed 200 yards wide, and stream, during the dry season, about thirty yards wide, and knee-deep. Even in the latter part of January, the driest season of the year, it is not without water. Below this sixty miles, still to the north-east, the river is crossed by the route leading from Allahabad to Jabalpur by the Subágí Pass, the passage being made by a ford; and here the bed is rocky and the banks steep. Its course from this point to its junction with the Ganges is very sinuous, but generally to the north-east: it is about fifty miles in length. About a mile above the mouth the Tons is crossed between the villages of Panása and Sirsa by the road from Allahabad to Mirzapur. At Chúriyá, about twenty miles from its mouth, the river, except in high floods, falls over a bar or rapid of rock which stretches completely across its bed. Below this, rock appears in several places when the water has fallen to its lowest level; in all other parts the bottom is a sandy river-silt of a considerably solid nature. The channel from this

point is well defined, but very crooked, averaging about 50 feet in depth to the dry-weather surface of the river; it is however constantly interrupted by banks with not above two feet of water, so that navigation is nearly impossible between the 1st of December and the 31st of May. The average width of the bed of the Tons for the last twenty miles is 980 feet taken at the waste-lines of an ordinarily high flood. The highest rise observed during the rains was 56 feet, and the greatest recorded speed of current 7½ miles per hour. The flood has been known to rise as much as 25 feet in 4½ hours. About four miles south-west of Sirsa, at a place called Katha, a handsome bridge has been erected, by means of which the East Indian Railway crosses the river on its way to Allahabad. The length of the bridge is 1,206 feet from back to back of the abutments; it consists of seven spans, 150 feet in length, and two entrance spans, each 24 feet long. The larger spans are formed by a pair of iron girders on the lattice principle; the railway running above and a carriage road below. The girders are 14½ feet deep, exclusive of upper beams; one complete span weighs about 180 tons. The piers on which the girders rest are 12 feet in thickness, composed chiefly of bricks made at the adjoining village of Katauli; the foundations consist of wells sunk to about 26 feet below the river surface in the dry-weather. The end piers are 75 feet high, but have no artificial foundations. The bridge was commenced in November, 1858, and was finished early in 1865. Besides the Satni falling into it on the left, the Tons receives on the right the Bahár, Mahána, Soti, and Belun. The Tons was crossed by Bábar in his march to Chunár at Panása. He describes it as the Tus, muddy swampy river.

TORI FATHIPUR, one of the petty *jágírs* in Bundelkhand, almost entirely surrounded by the British District of Jhansi, that are known as the "Hasht Bháya *jágírs*" (or appanages of the eight brothers). This *jágír* is an offshoot of the Baragaon *jágír* founded by Dewán Rai Singh, a descendant of Raja Bír Singh of Orchha (see DHURWÁHI). It contains the villages of Tori, Bilgaon, Rawatpura, Barwáho, Aitanía, Dabar, Latwáru, Etwa, Khánpura, Rajwara, Bír Singhpura, Richora Khurd, Dhawani, Karí and Dhanrúa. Up to 1821 it was tributary to Jhansi, but in that year the obligation to pay an annual tribute of Rs. 2,653 was cancelled, in consideration of the value of a village resumed. This arrangement was embodied in a *sanad* granted in 1823.[1] Har Prasád, before his death in 1858, adopted Pirthi Singh from the Bijna family, whose succession, under the guardianship of Har Prasád's widow, was recognized by the British Government. The jágírdar has received the right of adoption. A relief of one-quarter of a year's net revenue is levied on direct successions, and of one-half on successions by adoption. The area of this petty State is about 36 square miles, and the revenue about Rs. 30,000.

[1] Aitch. Treat., III., 253, 453: more correctly the Ashtbháya *jágírs* or Ashtgarhi *jágírs*.

UMRI, a village of Parganah Madhugarh in the Jálaun District, is distant 29 miles from Urai. In 1865 it contained 728 houses and 2,825 inhabitants, and in 1872, 3,039 souls.

URAI, a parganah and tahsíl in the Jalaun District, had, according to the census of 1872, an area of 295 square miles, of which 185 were cultivated. Of the area assessed to Government revenue (286 square miles), 75 square miles were returned as unculturable, 35 square miles as culturable, and 176 square miles as cultivated. There were 99 villages, of which 39 had a population under 200 ; 20 had between 200 and 500 ; 21 had between 500 and 1,000 ; 14 had between 1,000 and 2,000; three had between 2,000 and 3,000 ; one had betwen 3,000 and 5,000; and Urai had 6,398. The land-revenue from all sources during the same year amounted to Rs. 1,65,181, or with cesses Rs. 1,82,349, which fell on the total area at fourteen annas; on the area assessed to Government revenue at fourteen annas five pie; on the cultivated area Re. 1-6-4.

Population.

The population in 1872 numbered 63,446 souls, giving 215 to the square mile. There were 58,347 Hindús, with 27,285 females, and 5,099 Musalmáns, with 2,410 females. The principal Hindú divisions are Brahmans, numbering 7,048, with 3,181 females; Rajpúts, 3,420, having 1,363 females ; Baniyas, 2,528, giving 1,241 females; and all other castes numbered 45,351 souls, of whom 21,500 were females. The principal Brahman subdivisions are the Kanaujiya, Sanádh, Jajhotiya, Mahárashtra, Márwarí, Sarwariya, and Gaur. The chief Rajpút clans are the Parihár, Kachwáha, Gaur, Sengar, Chauhán, Rathor, and Kirár, with a few Márwarí, Bichar, Janwar, and Ladwa Rajpúts. The Baniyas belongs for the most part to the Agarwál, Panwár, Ghoi, Umr, Gadauriya, and Saraugí or Jaini divisions. The other castes are chiefly the same as those given under Parganah Jalaun, with a few Dhanairs, Malís, and Bharbhúnjas.

The occupation statements show that, in 1872, 1,868 male adults were engaged in the learned professions ; 3,217 in domestic service ; 1,530 in commerce; 9,489 in tilling the land and tending cattle ; 3,551 in petty trades and mechanical arts ; and 2,038 as labourers. Of the total population, 4,721 were shown as landholders, 18,720 as agriculturists, and 40,005 as employed in avocations other than agriculture. All other statistics are given under the district notice.

URAI, the head-quarters of the Jalaun District, lies in latitude25 °-59′-5″ and longitude 79°-29′-35,″ on the Kálpí and Jhansi road. The population in 1865 numbered 6,461, and in 1872 was 6,398, of whom 2,885 were females. There are 4,874 Hindús (2,143 females) and 1,524 Musalmáns (742 females). The area of the town site is 139 acres, giving 46 souls to the area. The Chaukidári Act is in force, and supports twelve watchmen, at an expenditure of Rs. 504

a year. The revenue in 1872 was Rs. 3,848, falling at the rate of nine annas seven pie per head of the population. The expenditure during the same year amounted to Rs. 3,539. The district civil station adjoins the town on a high and well-drained site. Urai was fixed upon by Lieutenant Doolan in 1839 as the head-quarters of the newly-annexed territory of Jalaun. It was then a poor village, containing a few dilapidated huts, but has much improved of late years. A bazar, known as Ternanganj, has lately been built to provide for the daily market. There is a public garden with a nursery for trees, and three wells sunk to a depth of over 180 feet, from which good water is always obtainable. The *gola* (or lining of the wells) has to be sunk over 100 feet before sweet water is obtained. The tashíli school is attended by about 30 pupils, and besides this there are 12 second-class halkáhbandi (or village) schools in the Parganah of Urai, numbering 260 pupils. Metalled roads lead to Jhansi, Kúnch, Jalaun, and Kálpí. The offices of the Deputy and Assistant Commissioner and the District Police Officer are all here. These buildings were all destroyed during the mutiny in 1857 and replaced since. The Chaukidári Act is in force and supports 12 watchmen, at an expenditure of Rs. 504 a year, from a total revenue of Rs. 1,157. It is intended to extend the Municipal Act here, and octroi duties, when a larger revenue is hoped for. An apothecary's shop for the supply of pure drugs to natives has been opened and carried on with such success by the Civil Surgeon as to warrant the extension of the movement elsewhere.

The former village of Urai stood on a hillock of considerable size. It has now extended beyond the hillock, especially southward, where it is called Náyábastí. Northward of the hillock, at some little distance, runs the *nadi* before mentioned, which lies between the civil station and the town, though the civil station has in part extended across the *nadi* to the neighbourhood of the Jhansi road. The high part of Urai retains in great measure its former village appearance; indeed, it is the old village with its mud houses, but opened out by several unmade ways, levelled and in some places widened. This old part bears little evidence of belonging to a prosperous town, for ruined houses are numerous in it. The southern outskirts (or Náyábástí) is the part of the town to which anything of importance belongs, but even there the general aspect is decidedly that of a town of poor people: the houses low, mean-looking, nearly all mud-built—indeed, well-built houses in Urai town are very uncommon indeed. The Jhansi highway runs through the Náyábastí, and in great measure gives shape to it, for it is long and narrow, in a line with the road, which makes a considerable curve here. Náyábástí tends to increase within the area of this bend, and that part of the town site is opened by a roadway which cuts off the curve, and is to be made with kunkur. The bazar is in this part of the town, its way cutting the new road at right angles, so as to form a *chauk*.

The bazar-way after this is rather narrow, unmade, with deep side-drains. It is to be metalled and the drains are to be improved. The shops are low, badly built, poor-looking, and certainly no evidences of prosperity can be seen there.

Quite outside Náyábasti, southwards, there are the remains of a brick fort, of which one ruinous tower exists, and there are some rather good Muhammadan tombs in the same neighbourhood. In the old town principally, carved stones of black granite, scattered about as door-steps and posts, are rather numerous, and no doubt Urai has been a centre of population for many centuries. But whatever its former history may have been, it certainly contains now, excepting its people, very little to commend it to notice. Its most numerous class of inhabitants are Koris (Hindú weavers), who manufacture coarse cloth in considerable quantity, which goes principally to Dheri, near Púnch, to be dyed into *zamurdi* or *chint*, and then is sent to the Duáb towns for sale: but the weavers are all poor. (From Plauck's Report, 1871.)

GLOSSARY OF THE PRINCIPAL VERNACULAR TERMS USED IN THIS VOLUME.

A.

Abdán, water receptable (*ab*, water; *dán*, holder).
Adh, half.
Adnáro, a grain measure, page 184.
Ajwáin, lovage.
Akhára, precincts of a temple or residence of the secular priesthood.
Akú, a kind of cloth.
Akhol, Allangium hexapetalum.
Al, morinda citrifolia, the plant which yields the reddish brown dye used in cloths called *kharúa*.
Alsí, flax.
Amáni, collection of rents calculated at the highest rates that the land can bear and lowered in bad seasons.
Ana, one-sixteenth of a rupee.
Andha, blind.
Anhai, daily labourers.
Angaucha, upper portion of the dress of males.
Ardháwa, flour of gram and barley mixed.
Arhar, a pulse, (cajanus bicolor).
Arhat, a Persian wheel for raising water.
Asárh, June-July.
Asáru, large slabs of stone.
Asámi, a cultivator.
Asthán, a place of worship.
Asl, true, real.
Ata, flour.
Ausára, a verandah.
Avatár, an incarnation of Vishnu.

B.

Babúl, a tree (acacia arabica).
Báchh, distribution of rents according to interests held.
Badarrau, passage for water.
Bahádura, an insect destructive to gram.
Bahra, deaf.
Baid, a Hindú physician.
Baigan, the egg-plant.
Baithak, (*baithna*, to sit), a summer-house.
Bajáz, a cloth-seller.
Bájra, millet (penicillaria spicata).
Bakhar, a hoe-plough.
Bál, ear of wheat or barley.
Bálásáhi, a rupee current in Bundelkhand (see p. 223).
Bali, a beam of wood for rafters.
Bám, an eel (ophidium simach).
Baniya, a grain-merchant and money-lender.
Banjára, a pack-carrier.
Bangar, uplands.
Bansdos, certain carved pillars.
Bánsi, a fishing-rod.
Banspat, a blackish diamond.
Bansúar, a wild pig (*ban*, forest; and *súar*, a pig).
Baoni, an estate of 52 villages.
Barár, standard for apportioning the distribution of revenue.
Barehja, a *pán* garden.
Bargad, ficus indica or banyan tree.
Barkandáz, an armed servant.
Barotha, common room of house.
Barúa, a sandy soil.
Barya, a weight, about 2lbs.
Básan, flour of gram.
Batái, division of crops between landlord and tenant.
Batota, a treaty and tenure (see p. 352).
Batotadár, the holder of a batota grant.
Batúa, a brass cooking-pot.
Báú, uncleaned cotton.
Bauli, a covered well.
Bekra, foot and mouth disease in cattle.
Bel, a tree (jasminum zambac).
Beldár, a ditcher.
Beri, a basket used in irrigation.
Beri, lowest subdivision of a village superintended by a *beriwár*.
Beriwár, the headman of a *beri*.
Bhádon, August-September.
Bhát, cooked rice.
Bhaunra, same as chachak (*q. v*).
Bhayáchára, custom of the brotherhood; a peculiar tenure of land.
Bhálú, a bear.
Bhejbarár, a tenure peculiar to Bundelkhand, (see p. 108).
Bheriya, a wolf.
Bhira, wheat and gram sown together.
Bhindi, a vegetable.
Bhoglabh, usufruct of land instead of interest on mortgage money.
Bhumidwat, agrarian rebellion in Bundelkhand.
Bhánta, ear of Indian-corn.
Bhúsa, straw of wheat or barley cut fine.
Bígha, a measure of land varying in each district, but usually about one-half to two-thirds of an acre.
Bijganiya and *bijúra*, a mode of calculating rent (see p. 282).
Bína, a weaver.
Binaula, cotton-seed.
Biswa, one-twentieth of a bígha.
Biswánsi, one-twentieth of a biswa.
Buláhir, a village messenger.
Búr, burden.
Bút, uncooked gram.
Buzurg, great; an ancestor.

C.

Chabútra, a raised platform of earth or masonry.
Chachak, small-pox, rinderpest.

Chádar, a sheet or cloth for the shoulders.
Chahuri, 64 mans.
Chait, a month (April-May.)
Chákari, a tenure of land (see p. 283).
Chakr, a wheel or circle.
Chákaur, a gangrenous sore.
Chana, grain of gram.
Chanderi, a rupee, for value see p. 223.
Chapáti, a cake of unleavened bread.
Charák, a hyena.
Charbena or *charban*, parched gram.
Charkha, a native gin used for separating the seed from the fibre of cotton.
Charpái, a bed.
Chhaták, a weight, one-sixteenth of a *ser*.
Chhatánki, same as *chhaták*.
Chauth, a tribute of one-fourth the revenue taken by the Marhattas.
Chauk, a square open place used as a market.
Chaukidár, a village watchman.
Chaukath, a plough in which two pair of oxen are yoked.
Chaurási, a group of eighty-four villages.
Chausingha, four-horned antelope.
Chawal, husked rice.
Cheri, a goat.
Chil, a tree (butea frondosa).
Chiraunji, a fruit tree (Buchanania latifolia).
Chir batota, grants situated in a village held by others than a *batotadár* (see p.).
Chirdár, the holder of a *chir*.
Chíta, a small leopard.
Chital, spotted deer.
Chhirka, broad-cast sowing.
Chokar, bran,
Cholu a grain-measure, one-fourth of a pound.
Chuli, iron that has been once through the furnace.
Chúnari, a fine flowered cloth.
Churu, a grain-measure, two pounds.

D.

Dábh, a species of grass.
Dagar, a leopard.
Dahi, curds.
Dákána, post-office cess.
Dál, a pulse, (p. 24).
Daliya, basket and rope for raising water from tanks.
Dámi, fee of one-tenth.
Dandi, a high-lying gravelly soil found in ravines.
Dáng, hilly country covered with forest.
Dángái, a breed of cows on the Dhasán.
Darbandi, fixation of standard for adjusting rents.
Darbár, an assembly of native gentlemen.
Darbarár, proportion of revenue fixed by headman in a cultivating community to be paid by each sharer.
Dargáh, a Musalmán tomb.
Dari, a carpet.
Datiya, same as Rájásáhi (*q. v.*)
Dawái, medicine; a red dye.
Degchi, a cooking-pot.
Dekha-bhali, appraisement of crop.
Dekha-párki, (at sight), mode of collecting revenue in practice amongst the Marhattas.
Deota, local divinity.
Dewala, a small temple.
Dhák, a tree (butea frondosa).
Dhaniya, coriander seed.
Dhatúra, (datura metel), well-known for the narcotic properties of the seeds.
Dháú, iron-ore.
Dhikuli, a lever used for raising water from a well.
Dhoti, waistcloth of men.
Dhya, unauthorised temporary cultivation of forest-land (see p. 307).
Dibia, bundle of corn given as wages.
Do, two.
Dori, one-hundredth of a *kos*.
Duáni, same as Paili (*q. v.*)
Dúdhi, Wrightea tinctoria.
Dúmat, a combined loam and sandy soil.

F.

Fakír, a religious mendicant.
Fasli, the agricultural year from about June until May.
Fátir-ul-akl, an idiot.

G.

Gada, roasted Indian-corn.
Gadá, a throne, or rather couch.
Gái, a cow.
Gájar, a carrot.
Gají, a coarse cotton cloth.
Ganda, one-twentieth part of an anna.
Gang barámad, alluvion.
Ganj, a market-place.
Gantha, a tree (Schriebera swietenoides).
Gaonti, lands enjoyed in lieu of wages.
Garára, pleuro-pneumonia in cattle.
Garanti, a light easily pulverised soil found in the uplands.
Garh, a fort.
Gathri, a bundle.
Gehún, wheat.
Gerua, yellow blight.
Ghara, an earthen vessel for water.
Gharámi, a thatcher.
Gharai, a small boat used at the Amáwas festival.
Ghari, in time, one-fourth of an hour.
Ghát, a landing-place on a river.
Ghí, clarified butter.
Ghátiya, lowest quality of root of *al* plant.
Ghonghi, an insect destructive to crops that appear in the cold weather.
Ghora, a horse.
Ghunghi, same as *ghonghi*.
Girdar, same as *ghonghi*.
Girwi, rust in corn.
Giti, a stone used in road-making.
Goend, cultivated land around the village site.
Gola, the lining of a well.
Gujasáhi, a rupee, for value see p. 223.
Gular, a fig tree (ficus racemosa).
Gumán, a brick.
Gúnga, a dumb.
Gúr, treacle.
Gurkhai, see *gurára*.

H.

Hajám, a barber.
Hak, a right or interest.

Haktm, a Musalmán physician.
Hal, a plough.
Haldú, a tree (nauclea cordifolia.).
Halkahbandi school, a village school placed so as to meet the wants of a circle (*halkah*) of villages.
Haláka, a fishing-rod.
Halwái, a confectioner.
Halwáhi, a ploughman.
Hansiya, a sickle.
Hara, a plant (terminalia bellerica), yielding a yellow dye.
Haraiti, wages of a ploughman in grain.
Haras, the beam of a plough.
Háth, a measure of length from the elbow to the end of the fingers.
Henga, a heavy beam used to break clods.
Hijra, an eunuch.
Hora, roasted grain.
Hukah, a native pipe.
Hundi, a draft or money order.

I.

Iháta, enclosures containing one or more houses.
Ijára, estate held in farm.
Imli, tamarind tree.
Indarjau, same as *dúdhi*.
Injri, as much grain as can be held in two hands.
Injúwa, a kind of tree (balanites ægyptíaca).

J.

Jaedád, a grant of land for service.
Jágír, estate held free of revenue or on a quit-rent.
Jágírdár, the holder of a *jágír*.
Jál, a net.
Jamah, the Government revenue assessed on an estate.
Jáman, a wild plum.
Jamoa, a wild fruit.
Jazámi, a leper.
Jeoradár, a labourer engaged by the year.
Jharan, medium quality of root of *ál* plant.
Jharber, a wild plum (zizyphus nummularia).
Jhíl, a natural body of water which often dries up in the hot season.
Jhinga, a prawn.
Jinswár, rate of rent fixed according to crop.
Jtra, carraway.
Jogá, a Hindú mendicant.
Joár, a millet (holcus sorghum).
Jór, a blacksmith's bellows.
Jori, an insect destructive to crop.
Joshi, an astrologer.
Júa, the yoke of a plough.
Ján, time, o'clock.
Júnari, Indian-corn.

K.

Kábar, a variety of black soil.
Kachahri, a District Court.
Kachcha, as to roads, earthen as distinguished from metalled; as to wells and buildings, earthen as distinguished from brick-work or masonry.
Kachcha tahsíl, collecting the revenue direct from the estate.
Kachhár, a rich kind of loamy soil found on the banks of rivers.
Kachhwára, land around the village site.
Kadamchi, masonry retiring-seat.
Kaddú, pumpkins.
Kadím, old.
Kahár, a Hindú caste of domestic servants.
Kakú, pumpkins.
Kakúhi, an insect destructive to crops.
Kalamdán, a pen-case.
Kalai, lime used for white-washing.
Káli, lime used with betel-nut.
Kámdár, a manager or agent.
Kamra, a black insect destructive to millets and cotton.
Kamsamajh, an idiot.
Kangni or *kauni*, a grain (pennisetum italicum.)
Kankar, nodular carbonate of lime.
Kankút, appraisement of crop between landlord and tenant.
Káns, a widely spread and destructive grass.
Kánsin, a species of the destructive weed *káns*.
Kanúngo, the district local remembrancer.
Kanvarti, carrier of Ganges water.
Kánya, a maiden.
Kapás, unginned cotton.
Karáhi, a wide shallow iron-boiler.
Kárraunch, a hyena.
Karbi, green-fodder.
Karbia, horn-stone.
Karjuha, tongs used in smelting iron.
Kárttik, a month (September-October).
Karuwa, sixteen muns.
Kathina, under farm.
Katiya, red wheat.
Katora, a drinking vessel of brass.
Katuwa, an insect which attacks crops in time of drought.
Kath, a gum known as terra japonica.
Kasbi, a kind of cloth; a prostitute.
Káshtkár, a cultivator.
Kayan, a hardy breed of cows.
Kera, a matting made from twigs.
Kesari, a pulse.
Khádir, low-lying land by a river.
Khabar-rasán, a village messenger.
Khair, a tree (acacia catechu).
Khakhrú, diamond gravel.
Khám, an adjective used in the same sense as *kachcha* in *kachcha tahsíl*.
Khapril, tiled, (*khapra*, a tile).
Khapra, a beetle destructive to crops.
Kharsita, foot-rot.
Kharúa, see *ál*.
Khasra, a list of fields in a village.
Khatík, a low caste of Hindús who keep poultry.
Khawa, a tree (pentaptera arjuna).
Khera, a deserted village site.
Khera or Khirwa, same as *Kachhwára*.
Kheri, a kind of iron.
Khetbat, a term to denote that the fields of one estate or share are intermingled with another.
Khillat, a dress of honour.
Kirni, a tree (mimusops indica.)
Khirwa, same as *goend*.
Khit, slag refuse from iron smelting.

Khunta, a peg, a beam.
Kharfa, purslain.
Khúrpa, a hoe.
Kira, rice-land.
Kodo, a pulse.
Kolhu, a sugar-mill.
Korhi, a leper.
Kos, a measure of distance, usually two miles.
Káábandi, a peculiar tenure (see page 281).
Kulhári, an axe.
Kund, a tank
Kundua, black blight.
Kunkur, see *kankar*.
Kura, wheat beginning to germinate.
Kurya, branches of a tree used in thatching.
Kúsa, iron share of plough.
Kúthi, a grain (oplismenus frumentaceus).
Kusúm, safflower.

L.

Lági, an insect destructive to wheat.
Lahsan, garlic.
Lakhauri, bricks of the smallest size.
Lakora a hyena.
Lakri, a stick.
Lambardár, the person who engages for the Government revenue on behalf of the village community.
Láthi, a bamboo bludgeon.
Laú, same as *Ghatiya*.
Lauk, wheat or barley on the threshing-floor.
Lohár, a blacksmith.
Lomrí, a fox.
Loiya, bail.
Lota, a brass drinking vessel.
Lúka, fish-nets used by torchlight.

M.

Magar, a snub-nosed alligator.
Mahal, or estate, parcel of land having a separate number in the revenue register.
Mahant, the head of a monastery.
Mahantána, (*mihnat*, labour), percentage allowed to headman for trouble of collecting.
Mahájan, a banker.
Mahti headman of a village.
Mahua, a useful tree (bassia latifolia).
Máhún, an insect destructive to cotton.
Mahinadár, labourer employed by the month.
Maida, flour.
Majnún, insane.
Maka, Indian-corn.
Máli, a gardener.
Mandir, a Hindú temple.
Mánik, a greenish diamond.
Már, black cotton soil.
Marsiyah, a term used in Musalmán worship.
Masnad, a throne.
Masjid, a mosque.
Masúr, a pulse.
Mushak, a leathern bag for water.
Másh, a pulse.
Máta, small-pox.
Matha, an earthern vessel for water.
Matasadi, a clerk, and here a land-agent collecting the revenue in cases of *kachcha tahsíl*.
Maurúsi, hereditary.
Mazkúri, lands held in common.
Mela, a fair or religious assembly.
Merh, a field boundary.
Mirich, red pepper.
Mikhani, a kind of cloth.
Mokhia, headman of community who engages for the revenue on behalf of the brotherhood.
Mota, fat, rich.
Moti, a species of cotton soil.
Motichul, a kind of diamond.
Moth, a pulse.
Muhalla, a ward in a town.
Mukammal, complete.
Muli, radish.
Muáfi, revenue-free.
Mun, a standard weight; the Government *mun* equals 82 lbs. 6 oz.
Munjha, a kind of grass (saccharum spontaneum).
Munder, an inner chamber.
Murai, refining furnace for iron.
Musel, a kind of grass for fodder.
Muthiya, handle of a plough.

N.

Nadí, a rivulet.
Nagar, a plough in which two or more pair of oxen is yoked.
Nálá, a water-course.
Nánásáhi, a rupee, for value see p. 223.
Nár, furnace for melting iron.
Náru, sowing by drills.
Náruádár, same as *darbandi*.
Nawár, broad tape for cots.
Naulewa, deposit of mud after floods.
Nautiráhi, common country bricks.
Nau, new.
Nazarána, tribute.
Nazúl, property escheated to Government.
Nila, blue.
Nilgai, blue cow (portax pictus).
Nim, a tree (melia azadirachta).

P.

Pachela, a wedge fixing the sole to the body of the plough.
Pachmer, same as *jharan*.
Págál, insane.
Pagari, a turban.
Páhar, one-eighth of a day.
Pahthásht, resident of one village cultivating in another.
Pahta, a harrow.
Paila, four *muns*, a grain measure.
Paili, two *muns*.
Pái, one-twelfth of an anna.
Paina, a goad.
Pais, three pie, one-fourth of an anna.
Pakka, as to roads metalled as distinguished from earthen; as to wells and buildings, brick built or masonry, as distinguished from earthen.
Pálak, spinach.
Palás, a tree (butea frondosa).
Pálki, a palanquín.
Panna, an orange diamond.

Pán, leaves eaten with betel-nut.
Panchâyat, a council to which local disputes are referred.
Panhári, sole of a plough.
Pansúri, a drug-seller.
Papaha, an insect that attacks rice.
Parau, an encamping-ground.
Parbecha, broadcast sowing.
Parganah, a subdivision of a tahsíl.
Parikrama, circumambulation of a holy place.
Paráa, a light yellow soil.
Parwánah, an official written order.
Patal, a kind of country cloth.
Pattlá, same as *henga*.
Patiyá, slabs of red sandstone.
Páth, five *sers*.
Path, a wedge to fix the beam to the body of the plough.
Pátha, uplands of the Vindhyan range.
Patharo, a species of *dúmat* soil mixed with stones.
Patlí, a subdivision of a village.
Patlídár, a sharer in a *patti*
Patwári, a village accountant.
Pau, natural inundation from the uplands of the Samthar State into the Jalaun District.
Pau, a quarter.
Paun, three-quarters.
Peshgí, advances.
Phálgan, a month (November-December).
Phul, bell-metal.
Pisiya, a small-grained wheat
Piyáz, onions.
Poi, wheat six inches high.
Pokhar, a pond.
Poli, a weight, one pound.
Pujári, an attendant on a temple.
Pula, a bundle of grass.
Púr, leather bucket used for raising water from wells.
Pyál, straw.

R.

Rabi, spring crop.
Rái, mustard.
Rájásáhi, a rupee, for value see p. 223.
Rahat, a Persian wheel.
Ráj, sovereignty.
Rákár, a soil.
Rakhel, a grass preserve.
Razái, a warm quilt.
Reunga, a tree (acacia leucophlœa).
Rich, a bear.
Rúbah, a fox.
Rubela, gram.
Rúkh, Government grass preserve.
Rúnd, see *Rúkh*.
Rúi, cleaned cotton.

S.

Sail, pin fixed to handle of a plough.
Sahn, courtyard of a house.
Sair, miscellaneous revenue.
Saji, fuller's earth.
Sáka, era computed from Salivahana, 78 A. D.
Sábar, chamois-leather.
Sámán, a pulse.
Sámbar, a stag.
San, hemp (hibiscus cannabinus).
Sanad, a grant.
Sansi, a tongs used in smelting iron.
Sanvat, era computed from Vikamáditya, 57 B.C.
Saráí, a caravansarai.
Sardár, a leader.
Sardeshmukhi, tribute demanded by Marhattas.
Sarpanch, umpire in a panchâyet.
Sati, self-immolation by a widow on her husband's funeral pyre.
Saunf, aniseed.
Sáyabán, a verandah.
Sawa, one and a quarter.
Sawank, a millet (panicum colonum).
Sáwan, a month (July-August).
Sawár, a mounted orderly.
Ser, a weight, about two pounds.
Shahíd, a Musalmán martyr.
Shiwala, a Hindú temple.
Silaua, refuse of hemp.
Sihdara, three openings in a house.
Sirkár, a subdivision of a Subah.
Sír, land in the habitual cultivation of a proprietor.
Srinagari, a rupee, for value see p. 223.
Subah, a province.
Sundi, a red insect that attacks cotton.

T.

Tahsíl, a division of a district under a sub-collector called a tahsíldár.
Taikhána, a vault.
Takhmína, approximation.
Takkávi, advances for agricultural improvements.
Ták, a recess in a wall used as a shelf.
Takiya, a fakír's hut.
Tál, a lake.
Taluka, a collection of villages sometimes held by sub-proprietors intermediate between the nominal holder and the cultivators.
Tari, a rich loamy soil on the banks of rivers.
Tárí, a variety of locusts.
Tare or *tale*, below.
Taroi, a kind of gourd.
Tát, a coarse hempen cloth.
Tattu, a pony.
Tauzibat, the land of a chákari (p. 283).
Tazia, a representation of the tombs of Hasan and Husain carried about at the Muharram.
Thákurdwára, a Hindú temple.
Thán, a bundle of cloth.
Thána, a police-station.
Thánsa or *thánka*, payment of rent in a lump sum.
Thok, subdivision of a *patti* or of a village, same as *beri*.
Thokdár, same as *beriwár*.
Tilak, caste mark and mark of sovereignty
Tírth, place of pilgrimage.
Teu, bastard ebony (diospyros melanoxylon).

U.

Ubari, quit-rent.
Ubaridár, holder of a quit-rent tenure.
Uncha, high.
Ungli, a finger.
Upla, cakes of cowdung used as fuel.
Uprohit, a family priest amongst Hindús.
Usar, a light soil that is seldom culturable.

V.

Varáha, Vishnu's boar.

Z.

Zamíndár, a landholder.
Zamúrdi, a cloth of a yellow colour.
Zanána, a seraglio.
Zila, a district.

NOMINAL INDEX.

THIS index gives the names of the principal places mentioned in this volume under both the authorised and popular forms of spelling. The form under which the name will be found in the alphabetical arrangement, when differing from the popular form, is given in brackets. Thus, Callinger will be found under Kalinjar.

A.

Adjyghur (Ajegarh).
Air Khás.
Ait.
Aitwán (Itwán).
Ajaigarh (Ajegarh).
Ajegurh (Ajegarh).
Ajegarh.
Ajeetpoora (Ajítpura).
Ajitpura.
Ajnár.
Aleepoora (Alipura).
Alipura.
Amood (Amúnd).
Amund.
Aonta.
Aor Nuddee (Ur N.)
Aosurguwan (Usargaon).
Aougasee (Augási).
Aounta (Aonta).
Arjár.
Arree (Ari).
Artarra (Artara).
Ashtgarhi.
Ata.
Attah (Ata).
Atarhat (Atrahat).
Atelia (Ateliya).
Ateylua (Ateliya).
Atrahat.
Atarra Buzurg.
Augási.
Auldán.
Aunpoor (Aunpur).
Aurchchha (Orchha).

B.

Baberu.
Baheri.
Babínán.
Badausa.
Badheker (Bidhokhar).
Bágain.
Baghera.
Baidora.
Bajahta.
Balabahat,
Balabehat (Bálábahat).
Banda District.
Banda town.
Bandah (Banda).
Bangra.
Bangra.
Banpoor (Bánpur).
Bangur town.
Banpur Parganah.
Bansee (Bánsi).
Bánsi.
Baoni.
Baragaon.
Baraunda (Baronda).
Baronda.
Barwa Ságar.
Baunda.
Baun Gunga (Bánganga).
Báwani (Báoni).
Bayhat (Bíhat).
Bayree (Beri).
Baywar (Bewar).
Bedokhur (Bidhokhar).
Beejna (Bijna).
Behat.
Behree (Beri).
Beigong (Baigaon).
Beigaon (Bilgaon).
Bella Tal (Bela Tal).
Benda.
Beri.
Betwa River.
Betwan (Betwa).
Bewar (Biwar).
Beyda (Betwa).
Bhaimari.
Bhandere (Bhánder).
Bheyr (Bhenr).
Bhoora (Bhúra).
Bhooragurh (Bhuragarh).
Bhoorendi (Bhúrendi).
Bhowree (Bhauri).
Bhubhooa (Bhabhua).
Bhudaik Khas (Bhadek Khás).
Bhudausa (Badausa).
Bhudousa (Badausa).
Bhúrendi.
Bhurhurea (Bharehri).
Bhurwaroo (Bharwáru).
Bichooee Nuddee (Bichui N.)
Bidhokar.
Bíhat.
Bihonee Tola (Bihoni Tola).
Bihoni Tola.
Bijaipur.
Bijáwar.
Bijehta (Bijahta).
Bijna.
Bilar Nulla (Bilar N.).

Bilgaon.
Biljore (Biljor).
Billeai (Bilai).
Bisonda Buzurg (Bisanra).
Bisrah (Bisanra).
Bisrah Khas (Bisanra).
Biwar.
Bounda (Baunda).
Bounee (Báoni).
Bounra (Baunra).
Bounree (Bhaunri).
Buberoo (Baberu).
Bubeenah (Babína).
Bubena (Babína).
Buchoundna (Bachhondna).
Budausa (Badausa).
Buddunpoor (Badanpur).
Bughera (Baghera).
Bugine (Bágain).
Bukwan (Bakwan).
Bumhnooa (Bamhnora).
Bundelkhand.
Bundelcund (Bundelkhand).
Bunder (Bhánder).
Bundha (Banda).
Bundlecund (Bundelkhand).
Bungra (Bangra).
Buragaon (Barágaon).
Burduha Nuddee (Bardaha N.)
Bureęaree Kullan (Baryári Kalán).
Burgurh (Bargarh).
Buronda (Baronda).
Burhud (Barhad).
Burondha (Baronda).
Burora (Barora).
Burwa Saugor (Barwa Ságar).
Busneh Muneta (Bhasneh Muneta).
Busora (Basora).
Bussobai (Basobai).
Butewra (Bataura).

C.

Calanjara (Kalinjar).
Callinger (Kalinjar).
Calpee (Kálpí).
Cane (Ken) River.
Canoj (Kanauj).
Cawnpur.
Chaich.
Chandaut.
Chandráwal.
Chanee (Chháni).
Chanee Buzurg (Chháni Bu.)
Changree (Jhankri).
Charkhári.
Chekehra.
Chench (Chainch).
Chhatarpur.
Chhattarpur (Chhatarpur).
Chiboo Khas (Chhíbún).
Chilla.
Chillee (Chili).
Chirgaon (Chergaon).
Chirkáree (Charkhári).
Chitterkote (Chitrakot).
Chitrakot.
Choorara (Churára).
Choorkee (Churki).
Chowka (Chauka).
Chumbul (Chambal).
Chundaut (Chandaut).
Chundont (Chandaut).
Chundrawal River (Chandráwal).
Chandharee Nuddee (Chanderi N.)
Churára.
Churkaree (Charkhári).
Churkharee (Charkhári).
Chutterkote (Chitrakut).
Chutterpoor (Chhatarpur).
Chutterpore (Chhatarpur).
Coolpahar (Kulpahár).
Coonch (Kúnch).
Cunneeya Dana (Khaniya Dhana).
Cunnouj (Kanauj.)

D.

Dadhwa Manpur.
Dadwamanpoor (Dadhwa Manpur).
Dama.
Dangrai Nuddee.
Dasan (Dhasán).
Dasaun (Dhasán).
Datiya.
Deorec (Deori).
Dessaun (Dhasán).
Dhamna.
Dhasán.
Dhurwahi.
Dhawal Buzurg.
Dhumna (Dhamna).
Dhassan (Dhasán).
Didhwaroo (Didhwárú).
Doolera (Dúlara).
Doorwye (Dhurwahi).
Dubhoura (Dabhaura).
Duhail Kund (Duhelkhand).
Dumnah (Dhamna).
Dumras (Damras).
Dursendah (Darsenda).
Duttea (Datiya).
Dutteah (Datiya).
Duttia (Datiya).

E.

Eentowa (Itwan).
Ekona.
Erich (Irichh).
Erichh (Irichh).
Etáwa.
Etoura (Itaura).
Etowra (Itaura).

F.

Fathpur.
Futtypoor (Fatihpur).

G.

Gadariya.
Gahrouli (Gahrauli).
Garariya.
Garh Mau.
Garotha Parganah.
Garotha.
Garrauli.
Gauhari.
Gaukheeya (Gokhiya).
Gaurihár.
Geerwa (Girwán).

Gerowlie (Garrauli).
Ghat Kotra.
Ghat Lachoora (Ghat Lahchura).
Ghoosoulee (Gasauli).
Goband.
Gohun Khas (Gohan Khás).
Gokhiya.
Gondi.
Gonri.
Goobree (Gobariya).
Googora (Gúgara).
Goohand (Gúhand).
Goojroura (Gajraura).
Goolara (Gúlara).
Goolowlee (Gulauli).
Goolrampoor (Gulrampur).
Goonree (Gúnri).
Goorehree (Gurahri).
Goorha (Gurha).
Goorserai (Gursarái).
Goorsuraie (Gursarái).
Goorsurai (Gursarái).
Gooreh (Gúreh).
Goorehree (Gurahri).
Gopalpoor (Gopálpur).
Gorari.
Gouband (Gauhand).
Gouhrari (Gauhari).
Gowree (Gauri).
Gowreehar (Gaurihar).
Gudrampur (Gulrampur).
Guhrowlee (Gahrauli).
Guloulee (Galauli).
Gunri.
Gunta Nuddee (Ganta N.)
Gura (Garha).
Gurchhuppa (Garhchapa).
Gureh.
Gurha Kulan (Garha Kalán).
Gurontha (Garotha).
Gurrereeya (Gararíya).
Gurrota (Garotha).
Gursarai.
Gurwaee (Garwai).
Gwalior (Gwaliar).

H.

Hameerpur Khas (Hamírpur).
Hamirpur.
Hardauli.
Hurdrak (Hadrakú).
Hurdoee Maafee (Hardoi Muafi).
Hurdowlie (Hardauli).
Humeerpore (Hamírpur).
Humeerpoor (Hamírpur).
Hummeerpore (Hamírpur).
Husaree (Hansári).

I.

Ichauli.
Ichowlee (Ickauli).
Ikthawan.
Ingghcta (Ingotha).
Ingotha.
Ingoee Khas (Ingoi).
Inguwa (Ingotha).
Irij (Irichh).
Islámpoor (Islámpur).
Itwan.

J.

Jaitpur.
Jaitpoor (Jaitpur).
Jalálpur Parganah.
Jalálpur.
Jalalpoor (Jalálpur).
Jálaun.
Jaloun (Jálaun).
Jamálpur.
Jarokhar.
Jaria.
Jasu.
Jaspoora (Jaspura).
Jaitpoor (Jaitpur).
Jhalokhar.
Jhansee (Jhánsi).
Jhansee Nowabad (Jhánsi Nauabad).
Jharar Ghat.
Jignee (Jigni).
Jubbulpore (Jabalpur).
Jugumunpoor (Jagamanpur).
Jugutpoor (Jagatpur).
Julalpoor (Jalálpur).
Julokur (Jhalokhar).
Juloun (Jalaun).
Jumalpoor (Jamálpur).
Jumna (Jamna) River.
Jurar Ghat (Jharár Ghát).
Juspoora (Jaspura).
Jussoo (Jasú).

K.

Kabrai.
Kachneha Lake.
Kailar (Khailár).
Kaileea (Kailiya).
Kairee (Kairi).
Kaitha.
Kaithree (Kaitheri).
Kakurbye (Kakarbai).
Kalanjara (Kalinjar).
Kalleenjur (Kalinjar).
Kálpee (Kálpí).
Karahee (Kuráhi).
Karayra (Kurára).
Kareebura Nuddee (Káribari N.)
Karhaiya.
Karthree (Kaitheri).
Karwee (Karwi).
Kasheepoor (Káshipura).
Kashipur.
Keitha (Kaitha).
Khajuráhu.
Khandeh Khas (Khandeh).
Kharela.
Kharaila (Kharela).
Kheereea (Khiriya).
Khoodoohund (Kharhand).
Khuddee (Khaddi).
Khuksees (Khaksís)
Khujrow (Khajuráhu).
Khunan (Khanwan).
Khundeha (Khandeha).
Khundeh Khas (Khandeh).
Khunnooa (Khanuwan).
Khupteea Kullan (Khaptiha Kalán).
Khurehla (Kharela).
Khylar (Khailar).

Kilchwara Buzurg.
Kirwee (Karwí).
Koaree Nuddee (Kuari N.)
Kooan (Kúwán).
Koobra (Kobra).
Kookurgaon (Kukargaon).
Koolpuhar (Kulpahar.)
Koonaihta (Kanehta).
Koonch (Kúnch).
Koonchabaur (Kochhabháwar).
Koondoura (Kundaura).
Koorarah (Kurára).
Koosmurha (Kasmarha).
Kootound Khas (Kuthaund).
Kootra (Kotra).
Korar (Karár).
Kotee (Kothi).
Kotra Khas.
Kotound (Kuthaund).
Kuchneo (Kachneha).
Kujrow (Khajuráhu).
Kukargaon.
Kukurbye (Kakarbai).
Kuksus (Khaksís).
Kulleanpoor Khas (Kalyánpur).
Kulleyra (Kalera).
Kulpahár.
Kupteeha (Khaptiha).
Kumadhanah (Khaniya Dhána).
Kumasin Khas (Kamásín).
Kundeis (Khandeh).
Kunduha (Khandeha).
Kuniadhanah (Khaniya Dhána).
Kupra (Kapra).
Kurahi.
Kuralee Nuddee (Karáli N.)
Kurara (Karára).
Kurhyeea (Karhaiya).
Kurmer (Karmer).
Kurora Nuddee (Karor N.)
Kurtul (Kartal).
Kusbeh Turehtee (Tarahti).
Kutteyra (Katahra).
Kyar (Khailar).
Kythee (Kaithi).
Kuttehra (Katahra).

L.

Lalatpur.
Lalitpur (Lalatpur).
Lalloonj (Lalaunj).
Lallpoora (Lálpura).
Lallutpoor (Lalatpur).
Lalpura.
Lachoora Ghat (Lahchura).
Logasee (Lughási).
Lookhthura (Lugtara).
Louree (Lauri).
Louretha (Laureta).
Lukhari (Lauri).
Lukheran (Lakhera).
Lukheree Nuddee (Lakhairi N.)
Lukhunpoor (Lakhanpur).
Lullutpoor (Lalatpur).

M.

Macha.
Madhogurh (Madhogarh).
Magarwára.
Mahoba Parganah.
Mahoba.
Majhgáwan.
Makarbai.
Manda Nuddee (Manda N.)
Manickpore (Mánikpur).
Manikpoor Khas (Mánikpur).
Mánikpur.
Markooan (Markuan).
Marownee (Mahrauni).
Marowra (Maraura).
Mau.
Maunth (Moth).
Mawai Buzurg.
Mawai Jar.
Mehoker (Mahokhar).
Mehroura (Maraura).
Merounee (Mahrauni).
Misrband Canal.
Misreepoor (Misripur).
Misripur.
Mohanah (Muhána,)
Moondaira (Mundera).
Mooraka (Muráka).
Moorwal (Murwal).
Mooskurra Kullan (Muskara).
Mooswan (Muswán).
Mote (Moth).
Moudha Parganah (Maudha).
Moudha (Maudha).
Mowdha (Maudha).
Mow (Mau).
Mow Khas (Mau Khás).
Mowhaband (Mauaband).
Mowye (Mawai) Buzurg.
Mudareepoor (Madáripur).
Mudrár Nuddee (Madrár N.)
Muggurwárra (Magarwára).
Mugroul (Magraul).
Mugurpoor (Magarpur).
Muhewa (Mahewa).
Muhoba (Mahoba).
Muhokhur (Mahokhar).
Muhumdabad (Muhammadabad).
Mujgaon (Majhgáwan).
Mukoondee (Markhandi).
Mukurbaee (Makarbai).
Mulehta (Malehta).
Mungoos (Mungús).
Murfa (Marpha).
Murhella (Marhá).
Murka (Marka).
Murkooan (Markuan).
Muroura (Maraura).
Muskara.
Muttoundh (Mataundh).
Myheer (Maihar).
Myhere (Maihar).

N.

Nagara.
Nagaudh (Nagodh).
Nagode (Nagodh).
Naigong (Nyagaon).
Namora.
Naraich.
Naraini.
Neoria (Neoriya).
Nepuneea (Nipanian).

Nohar Ghat.
Noon Nuddee (Nún N.)
Nouguwan (Nayagaon).
Nouránga (Nauranga).
Nowgong (Naugaon).
Nowgong Reebahee (Naigaon Ribahi).
Nuddeeagaon (Nadigaon).
Nurrainee (Naraini).
Nurwur (Narwar).
Nuwabad (Nauabad).

O.

Ohun Nuddee (Ohan N.)
Oldan (Auldán).
Ooldun (Auldán).
Oomareea (Umariya).
Oomree (Umri).
Oorace (Urai).
Oorcha (Orchha).
Orai Khas (Urai).
Oran.
Orcha (Orchha).
Orchha.
Orun (Oran).
Ougasee (Augási).
Ountsch (Orchha).
Ourera (Aurera).

P.

Pachkhura Buzurg.
Pachnehi.
Pachwara Lake
Pahooj River (Pahúj).
Pahra.
Pall (Pál).
Panna.
Panwári.
Patara.
Patharahi (Patheri).
Phoolbagh Canal (Phúlbagh).
Pilanee (Pailáni).
Pindaran.
Pipra.
Piprah (Pipra).
Piprahi.
Piprendah (Paprainda).
Pisaroi (Paisuni).
Pouthia (Paitheya).
Poonch (Púnch).
Poorwa Khas (Purwa).
Pootheea Buzurg (Paithiya).
Powa (Pawa).
Powyea (Pawaiya).
Puchar (Pachar).
Puchauhan (Pachauhan).
Puchkoora (Pachkhura).
Puchnehie (Pachnehi).
Puhargaon (Pahárgaon).
Puhooj (Pahúj).
Puhra (Pahra).
Puharee (Pahári).
Puharee (Pahári) Buzurg.
Pulra (Palra).
Pundwaha (Pandwáha).
Pungurrah (Pangara).
Punna (Panna).
Punra (Pánra).
Punwaree (Panwári).
Punwari (Panwári).
Puprenda (Paprainda).
Purassun (Parásan).
Purhoree (Parhori).
Purwa.
Puswara (Paswára).
Putara (Patára).
Putura (Pathara).
Pylanee Khas (Pailáni).
Pysunee (Paisuni).

R.

Raat (Ráth).
Raipoor (Raipur).
Raisin (Rásin).
Rajapoor (Rajapur).
Ranipoora (Ránipura).
Raneepoor (Ránipur).
Ráth Purganah.
Ráth.
Reerwa Para (Rírwapara).
Rendhur (Rehndar).
Rewa (Riwa).
Rewaye (Riwái).
Rohta.
Roni.
Rookhma Khas (Rukmán).
Rora Rhatpoora (Rora Bhatpura).
Rusin (Rásin).
Ryree Nuddee (Rairi N.)

S.

Saidnuggar (Sayyidnagar).
Sahawal (Suháwal).
Sair (Sayár).
Sampthar (Samthar).
Sandhee (Sandhi).
Sarha (Sára.)
Sarowli Buzurg (Sarauli Buzurg).
Sareela (Sarila).
Sauger (Ságar).
Sayer (Sáyar).
Seaoree (Sayauri).
Seeamee Nuddee (Syám N.)
Seegoon (Según).
Seetapoor (Sítapur).
Seondha (Sihonda).
Seonree (Sayauri).
Sersa (Sirsa).
Seundah (Sihonda).
Seyonda (Sihonda).
Shahgurh (Shahgarh).
Sihondah (Sihonda).
Sijaree Buzurg (Sijhári Buzurg).
Sijharee (Sijhári).
Sikarar (Sakrár).
Simownee (Simauni).
Simree (Semri).
Sind River.
Sindhan Kalan.
Sinhpura (Singhpur).
Singpoor (Singhpura).
Sisolar.
Soojanpoora (Sujánpur).
Soojanpoor (Sujánpur).
Sookhnai (Sukhnai).
Soomairpoor (Sumerpur).
Soongra (Sungra).
Soonow (Sunau).

Soopa (Súpa).
Soorha (Sára).
Srinagar.
Srinuggur (Srinagar).
Suanli (Saraúli).
Suddur Bazar (Sadar Bazar).
Sukhnai.
Sukrár (Sakrár).
Sulajeet (Salájit).
Soloun (Salaun).
Sumerpur Pargahah.
Sumerpur.
Sumpther (Samthar).
Sundee (Sandi).
Soongra (Sungra).
Supa.
Supnár.
Surawun Khas (Sarawa).
Surdhooa (Sardhua).
Surceela (Sarila).
Surha (Sára).
Surhalr (Sára).
Surowlee Buzurg (Saraúli Buzurg).
Susolar (Sisolar).
Sutoh (Satoh).
Syudnuggur (Sayyidnagar).

T.

Talbehut (Talbahat).
Tarha (Terha).
Tendwara.
Tera (Terha).
Thakoorpoora (Thákurpura).
Tillundee Nuddee (Tilandi N.).
Tindwara (Tendwara).
Tindwaree (Tindwari).
Tindwari.
Tiroun (Tarahwan).
Tirhowan Khas (Tarahwan).
Tola Kungharan (Tola Khangarán).
Tola Rawut (Tola Rawat).
Toree Futtehpore (Tori Fathpur).
Tonse (Tons).
Tscheterporee (Chhatarpur).
Turawan (Tarahwan).

U.

Uchcha (Orchha).
Udghegurh (Ajegarh).
Uchera (Nagodh).
Ujnar (Ajnár).
Ukthowha (Ikthawan).
Uleepoora (Alipura).
Umree (Umri).
Undchah (Orchha).
Ungotha (Ingotha).
Uraie (Urai).
Urtara (Artara).
Urwara (Arwára).
Utrahut (Atrahat).
Utturra Buzurg (Atarra Buzurg).
Uturrah (Atarra).

GENERAL INDEX.

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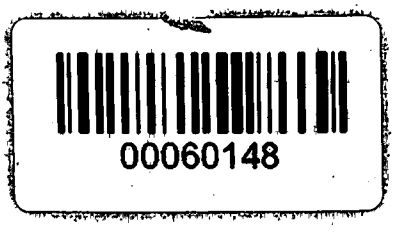

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